Tales From the Fallen Empire



Chapter 13 Press

Compatible With DCC RPG

Tales From the Fallen empirE

CHAPTER 13 PRESS

COMPATIBLE WITH DCC RPG


ANU THE UNDYING
NARRATHOTH THE DEVOURER
KYNOS THE KEEPER
RHYTHU THE MALIGN
KORRGUL THE SHAPER
ISTASHA THE MOTHER
DKG 2013

Prologue: In The Beginning

From the scrolls of Tian, Sorcerer of Zhou

In the dark hours, before my eyes finally dim to this world, I sit and pore feverishly over these blank pages, trying to recall tales and lore. The wisdom I pass down should serve as a lesson, something to help those who come after understand the trials and tribulations the people of Urd have endured. The land that our ancestors so fondly called Leviathan has seen more than its share of war and bloodshed; a land created by the death throes of a god and ruled by his murderers.

The tale that I tell originally came from the oracle's song, transferred long ago to the now withered scrolls found in the libraries of Khatib. Ours was a time when gods walked the lands while demonic sorcery and consuming fire toppled great empires. Horrific creatures brought to this realm by the great Dragons roamed the land, devouring whatever stood in their path.

Once, the Sorcerer Kings ruled the world. Descendants of the First Men of Ateva, so powerful they were revered as gods by the common folk. Eventually, knowing that they did not hold the key to true immortality, the Sorcerer Kings faded from history. I know in my heart that, if there is any justice in the universe, they shall all suffer greatly for their dealings and devilish pacts. My only wish is that those who someday claim the mantle of Sorcerer will read the entirety of this journal and learn from other's mistakes, and not to welcome damnation so easily.

At the beginning of time, there was only eternal darkness. Into this void, the masters of the eight known realms sent beings of unrelenting evil to be imprisoned and forgotten. The great one, the entity known as Leviathan, and his kind were banished to this void. Their crimes numbered, as the old ones unleashed murder, betrayal, and genocide upon the eight realms. They were stripped of their physical forms, along with their vanity and dignity of their former greatness. In the void they were everywhere and nowhere; they existed only to contemplate the pain and agony they brought to others. Not a very fitting punishment for those who cannot regret, but for now they are removed from the reaches of civilization. Eons passed, and from this imprisonment, the great Leviathan learned to weave the fabric of the void and created a physical form. In this new body, Leviathan took the form of a hideous winged serpent, the form modeled from the terrible reptilian beasts of Ateva (the first world). Leviathan felt pleased with this transformation and soon demanded that the others take on new forms.

Leviathan ensured through assistance in creating the new hosts that none would compare in size or power to his own. He would become the largest and most feared of their kind. The Atevans referred to these monsters as Dragons, although no classifications could really be given to these beasts. The Leviathan and the others claimed domain over the void and made their presence known. From the void, they would now be able to torment the realms once more with power undreamed of.

The Dragons kept the names of their former hosts, names that each of the worlds knew and feared: Anu the Undying, Narrathoth the Devourer, Istasha the Mother, Korrgul the Shaper, Kht'Thu the Malign, and Kynos the Keeper. All of which were powerful and beautiful, but it was made known by their master that there was none greater than Leviathan. Still, the Dragons squabbled amongst themselves, each vying for power. While none could be greater than Leviathan, each wanted to be next in line.

Leviathan soon grew tired of the bickering and fighting amongst the others. The great Dragon demanded the others worship him as their true god. To enforce this, Leviathan threatened that those reluctant to worship him would be destroyed, unraveled back into the void, and stripped of the ability to weave time and space into physical form. This threat was not taken favorably by the others. After spending what seemed to be an eternity fighting each other, they now turned their malice toward Leviathan. Kht'Thu led the others to revolt against the great Leviathan and, from this, a bloody war amongst the Dragons began. For a time unmeasured, the Dragons battled against Leviathan (and each other) for the chance for supreme leadership. This war, which started in the void, soon encompassed all of the eight known realms.

After constant defeat (along with internal bickering) amongst all the Dragons, a truce was called and the six banded together to strike down the great Leviathan. A final battle across the

realms had begun. In the end, Leviathan's great body was eviscerated and torn asunder. The Dragons ripped into Leviathan's flesh with great force, fragmenting his gigantic form. His ego and psyche were separated from his form and imprisoned on the world of Ateva, which split the world in two and destroyed its ability to sustain life. What was left of his body formed the world in which we live and where the events of this story take place. The ancient texts told of Leviathan's gigantic dagger-sharp teeth forming the mountain ranges, his ever-watching eyes became the two moons that fill the night sky, and lastly his fiery heart became the blazing red sun of this realm. His massive torso became the land beneath us, and Leviathan's hot blood cooled to become the lakes, rivers, and seas we sail today. Lastly, his powerful life energy became trapped within his lifeless corpse and formed great magical veins from which the Atevans would draw their sorcerous magic. Leviathan's corpse had now become the center of life in the once lifeless void. The ninth realm of existence was born from the embodiment of death and pure evil.

What the other Dragons did not foresee was that Leviathan's life force (even more potent after his death) would trap and bind them to his corpse. The void in which they were created anew would now become their home and prison once again for eternity.



The Coming of the First Men and the War of the Dragons

The Dragons, exhausted but victorious, now were forced to carve out a new home on the newly formed land mass. With their adversary gone, the others could now rule as they pleased and, for a time uncounted, they watched life grow from Leviathan's husk. The Dragons took what they wanted from the land and played god over the primitive parasites that first inhabited Leviathan's corpse. The first of the sapient races to rise above the animals and insects were the Trul. These squat human-like creatures learned the secrets of the fallen Dragon and what resources it held. The Trul quickly fell into servitude to the powerful Dragons and began to mine the valuable crystals from the bowels of the great beast.

Jealousy over the wealth that was being uncovered overtook the Dragons and once again they declared war against each other. With land and resources at stake, they needed to gather powerful armies and warlords to their side. Using the residual magical energy of Leviathan and his ties to the other known realms, they opened portals to each of the worlds. The powerful warlords of the dying realm of Ateva were given an opportunity to lead as generals in the war. The gift of immortality was offered to the Atevan lords, and resources to those who could prove themselves hungry enough to fight for it.

The nations of Ateva that swore fealty to the Dragons became known as the First Men. The Atevans brought with them their slave stock (humans) to fight as foot soldiers in their armies. To the Atevans, humans were soulless creatures kept only as pets, servants, and slaves. The Atevan generals served the Dragons well in their campaigns and would soon lead armies across the span of the land, warring amongst each other with a ferocity that shook the land.

The Dragons, needing to escalate the war even further, taught the Atevans how to draw upon the essence of Leviathan and wield magic as a weapon. In exchange for this power, the Dragons demanded the Atevans revere them as gods. Offers of human sacrifice, blood, and plunder were demanded as a sign of praise, devotion, and respect.

In time, the Dragons began to open portals to more of the realms. More soldiers were needed to fight alongside the armies of the First Men. The Sidhe, powerful tree lords, were brought from the realm of Hod so they might take root on Leviathan to siphon his essence. The Dragons would then later use the Sidhe as magical batteries for their own use. From the realm of Ashael, the Draki, a highly evolved reptilian race, were captured and forced into servitude to fight alongside the Atevans. As the war carried on, more resources were needed to maintain the armies, build defenses, and supply the soldiers with weapons. The Dragon Kth'Thu called upon the Trul once again to craft deadly war machines for use in battle. The devious creatures culled minerals and ore from the belly of Leviathan and forged such weapons, machines that could rip through mighty armies and leave them impotent.

The Rise of Ithmyr

In the end, when the Dragons were satisfied with the spoils of war and bloodshed was no longer amusing, they finally called a truce. By this time, the armies had scattered, and the soldiers (both human and Atevan) had broken off from their regiments and built towns, villages, and cities underneath the eyes of their masters. The war was finally over and many wished to find comfort on their new home. Many of the Atevan nobility remained loyal to the Dragons and continued to do their bidding in return for knowledge of the sorcerous arts.

There were some no longer impressed by the awe and power of the Dragons; these Atevans began to rally together under one banner. The General K'hren Dhal felt that the Dragons had turned the proud warrior race into nothing more than lap dogs (not to mention destroying their world). K'hren proclaimed that the Atevan people were meant to be keepers of Dragons and not their slaves. Messengers were sent to all corners of the land calling home lieutenants and soldiers loyal to Ateva. K'hren Dhal proclaimed himself the first Dragon Lord and gathered to him an army of great size, strength, and power. His powerful armies seized the northeastern territories without contest and crushed those who would challenge him. The land, claimed in the name of Ateva, would be known as Ithmyrr, Empire of the First Men.

The unification of the First Men was a blow against the Dragons they did not see coming. The Ithmyrran armies gathered momentum and, within a span of 50 years, occupied all land from east to west. Pockets of land to the north and the south were seen as unsuitable for their needs and left to the barbarians. The Dragons eventually entered the fight against the First Men. They armed the humans with the means to fight back and used Atevan sorcerers as firepower. The First Men were struck with destructive force and sorcerous energies. The Sidhe, now growing in number, took a disliking to the Atevans and sided with the barbarians in the western lands to fight back the Ithmyrran advancement. In the end, the great Empire of Ithmyrr retreated to the east and closed their gates to the rest of the world. The Dragons would soon assist in creating borders of their own. From the ashes of conquest was born the five great Empires.

The Second Age: The Five Empires and Rise of the Sorcerer Kings

The Dragons gave control of the new domains to the warlords and generals who fought against the occupation. Now immortal, these leaders were ordained as lords, and history would come to know them as the Sorcerer Kings.

The first human to be granted this honor was Olvaar'Karn, a brutal warlord in the northern lands. His soldiers and mercenaries dealt a crushing blow to the Ithmyrran armies and repelled them south. His warriors were fierce giants who lived only to taste the spoils of war and fresh blood on their blades. In honor of the harsh frozen lands of their realm, this domain was named after Olvaar'Karn's people. The land was dubbed Aesir, a word meaning "the old gods." It was this warlord who also coined the word "Urd," a term used in the modern times to describe the world on which we live.



To the west ruled Manath, a barbarian chieftain and clever warrior whose people fought using the knowledge and power of the Sidhe during the Ithmyrran invasion. For this, he was given the land called Niamh. This domain was named after the great forested continent on Ateva.

The most influential (and later dangerous) of the Sorcerer Kings was Queen Nythura. She carved out her domain though a bloody campaign that enslaved the people of the southern jungles and the most of the western half of Kesh. She named this region Dol Minor after her birthplace on the realm of Ateva and ruled her subjects with little mercy or compassion. In her thousand year reign, she would amass great power, make pacts with devils, and eventually bring down the reign of the Sorcerer Kings.

The eastern portion of Kesh that lies over the River Seqet was given to the Atevan brothers Setesh, Nekheny, and Asari. The three brothers ruled unified under the banner of the Dragon Anu. Kesh became the center of trade and commerce. Despite the harsh desert climate that covered most of the land, the eastern seaboard provided ample space to build large harbor cities.

The last Sorcerer King (the title given begrudgingly by the Dragon) was K'hren Dhal, the Dragon Lord of Ithmyrr. While the Ithmyrrans had forbidden the influences of the Dragons within their borders, they were still a powerful and deadly force to be reckoned with. The rise of the Sorcerer Kings marks the beginning of the Second Age.

The tyranny and destruction of the Sorcerer Kings became legendary; these powerful First Men proclaimed themselves living gods over men and ruled as such. No man would dare rise up against them, and those who tried were left for the carrion birds alongside their families and villages.

The five kingdoms thrived and flourished. The petty squabbling and senseless wars had finally given way to truce and cooperation. This turn of events filled the Dragons with anger and disdain. They no longer had control of those who once served them; where once they were master, now they were treated like vermin.

To appease the Dragons, a yearly tithing of ore, gems, and human sacrifice were given. While this quenched the Dragons' greed and lust, they knew that no longer did the denizens of Leviathan quiver beneath their power. Instead, the Dragons felt they were only given their due to placate them, as if they were petulant children. The Dragons knew it would be only a matter of time before the Sorcerer Kings realized their own power and turned their sights toward killing their gods.



In the years that came, slaves and servants built great cities for the Sorcerer. To the cities were drawn the finest craftsmen, artisans, artists, and seers. Within the walls of these great cities, the wealthy and poor could find any pleasure afforded them. Those with money and influence found the cities places of wonder; those without coin or barter would end up working off debt as a slave. With great wealth and riches stored in the city-states, the importance of soldiers and guards grew once more. Chosen from amongst the Sorcerer Kings' high-ranking soldiers and sell swords, they named their guards Sentinels and Templars. These protectors attended at the side of the Sorcerer Kings, advising them on day-to-day matters and the inevitable prospect of war.

It would be at the hands of two Templars, twins separated at birth because of a foreseen prophecy, who would play a major role in the downfall of the Sorcerer Kings. Kishari (beloved concubine of the Dragon Kynos) and the monk Valerak, unbeknownst to them would reunite in one of the most devastating battles in history.

The Struggle for Power and Sleeping Dragons

The Sorcerer Kings grew bored and complacent with their new wealth and power. Being of Atevan blood, the five rulers found life without war or petty bickering somewhat stale. Each of the rulers began to thirst for more power, and the race to further explore the power of the great Dragon Leviathan began. Magic was used to reopen ancient portals, and pacts and deals with malign entities were made to broaden their base of power and knowledge of the dark arts. The Sorcerer Kings became as powerful as their former masters, but in the end they would seal their own fates.

Manath M'inna, the Sorcerer King of Niamh, negotiated a pact with the Lords of Hod and allowed full passage from their twisted realm to Urd. In exchange for this boon, the elder Sidhe would empower him with dark sorcery and the knowledge to wield it. This pact came with a very hefty price attached. The Hod Lords began an invasion on the lands of Niamh, and the Sidhe abominations slaughtered thousands, razed towns to ash, and transported women and children back to Hod to be used as slaves or food. The crafty Sidhe took into themselves their captured and found ways to emulate them. Their offspring (also known as sidhe) were able to infiltrate places where the giant trees could not. Manath lost control of his land and his people. Assistance eventually came from the Aesir, and the Sidhe were defeated and banished from Urd through the veil.

It was from this near-catastrophe that the Dragons realized the First Men were no more than spiteful adolescents, a young race that would destroy the one thing they warred over for centuries. If the Dragons were no longer worshiped or feared, the great forms they took were unnecessary to maintain. The

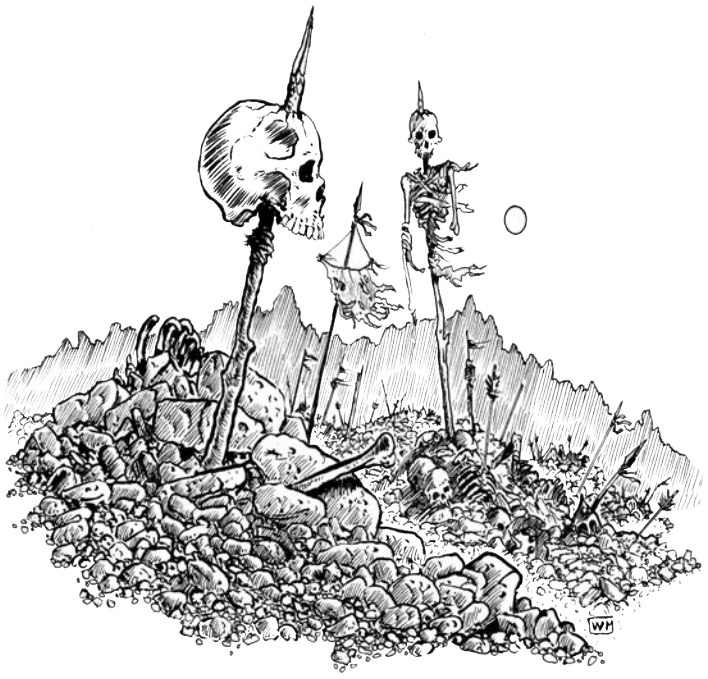
Dragons would take the form of man and live amongst them in new roles as advisers and council. The great Dragons took to the skies and flew to the deep caverns beneath the Ithmyrrian borders. There, they put their massive forms into a long stasis and took the form of men. The only Dragon not to transcend was Kht'Thu who did not place his body into the caves with his brethren, but rather plunged his great body into the Sea of Ahlaam off the shores of Ithmyrr to sleep until the end of days.

In the Empire of Dol Minor to the south, Queen Nythura and Kynos (now in human form) embarked on creating a massive city-state over a great magical rift. Her apprentices had detected a source of magical energy on the borders of Najambi. This rift was unlike the portal found in Niamh; the rift was an open gateway to the Abyss. Wishing to own this source of power for herself, Queen Nythura began the construction of the city-state Uruk over this potential resource of dark energy. As with all great planning, the Queen's betrayal and downfall would come from within her ranks. Kishari, a slave with whom Kynos had fallen in love (some say it is the reason he wanted to take human form), was soon to be destined to bring down the Second Age and the reign of the Sorcerer Kings. Kynos freed Kishari from slavery and took her as a concubine. Kishari would show her worth as a trusted companion and by favor was promoted to the Queen's court. Nythura, wishing to keep her eyes on Kynos, took Kishari as her Sentinel and used her to spy on the former Dragon.

Over a period of ten years, Nythura finished the great city-state. There was none like it throughout the five realms. Once completed, Nythura called upon the denizens of the dark realms and made her pacts. The Abyssal Lord Ereshal was eager to comply as Nythura was eager to harness the powers of the Abyss and call for the assistance of demons. Kishari would soon fall in love with Ereshal as his charm was not easy to resist, and she soon found there was nothing she would not do for him. Ereshal knew of Kishari's position and the trust Nythura had in her. Lies and seduction were Ereshal's weapons, and he used Kishari's power as Uruk's protector to infiltrate the Queen's court. Kishari, unknowing of his deception, trusted in Ereshal and even after he revealed his true intent to her, she remained faithful.

Ereshal was preparing to seize the city, take a foothold in this realm, and take control of Leviathan. Lord Ereshal had to strike hard and make an example of Nythura to weaken the resolve of the other Sorcerer Kings. The Dragons, now in human form, were powerless to defend Uruk. Kynos was able see through the deception and quickly planned a counter attack. He knew that, as a human, he would be unable to take on the arrogant Abyssal Lord. He needed an army capable of taking on the demon hordes soon to be unleashed. Kynos knew the human soldiers would fall under all the power of hell, so this was not an option. By calling upon ancient sorceries and the warped science of the Atevans, he began magically crossbreeding the powerful jungle apes with the primitive savages to the south to create indestructible killing machines, loyal soldiers not afraid to war with the legions of hell.

Kishari turned the alliance of her loyal soldiers to side with her lover, the Devil Ereshal. Within a year, the demons marched on Uruk. Ereshal's forces stormed the city, thousands were slaughtered, and the great city-state was overrun with legions from the Abyss. All would seem lost if it were not for the cunning mind of a monk from the north. The savage armies of Man-Apes and the last of Nythura's faithful clashed with demonic soldiers day and night. Valerak, a peaceful monk and servant to the goddess Istasha, had received word of the destruction. In a vision, he had seen the inevitable occupation of Dol Minor by the demonic forces. His order had forbid any interference, but in witnessing the aftermath, he knew it was time to act. Valerak threw down his robes, took the mantle of Templar of his order, and made his way south. Valerak called out the Devil Ereshal and challenged him to a final skirmish. The winner would take the city, and the loser would be exiled to the void beyond Leviathan's seas. The skirmish lasted weeks, and all who got in the way of the battle were killed during the onslaught. Valerak called out to his goddess Istasha and begged for an edge in battle. With the favor of his goddess over him, he met with the Devil face to face. Legend says that, with one great thrust, Valerak felled Ereshal. In disgust, the remaining Sorcerer Kings turned all their might toward Uruk, and in a magical cataclysm destroyed it, leaving all who remained in the city to die as an example to others. The shockwave of magical energies had ill effect on the surrounding lands. Fire and dark magic ripped through Dol Minor turning the lands into a desolate wasteland and finally turning Uruk into ash.



Fall of the Sorcerer Kings

The Second Age ended with the fall of the City-State of Uruk; the tyranny, oppression, and greed of the Sorcerer Kings finally took its toll. The peoples of Aesir, Kesh, Dol Minor, and Niamh raised arms against the Sorcerer Kings, threw them down from their towers, and walled city-states. Looters ransacked the great temples to the Dragon Gods for wealth and stores of food. Towering flames burned great structures to the ground, while other monuments became headquarters for warlords and thieves. Only Ithmyrr survived the upheaval, returning them to power.

With the fall of the Sorcerer Kings, the Dragons abandoned their human guises and returned to their sleeping bodies deep within Leviathan. The scrolls of the Ithmyrrian sages say they will awaken at the end of time to rid the void and the nine realms of Leviathan for the last time.

The Current Age

It has been 100 years since the fall of the Sorcerer Kings, the departure of the Great Dragons, and the destruction of Uruk. Many of the former kingdoms rebuilt on the ashes of the old. Mankind has formed new unions, given birth to new cultures, and forged new alliances. Many of the First Men of the Second Age sit godlike, worshiped by men; some still hold true to the old religion (Dragon Worship) and ignore those who call them heretics. Barbarians from the north and east are leaving the safety of their tribes to search for a key to their past. Two of the Great Dragons have awakened and now plot against man and his quest to bring about a new world. In Vuul, the former lands of Dol Minor, two powerful warlords claim the mantle of Sorcerer King and begin to rule in newly built city-states. Sorcery, demon pacts, slavers, barbarians, and lost civilizations reside in the rubble and sand of the Fallen Empires.



CHAPTER 13 PRESS

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Tales From the Fallen empirE

A Setting of Post-Apocalyptic Sword and Sorcery

By James Carpio

For use with

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ROLE PLAYING GAME

Contributing Writers

Michael Curtis
Chris Lites
Colin Chapman
Mary Lindholm
Michael R. Smith
Walter Adam Rinehart

With Additional Contributions By

Matthew Millman

Editing

Mary Lindholm
Tim Snider
Tim Wadzinski
Jennifer Sadler

Proofreaders

Tom Hudson
Tim Wadzinski

Art Director

Ben Morgan

Artwork By

Eric Quigley
Doug Kovacs
Michael Lavoie
Scott Ackerman
Alyssa Faden
Ben Morgan
Bradley K McDevitt
Darkzel
Gary Dupuis
Lenka Simeckova - lenkasimeckova.blogspot.com
Veysel Kara - www.behance.net/weashell
Tsolmon - razielmn.deviantart.com
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David Greenfield
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Scott Buck
Roger Corman
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Qali Va'Shen

Rogues
Ezra Claverie
Sarah Larsson

Nomads
Andy Antolick
Robin Lea
Tim Hutchings

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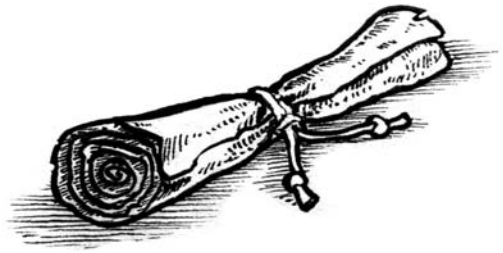


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William McAusland WM

Section 1:
Characters

Chapter 1: People of the Fallen Empires

This chapter takes a look at the culture and society of each of the setting's playable races: a peek at their customs, beliefs, and way of life in the Third Age. Each entry covers the religion of the people, common names found in their culture, cultural traits, languages, and restricted character classes. Each entry also gives the 0 level occupation for the culture if the Judge is beginning the campaign with a funnel adventure.

Character Classes

Dungeon Crawl Classics offers players the traditional spread of the "Classic" fantasy RPG classes. These canonical classes (Fighter, Wizard, Cleric, and Thief) along with their "Tolkienesque" counterparts (Elf, Dwarf, and Halfling) find a place in most high fantasy settings or in a traditional dungeon romp run at a convention or home-based gaming table. This is not to say that these classes presented in the core book are inappropriate for the Swords and Sorcery genre, but it represents only a fraction of the character types that might be found wandering the wastelands or deserts of the world. *Tales From the Fallen Empire* introduces seven alternate character classes to use in your Fallen Empires campaign or any *DCC RPG* game where the flavor of the class might be a perfect fit.

These classes are:

The Barbarian - Noble savage of the outlands and brutal warriors of the wastes. The Barbarian sees civilization as a plague amongst humanity and sorcery as the tool of demons and devils. It is his role in a world turned upside-down to restore balance through the use of muscle, cunning, and a sharp steel blade.

The Draki - A hyper-intelligent race of anthropomorphic velociraptors transplanted to fight in the war of the Great Dragons during the First Age. Now quite alone in the world, they seek to find a way back home through the recovery of artifacts lost to man following the fall of the Sorcerer Kings.

The Sentinel - Followers of the exalted god Valerak, these warrior monks have sworn an oath to bring justice to the wastes. Armed with only a trusted blade and the clothes on their backs, they travel through areas controlled by warlords and protect those who otherwise cannot protect themselves.

The Man-Ape - Created by sorcery to fight off the demonic invasions in the Second Age of Man, these brutal warriors, who call themselves the Ooruk, remain hidden in the jungles plotting revenge. Some of the exiled Ooruk travel into the world of men, struggling to find work as mercenaries or laborers.

The Marauder - Sea dogs, pirates, and privateers are just some of the names given to these terrors of the open sea. The Marauder spends his days traveling down the rivers and across the seas looking for their next victim and relishing the possible plunder from their attacks.

The Sorcerer - Practitioners of dark magic, pact makers, and wielders of the arcane. The Sorcerer is one who has traded his soul for the knowledge of the dark arts, slowly bringing his mind to the brink of madness contemplating and weaving the fabric of the universe.

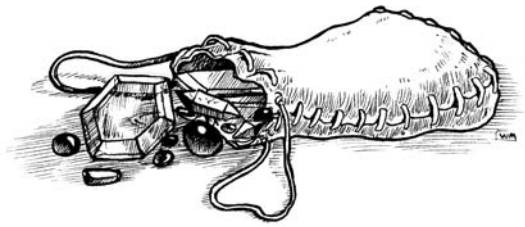
The Witch - Seducer of men and demons, the Witch gives herself to the spirits freely in exchange for great power. The Witch finds her connection to the arcane through less malevolent means, a greater connection with the spirit world and nature. The Witch is a healer and soothsayer, opposed to acts of violence and evil.

Additional Character Options

New options include a way to add a skill system to your game without the use of 0 level occupations. Cultural Traits and Idiosyncrasies allow the player to assign various descriptors to their characters based on culture or concept, allowing for skill-related rolls during a game. This narrative-based system also allows for Judges to reward players with "Coins", a sort of storytelling currency offering players the option to add aspects to the ongoing story. Lore is an optional subsystem that offers a method to measure the characters' sanity during play. The artifacts of the First Age hold great power and the secrets of the Great Dragons who forged the world. Unlocking these secrets come at a cost. As the players delve deeper into the secrets of the world, it takes its toll on their lucidity and only leads to affliction and finally derangement.

Money and Equipment

Tales From the Fallen Empire introduces several new weapons, new mounts, equipment, and a more appropriate monetary system for a pseudo-Bronze Age sword and sorcery setting.



People of the Fallen Empires

The unique individuals who populate the nations of Urd each follow the beat of different drummers. While some cultures have evolved from the others before it, each takes on its own customs, rites of passage, and daily ritual.

On the pages to follow is a listing of the various peoples who make up the current human races and cultures of the Third Age. While there are many sub-cultures and offshoot races amongst the various kingdoms, the ones presented here are the most commonly encountered. This list details each of the human cultures available as player characters in the *Tales From the Fallen Empire* setting.

Each culture is broken down into nine sections that give vital role-play information about individual races. Some game mechanics-based information for the Judge is incorporated into the Optional Rules given in this book:

Name: The name of the race/culture.

Description: This gives a simple historical breakdown of the culture and description of common racial features found amongst the people of the region and culture.

Culture: A brief paragraph about the outlook and cultural beliefs of the people. This is meant to give the player who chooses to play a member of the race an idea of how the character would react to the world around him based on racial taboos, acceptances, and upbringing.

Religion: An overview of the culture's spiritual belief system and how individuals from that culture might view the idea of gods, spirits, and the afterlife (or lack thereof). In some cases, religious leaders, shamans, or wise men who lead the people in their beliefs and shape their outlooks on death, life, and what comes after have been included.

Common Names: A list of names (both male and female) found amongst the people. This is not meant to restrict the player in the choices for their character's name, but give him an idea of what type of names are chosen by those of that race.

Cultural Traits and Idiosyncrasies: If the Judge is using the optional Cultural Traits and Idiosyncrasies rules (explained on page 44 in Chapter 3: Additional Character Options), this gives the player a choice of a few such traits that are associated with that culture. Again, this is just a sample. The player is encouraged to make up their own as it fits their concept.

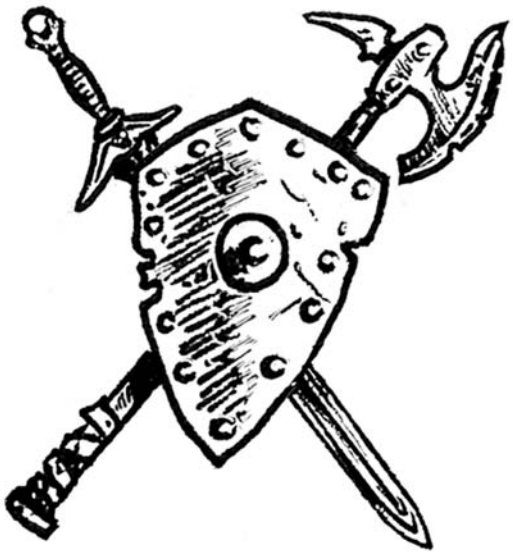
Language: The cultural language of the race. Every character begins with the ability to speak "Trade" (the common language of Urd) and their cultural tongue. If a character has additional languages that can be chosen, they many chose from any of the cultural languages for their second or third choices.

Restricted Classes: Each culture has a class (or classes) that may not be available to them because of upbringing, taboos, or lack of training. While this rule is optional, the Judge may want to enforce the class restrictions to stay within the flavor of the culture in question.

Occupations: If the Judge wishes to use the character creation funnel rules from the *DCC RPG* Core Rule Book (page 20), this gives a list of occupations that would be most common amongst the people of this culture. Again, the player or Judge should feel free to adjust the list to fit their individual campaign; this list is provided to illustrate what professions are most common within each culture.

How to Use This Chapter

The races listed in this chapter are not classes within themselves, but rather are a description and a guideline if the Judge and players wish to use cultural aspects in their campaign. The races do not add any additional bonus for character generation, nor do they give anything more than just setting flavor and a way for the Judge to give their games a more culturally defined feel. Each race does include 0 level occupations and a listing of traits and idiosyncrasies if the Judge wishes to use the optional character rules found on page 44 of this book.



Tir Domhain

Description: The people of Tir Domhain (simply known as the Domha) share many similarities with the jungle-born natives of Najambi. Once amongst the enslaved humans brought from Ateva during the First Age, the Domha were left in the west to work as laborers to tend the farms, slaughter livestock, and see to the needs of the nightmarish Sidhe.

Tir Domhain is a wondrous land filled with beautiful forests, rolling hills, high mountains, crystal clear lakes, and an abundance of fertile soil. During the rebellion of the First Age against the forces of the Atevan emperor, the tribes raised arms against the occupation and, with the assistance of the Aesir and the Sidhe, helped drive the forces of the First Men from the west. At the end of the First Age, the Domha returned to their homes and communities to rebuild while other nations began to build new kingdoms from the ashes of the old empire.

Eventually, life returned to normal even under the rule of their new King Manath M'inna, an Atevan general in which the Dragons found favor. The newly appointed Sorcerer King's agenda did not interfere with the daily life of the tribes, so most ignored the King and his dealings. The land was given its first name of Niamh (an Atevan name for nature). Ten years would pass under Manath's rule before the landscape began to change into a nightmarish abomination.

With a Sorcerer's pact gone bad, the Sidhe Lords of Hod took control of the land and began enslaving the tribes for labor, servitude, or food. Ultimately, King Manath (with the help of the Dragon Korrgul) closed the portal to Hod and banished the remaining Sidhe to the far reaches of Loch Taibreamh. After the fall of the Sorcerer Kings at the end of the Second Age, the people of Niamh declared their freedom from any rule and renamed their land Tir Domhain ("land and earth" in the tribal tongue). The natives of Tir Domhain are a tall and slender race with hair ranging from brown to red, and eyes of blue or hazel. Due to the cold and damp climate of the landscape, the people tend to be fair-skinned with some darker skin tones toward the southern borders. The Domha who have intermarried with the Aesir tend to have much larger offspring with golden blond hair and deep blue or dark green eyes.

Culture: Natives of Tir Domhain live in tribal communities that occupy the high and low lands of this forested kingdom. Leadership is centered on a chieftain who looks after the well-being of the people and settles disputes to keep the peace. The Domha as a whole are not a race of warriors, but of farmers, herdsmen, and craftsmen. There is seldom war amongst the tribes, and when there is a clash, it is more of a competitive nature than of bloodshed. The tribes identify themselves as clans, and each clan is charged to be caretakers to the area they have settled. Four times a year, the clans meet for what is called the "céilidh," a festival of sorts where the clans trade and barter for goods, entertain with music and dance, and the clan's warriors compete in games of physical prowess.

The Domha view differences between the sexes to be moot. In times of harvest, war, or sowing, men and women perform an equal share of the workload. It is not uncommon to see women fighting alongside the men in battle. While not as dauntless as the Aesir to the east, the Domha have been noted as cunning fighters and masters of guerilla warfare. Magic is not a taboo for the Tir Domhain natives. Having lived amongst the Sidhe since the beginning of the First Age, the use of magic is more a part of life than an evil force. While the Sidhe are no longer present in the Third Age, their magic still lingers. The clans from time to time will turn to the Asarlaí, strange hermits who live in the forests and who claim to have learned their magic from the great Lords of Hod. This council is not sought often, and it considered bad luck to make deals with such men as their help or advice comes at a dear cost.



Religion: The worship of gods and goddesses is viewed as a blasphemy by the tribes. The practice of such is the way of the Atevan monsters and not tolerated amongst the people. Whether this attitude was taken from the Domha's mistreatment at the hands of the First Men or intolerance implanted by the Sidhe is unknown, but an aversion to godly worship runs deep.

As implied by the name taken at the end of the Second Age, Domhain -- meaning "earth" -- sums up the basic belief that each person is a child of nature and not the puppet of some ancient deity. While the godlike power of the Dragons is known to them, they also know that such creatures have faults and are not deserving of worship.

Each clan fosters a holy man whom the tribesmen refer to as the Draoi. This holy man is dedicated to ensuring the spirits of nature are appeased so the harvest will be bountiful. If such expectations are not met, it is the duty of the Draoi to sacrifice his life in order to make the spirits happy. This practice is not common during the Third Age, but this sacrifice dates back to the First Age when the Draoi would have to offer themselves to the Sidhe Lords in order to not bring bad luck (and destruction) upon their settlements. In the Third Age, the Draoi are more of a figurehead than a priest. They perform simple hand-fastings, give blessing during festivals of fertility and harvest, and finally protect the sacred groves in which the clans place their most valued treasures.

Common Male Names: Airnelach, Balor, Brude, Cabrach, Cealaigh, Ciabhan, Domhar, Drust, Duatha, Ethain, Ffion, Grummoch , Kian, Laeghairé, Maldred, Neidhe, OJudgea, Raighne, Sinnoch, Taileach, Talore, Tor

Common Female Names: Aith, Betha, Brec, Ceithlenn, Cutha, Deorgreine, Eibhir, Ethil, Fianna, Finndealbh, Gwyna, Igerna, Lewinna, Miluchradh, Nynia, Sabra, Thaneu, Unna

Cultural Traits: Survivalist, Forrester, Guerrilla Warrior, Hunter

Idiosyncrasies: Illiterate

Language: The Domha speak in the tribal tongue called Daoine.

Restricted Class: Sorcerer, Sentinel, Cleric

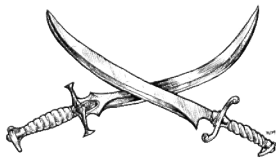
Table 1.1: Domha Occupations

%	Occupation	Trained Weapon	Trade Goods
01-02	Village Witch	Dagger	Herbal Salve, 1 Vial
03-10	Cutpurse	Dagger	Pouch of 1-4 random items
11-16	Farmer	Stone Pick	Sheep
17-22	Fortune Teller	Dagger	Fortune Bones
23-30	Herbalist	Sickle	Herbs, 1 lb.
31-38	Healer	Cudgel	Medicinal Herbs, 1 lb.
39-42	Herder	Staff	Dog
43-53	Hunter	Spear	Deer Pelt
54-60	Minstrel	Dagger	Flute or Drum
61-65	Shaman	Bone Knife	Herbs, 1 lb.
66-75	Trapper	Sling	Rabbit Pelt
76-90	Soldier	Spear	War Paint
91-100	Woodcutter	Axe	Bundle of Wood

Karthis

Description: The true descendants of the Atevan First Men, the Barbarians of Karthis stand strong with the resolve of their ancestors. At the end of the First Age, when the great armies of Ithmyrr were pushed back behind its borders, many Atevans remained in the formally occupied lands. Seeing through the Dragon's deception and control of their people, many soldiers stayed behind, denouncing their people, their heritage, and most of all the Dragons.

These deserters were decreed exiled by the Emperor. Soon, the families of the exiled who remained behind were forced from Ithmyrr and sent to live outside the borders in shame. Many took to the mountains in the northwest to re-establish life away from the Empire. These exiled Atevans found safety alongside the human settlers and runaway slaves who also traveled to the mountains of Karthis to regain freedom after the war. Over the years, the Atevans mingled and intermarried with the humans to finally create a new society and culture. The men and women of Karthis still carry the large stature and builds of their Atevan ancestors with dark hair, dark eyes, and swarthy skin. Those who have interbred with the Aesir tend to be fairer of hair and skin, but the dark Atevan eyes are always prominent.



Culture: With them, the Atevan exiles took the knowledge of the forge and craftsmanship. Karthan steel is one of the most sought-after metals in all lands save Ithmyrr. The people of Karthis are not exceedingly trusting of those in foreign lands and do not make their weapons available to most. Those who are lucky enough to own such a blade will have a story on how they came into its possession.

The Barbarians of Karthis are a savage, warlike people, and there have been few who tangled with these brutal warriors and lived to talk about it. The tribes trade little outside of their lands, preferring to rely on their own craftsmanship and abilities. Some Karthan merchants will maintain trade with nearby cities and travel the shipping routes along the River of Blades as long as it is convenient. None would dare enter the large cities to do business for fear of sorcery and superstition.

Religion: The people of Karthis still look to the Atevan war gods of old for guidance and strength in battle and daily life. Unlike the Aesir barbarians to the far north, the idea of revering animal spirits or nature totems is a sign of weakness and complacency on a world that is not theirs. One of the reasons for abandoning Ithmyrr at the end of the First Age was the worship of the Dragons, creatures still no matter how highly evolved. It was a blasphemy that the Emperor demanded it mandatory amongst the citizens of Ithmyrr. The Atevan gods had been their protectors and Judges of deeds since time began; to give themselves body and soul to these defilers was a true sign of the end times.

The worship of the war god K'orma and the fate goddess Morgause is still practiced amongst the Barbarian tribes of Karthis. The Exalted hero Thulgrimm has found his way into the pantheon of Karthan war gods in the past few generations, purely as a reminder of the Karthan's part in the fall of the Sorcerer Kings.

Common Male Names: Ageric, Berthefried, Bertram, Childeric, Dagaric, Eberulf, Gararic, Gunthar, Herminafrid, Huneric, Leudast, Lothar, Magneric, Marachar, Ragnachar, Rathar, Sichar, Sigeric, Theudebald, Theuderic

Common Female Names: Ada, Alfgarda, Bernewif, Binhildis, Cunegund, Danburga, Ethelchif, Ethelgard, Folgarda, Gerhild, Heilewif, Hildelana, Ingelswindis, Megenlind, Minna, Olga, Radsuinda, Sigarda, Sigethrod, Thidela, Veleda

Cultural Traits: Survivalist, Mountaineer, Resilient, Cunning

Idiosyncrasies: Impulsive

Language: The people of Karthis speak in a variant of old Atevan called Karlani.

Restricted Class: Sorcerer

Table 1.2 Karthan Occupations

%	Occupation	Trained Weapon	Trade Goods
01-06	Armorer	Hammer	Iron Grieves
07-15	Farmer	Pitchfork	Oxen
16-20	Healer	Knife	Salve, 1 Vial
21-25	Herbalist	Knife	Herbs, 1 lb.
26-36	Healer	Staff	Dog
37-50	Hunter	Javelin	Bear Pelt
51-54	Shaman	Dagger	Tribal Fetish
55-85	Warrior	Broadsword	Shield
86-92	Trapper	Short Bow	Wolf Pelt
93-100	Woodcutter	Axe	Rope

Khazakhaan

Description: The Haan is the name given to the barbarian horsemen of the Khazakhaan. These men and women chose to live as nomads away from the citizens of the Zhou Dynasty. Labeled political radicals and thieves, the Haan people were exiled to the plains where they have lived life as hunters and foragers. The Haan are a people short in stature like the Zhou, but tend to be more developed and muscular from years of harder living conditions. The average Haan tribesman wears his long dark hair tied in braids. Men tend to favor facial hair (for those who can grow it), and both sexes like to incorporate beads, bone, and colored twine into their coifs. The Haan have dark eyes (although eyes of jade have been seen from generation to generation and is looked upon as good fortune to the child's family), and earthy-toned skin. The Haan dress in rugged clothing made from the skins of the animals they hunt. While the Haan attempt to be self-sufficient, they tend to trade occasionally with the people of Karthis for superior weapons or the people of Kesh for staples and other goods.

Culture: The Haan live a nomadic life. Upon exile, the first of the Zhou quickly learned to scavenge and hunt for food and shelter. As the population grew, this newly exiled people found safety and identity in clanship. These clans are usually ruled by a warlord or shaman who watches over and cares for the needs of his people. Brutal lifestyle brings about brutal laws and practices. Minor punishments can be as severe as starvation or forced hard labor for extended periods of time. Harsher punishments range from being buried to the neck in sand and left in the sun, to having limbs severed, or in most cases execution. Orders for punishment usually descend directly from the warlord, but sometimes the duty falls to a high ranking soldier or clansman during time of raiding or war. While thought of as barbarians by the Zhou, the Haan are educated from childhood in the skills of plains survival, music, art, reading, and writing. Even the fiercest warrior has the ability to sing, play an instrument, write a poem, or paint.

Religion: The Haan are shamanistic in their beliefs. Their spiritual leaders pray to the many spirits of the plains for guidance and success in the harvest and hunt. The most powerful of warlords to the simplest of farmers believe that fire, water, air, and earth are all living spirits. To disrespect them would mean the end of all creation. As a people, they see the people of Zhou and Ithmyrr as monsters who would rather consult their sciences than look to the gods of nature. Although highly spiritual, most of the Haan find prayer a waste of time as the gods are always listening and pray only when it favors their needs (hunting, harvesting, shelter, etc.).

Common Male Names: Arghun, Baichu, Bourtai, Chaghatai, Dashiyn, Ghazan, Inalchuk, Kabul, Kassar, Kuzhuk, Mongo, Qadan, Surengiin, Temujin, Yisun

Common Female Names: Hoelun, Temulin, Borte, Hulan, Orbai, Sokhatai, Khoakchin, Alangoa, Khada'an, Chotan, Abagai, Khorijin, Khu'urchin

Cultural Traits: Survivalist, Horseman, Stealthy

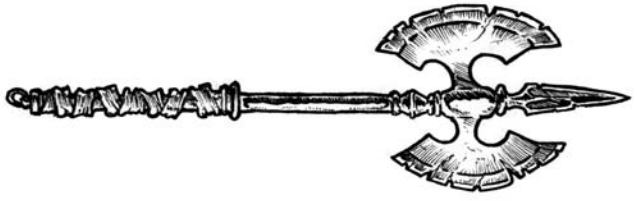
Idiosyncrasies: Superstitious

Language: The Haan speak in the tribal language of Khalhar.

Restricted Class: Sorcerer

Table 1.3 Haan Occupations

%	Occupation	Trained Weapon	Trade Goods
01-20	Farmer	Sickle	Goat
21-25	Animal Trainer	Whip	Pony
26-33	Blacksmith	Hammer	Metal Tongs
34-35	Hedge Witch	Dagger	Pestle and Mortar
36-40	Healer	Staff	Salve, 1 vial
41-44	Herbalist	Knife	Herbs, 1 lb.
45-55	Herder	Crook	Dog
56-75	Hunter/Trapper	Composite Bow	Wolf Pelt
76-80	Outlaw	Sabre	Leather Sack w/1d6 coins
81-85	Shaman	Cudgel	Medicine Bag
86-100	Warrior	Spear	Leather Armor



Zhou

Description: The inscrutable Zhou of the Jade Empire, once mystical advisors to the throne of Ithmyrr, sit quietly at the world's edge, shrouded in mystery and enveloped by enigma. The Zhou not only share their heritage and ancestry with the Atevan First Men, but are one in the same. In their home realm of Ateva, political and social boundaries separate those who not born into the royal houses. The Zhou served as advisors, councilors, and court magicians to the noble Atevans.

After the Dragons transplanted the Atevan armies to Leviathan during the First Age, the people of Zhou were brought to fight alongside the First Men. When the Great War had finished and the Empire of Ithmyrr dominated almost all lands, the Zhou were forced back into their roles of servitude. It was during the rebellion of men against the Ithmyrran Empire that the Zhou chose self-exile and left to form their own nation.

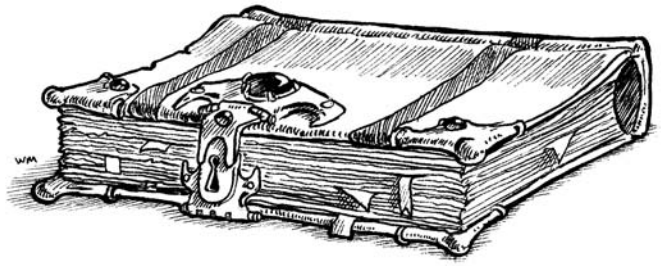
Under the leadership of a royal scribe, Long Wei (later to become the first Jade Emperor) led the people of Zhou to the lands south of Ithmyrr. Here, he expected a battle to keep the freedom he had won, but the battle never came. The Ithmyrran Empire closed their trade routes, closed off relations with the world, and constructed walls to border themselves. It was then that Long Wei declared Zhou a nation and eventually an empire. The Zhou share the same physical traits as the First Men; they are taller than most humans, but unlike the Ithmyrrans they are thinner in build and narrower of frame. Their skin is fair compared to the ruddy to dark skin of the people of Ithmyrr and most have midnight black hair and light brown eyes.



Culture: Zheng Wei, the "Son of Heaven", and current Emperor of Zhou, sits on the celestial throne overlooking his domain from high above in the city of Shénchéng. While their counterparts in Ithmyrr still struggle with Dragon worship, dark sorcery, and their own egos, the Zhou see this as lack of enlightenment.

The Zhou embrace the art of alchemy, science, and spiritualism above all else and feel they have achieved true harmony. Everyone outside the Zhou borders lives unenlightened and, to them, remain savages and barbarians. The Zhou are an innovative people who trade their goods throughout Leviathan. Everything from food, spices, textiles, to tools are finely crafted by Zhou artisans. Zhou philosophy is studied by many outside of its borders; those looking for enlightenment can follow the teachings of Zheng Wei, Xun Fu, and the father of Zhou philosophy, Yen Zi.

The Zhou have not been without problems or social issues. The Emperor keeps a tight rein on the social and economic prosperity of all his people. Those who would speak against the throne or try to incite social change are quietly arrested in the night and taken to Fengkuang Sanitarium. This place of healing and meditation has been rumored to be nothing more than an insane asylum and jail for political prisoners.



Religion: "All who are mandated to take the celestial throne are Sons of Heaven and therefore are living gods." The first Jade Emperor Zheng Wei had decreed that the rulers of Zhou were descended from the bloodline of the god Huángtiān (a guardian spirit revered on Ateva by the Zhou). Worship of the Emperor and his family has been practiced by the people of Zhou since the beginning of the Second Age. While there is nothing in place to enforce the worship of the Jade Emperor, the people regularly bring small offerings (fruit, gems, and trinkets) to the temples or create small shrines in their homes. In the Current Age, most find the idea of religion to be an antiquated practice and pursue the arts for spiritual fulfillment.

Common Male Names: Bang-xao, Cheng-ho, Chun-mei, Dan-zu, Feng-yi, Guan-xiu, Hai-feng, Hong-quan, Hsui-chuan, Jhong-shun, Joong, Keng-chi, Kun, Ming-feng, Pao-tzu, Qian-hua, Quan, Shan-tang, Shao-zu, Shi-xian, Tian-yun, Tien-kai, Tzu-jao, Wei-kang, Xiang-ling, Yang-cheng, Zhao-ying, Zong-yuan

Common Female Names: An-mei, Chin-chiao, Chwun-yu, Feng-ying, Hai-xia, Hseuh, Jiang-kui, Jian-kui, Lao-shih, Lien-ying, Lin-wei, Mei-zhen, Nai-jian, Phan-hue, Shan-lee, Shou-yun, Szu-zhan, Tsai-chin, Wei-yan, Xiao-xing

Cultural Traits: Enlightened, Sorcery, Science, Philosophy, Disciplined

Idiosyncrasies: Civilized

Language: The Zhou speak in a variant of ancient Atevan called Zhōuwén.

Restricted Class: Barbarian, Sentinel

Table 1.4 Zhou Occupations

%	Occupation	Trained Weapon	Trade Goods
01-05	Alchemist	Staff	Compounds, 1 flask
06-10	Astrologer	Staff	Constellations Map
11-13	Caravan Guard	Saber	Wine, 1 flask
14-17	Cut-purse	Dagger	Sack
18-25	Farmer	Sickle	Pig
26-30	Fortune-teller	Staff	Fortune Sticks
31-33	Gambler	Knife	Ivory Dice
34-40	Healer	Staff	Medicine, 1 vial
41-48	Herbalist	Knife	Herbs, 1 lb.
49-50	Indentured Servant	Knife	Note of Servitude
51-55	Mercenary	Longsword	Leather Armor
56-66	Merchant	Dagger	Silver Coffer
67-70	Minstrel	Dagger	Sanxian
71-80	Noble	Longsword	Silk Robes
81-84	Scribe	Staff	Parchment and Ink
85-87	Smuggler	Saber	Robe with hidden pockets
88-92	Soldier	Pole Arm	Studded Leather
93-100	Sorcerer's Apprentice	Dagger	Silver Bracers

Aesir

Description: The Aesir take pride in not being descendants of the Atevans. They do not claim human ancestry at all. They have looks and common traits of men, but share none of their graces. Legends tell us about the realm known as Ásgarður, a brutal and barren world once inhabited by ice giants and monstrous beasts. It is from this world that the Aesir have come and, through magic, transplanted on the home world of the First Men centuries before the coming of the Dragons. The Aesir are large in stature, standing six and a half to seven feet tall; they have long blond to platinum hair that they wear braided, and the men favor large and festively decorated beards and moustaches. Their skin tones range from a milky white to an almost pale blue color. They are strong and fearless warriors, intimidating and dauntless.

Culture: The Aesir are a people bred for war. While it has been thousands of years since they have warred against the Jötnar (Ásgarðuran ice giants), they still dedicate their lives (mind, body, and spirit) to the art of battle. The Aesir are to be found as hired guards or soldiers throughout the lands of Leviathan. In their homeland to the north, they maintain their holdings through tribal dominance. Each chieftain (known as a Jarl) controls a small plot of land and keeps those who live within safe and fed. Those who have their lands closer to the water have the advantage of being able to raid villages along the coast during the early summer months and pull in fish and seafood to supplement their larders, while those inland rely on hunting and the harvesting of crops

After the fall of the Sorcerer Kings, the Aesir have become a people divided. While the northern barbarian tribes wished to be left alone and have nothing to do with the rest of the world, the tribes to the south wanted to begin trade and take a seat in the political arena of the world. In a pact referred to as the Réttr Olikligr, the people of the Aesir split into two separate Jarldoms: Untermyrr to the north and Svartrheim to the south. The northerners wished to settle the lands and return to the ways their home world Ásgarður, while the people of the southern lands longed to explore the world and create new alliances.

Trade for food, staples, tools, and weapons usually occurs between the various tribes and Jarldoms. Some items are sent as gifts to gain alliances, given when arranged marriages are followed through, and some are simply taken as a show of power and strength. Since the divide, the people of Svartrheim have traveled to the south to forge relations with the merchants of Vuul and Kesh, and have sent emissaries into the plains of Khazakhaan and the mountains of Karthis to set up trade amongst the barbarian tribes who live there.

Most of the Aesir have come to terms with having to respect boundaries and have kept to themselves since the fall of the Sorcerer Kings. This is not to say that the northern barbarians don't still raid the coasts of Tir Domhain during the early summer months, or attempt to pick off Ithmyrrian ships that sail to close to their shores. Like the Ithmyrrians, the Aesir look at mankind as their weaker cousins. While they are aware that they are not the only people on the face of Leviathan (which they have named Urd, a word meaning "earth" or "land" in their native tongue), they tend to be xenophobic in nature.

Religion: The Aesir practice polytheism in their belief system. There are many gods (and goddesses) who watch over them and listen to prayers if proper sacrifice is given. If the people of the Aesir were to agree on any one deity, it would be the one referred to as "The All Father" or Fjolnir, the One Eye. This Ásgarðuran war god is said to be the father of all creation and watches over all warriors until the time of their death. It is then that the valkyrja fly from Fjolnir's long house and take the faithful to the afterlife. While this belief is well integrated into Aesir culture, their continual worship has not been the case since their arrival on Leviathan. Beyond the short-lived worship of the Great Dragons, the Aesir have taken to the following of Shamanistic "Totems." Each tribe adopts the identity and persona attributes of an animal spirit, attuning themselves to that animal though ritual and prayer. This has been less of a phenomenon in the southlands of Svartrheim, but has become a practice amongst eighty percent of the tribes of Untermyrr.

Common Male Names: Agnar, Arngrim, Barri, Bild, Bjarkmar, Drott, Egil, Eyolf, Fafnir, Fjori, Grim, Halfdan, Hrotti, Leif, Melnir , Olaf, Raknar, Sigurd, Skuli, Slagfid, Thjodrek, Thord, Ulf, Ulfhedin, Vignir

Common Female Names: Aesa, Bekkhild, Brynhild, Dagny, Freydis, Grimhild, Hallfrid, Hildigunn, Isgerd, Lyngheid, Ragnhild, Sigrid, Sigrlinn, Swanhild, Thorgerd, Vaetild, Yrsa

Cultural Traits: Warrior-Born, Swordsmen, Survivalist, Seamanship

Language: The Aesir speak in the Aesnish tongue.

Restricted Class: Sorcerer

Table 1.5: Aesir Occupations

%	Occupation	Trained Weapon	Trade Goods
01-04	Animal trainer	Whip	Horse
05-10	Armorer	Hammer	Chain Vest
11-15	Blacksmith	Hammer	Bellows
16-22	Farmer	Hoe	Goat
23-25	Oracle	Staff	Rune Stones
26-29	Healer	Knife	Herbal Mixture, 1 vial
30-33	Herbalist	Knife	Herbs, 1 lb.
34-38	Herder	Staff	Herding dog
39-44	Hunter	Short bow	Deer pelt
45-51	Mercenary	Broad Sword	Scale armor
52-55	Merchant	Dagger	Cart
56-58	Minstrel	Dagger	Lute
59-63	Outlaw	Broad sword	Leather armor
64-70	Shaman	Staff	Herbs, 1 lb.
71-74	Smuggler	Short Bow	Small Boat
75-90	Soldier	Broad Sword	Shield
91-95	Trapper	Short Bow	Beaver pelt
96-100	Woodcutter	Axe	Sled

Vuul

Description: The people of Vuul are not so much a race, but a mish-mash of cultures taken from all corners of Leviathan. In the Second Age, Vuul was to be the great enlightened state of the Empire. The Sorcerer Queen sent messengers throughout the nations of the great continent with the offer of freedom and amnesty, a new life granted to those who traveled across miles of dangerous desert to Dol Minor's borders. Within a decade, the land of Vuul had become a melting pot of people occupying its major cities and villages. Before the destruction that was set upon its people, the citizens of Dol Minor shared in the spoils of the Empire's good fortune and wealth. While Queen Nythura looked at its inhabitants as no more than simpletons and peasants, she used a good amount of her resources on education and furthering the arts and sciences. While she gave this wealth freely to satisfy her own vanity, her contributions to the people made Vuul the center of civilization. Unfortunately, the strength of Dol Minor did not last, and the land along with its people was reduced to ash in the blink of an eye. The holocaust set upon Nythura and her great empire left Vuul nothing more than a sorcery-charred landscape with few survivors to tell the tale. The land has become a shadow of its former greatness at the beginning of the Third Age. The great structures, massive city-states, and temples dedicated to the Dragons decay and crumble in the hot and dry wastelands. To this day, finding an individual in Vuul who is not of mixed blood or heritage is a challenge. The Vuul are varied in their appearances, languages, and customs. If a common trait could be pointed out, a dark swarthy skin tone is due to the brutal heat, unforgiving sun, and oppressive conditions. In the Current Age, the people of Vuul are a fragmented people, scattered by the warlords, despots, and the newly proclaimed Sorcerer Kings populating the two city-states to the north. Most have little say in the quality of their lives as many are forced into servitude to the Sorcerer Kings or warlords. The truly unlucky have succumbed to slavery, Dragon cults, or even worse.

Culture: Even after the world-shaking cataclysm, the Vuulese are still a proud people who struggle to keep their culture and way of life intact. Illiteracy is almost a rarity amongst the Vuul as elders find ways (almost always in secret) to teach children how to read and write. The spoken language of the Vuulese is Elasme, a mish-mash of several different languages brought by those who migrated to Dol Minor during the Second Age. Elasme is spoken with a combination of facial expression and elaborate hand gestures. Some refer to it as an artist's cant, a secret language adopted by those talented artisans who settled in the major cities. Storytelling, music, and dance are just as important to the Vuulese as reading and writing. Some of the great epic stories of the people cannot be found in the pages of a tome or etched in stone on some cave wall; to hear these, you must be witness to the great gatherings where their history is told in song and dance.

Vuulese craftsmanship is highly sought-after by collectors and merchants in the marketplace of the major cities and trade camps, bringing a high price to those who can afford such luxuries. The skill and workmanship of the original Vuulese artisans is carried down from generation to generation.

Religion: The Vuulese are a diverse group when it comes to faith. Each of those who migrated from the surrounding lands had brought their gods in tow when they settled. In the city-states, many temples and shrines were erected throughout the districts and surrounding villages and towns. While Nythura was a polytheist who gave her fealty to the great Dragons, she allowed her new citizens the freedom of religion and faith. After the great cataclysm, those who clawed their way from the ashes found themselves no longer looking to the gods for protection or comfort. The various temples in the two remaining city-states have been demolished by the current Sorcerer Kings and replaced with houses of priests and templars dedicated to their august bodies. In the wastelands, cults dedicated to the Dragons, demons, and often even worse pepper the landscape.

Common Male Names: Appan, Arishaka, Balashi, Balathu, Deemethresi, Ea-nasir, Enusat , Hunzuu, Ibbi-Adad, Ishme-Ea,

Kiipluuu', Labashi, Ligish, Mannuiqapi, Niiqiarqusu, Ripaa, Sargon, Shamash-Nasir, Tattannu, Yahatti

Common Female Names: Ahatsunu, Arwia, Beletsunu, Erishti-Aya, Gemekaa, Iltani, Ku-Aya, Ku-Baba, Kullaa, Mushezibitu, Mushezibti, Nidintu, Ninsunu, Tabni, Ubalnu, Yadidatum, Zakiti

Cultural Traits: Wasteland Survival, Barterer, Trader, Savvy, Literate

Language: The Vuulese speak the old mercantile tongue of Elasme.

Restricted Classes: None

Table 1.6: Vuulese Occupations

%	Occupation	Trained Weapon	Trade Goods
01-03	Armorer	Hammer	Brass Shield
04-08	Beekeeper	Leather Swatter (flail)	Ointment
09-15	Caravan guard	Sabre	Wine, 1 flask
16-21	Confidence artist	Dagger	Fake Map
22-26	Village Witch	Dagger	Dragon Amulet
27-33	Cutpurse	Dagger	Belt and Pouches
34-37	Ditch Digger	Shovel	Water Skin
38-40	Farmer	Shovel or Spade	Jack Rabbit
41-43	Herbalist	Knife	Herbs, 1 lb.
44-49	Herder	Staff	Herding dog
50-56	Mercenary	Spear	Leather armor
57-65	Merchant	Dagger	Fine Robes
66-68	Noble	Sabre	Signet Ring (Gold)
69-73	Outlaw	Sabre	Moa
74-84	Slave	Club	Collar
85-91	Smuggler	Bow	Cart w/Secret Compartment
92-97	Soldier	Spear	Shield
98-100	Sorcerer's Apprentice	Dagger	Ancient Scroll

Kesh

Description: It can be said that Kesh is the second most powerful nation on the face of Urd with its origin closely tied to the former empire of Ithmyrr and the powerful Atevan race. During the First Age in the midst of the Atevan conquest, warlords (and brothers) Nekheny, Asari, and Setesh took to constructing strongholds in the deserts to the south to fortify the land from possible attacks from the southern jungles. Over time, these strongholds (Neter-Aaru, Akert, and Khertet) began to grow into cities, and by the time the Atevans were finally defeated by the armies of the Dragons, Kesh was already a nation unto itself. In the months to come, the brothers were gifted the lands and proclaimed Sorcerer Kings and, in turn, declared themselves gods. Kesh took advantage of its location along the River of Sails and close proximity to the island of Mahajanna (a theocracy controlled by the Dragon Anu) and nation of Zhou by creating major trade ports and forming several merchant guilds to control commerce and trade on a global level. This became a bit of a struggle as Queen Nythura pushed against its borders with armies from Dol Minor, but the Sorcerer Kings of Kesh held their own. With the eventual fall of the Sorcerer Kings at the end of the Second Age, Kesh fell into the hands of the merchant guilds who turned control of the nation over to several trade princes. These princes are said to still take orders from the Sorcerer Kings from beyond the grave, but this rumor holds little truth… or does it?

Kesh is a thriving land of trade, commerce, and mysticism. Anything from fine food, narcotic spice, exotic treasures, and slaves can all be bought for a price. What Kesh lacks in morality, it makes up for in being a land of finery and pleasure. The city streets bustle with visitors from all over Urd, buying and selling items that can only be found in the heart of the great desert markets. Thieves' guilds fight petty wars against the others that would take up residence in the city and not show them respect by offering tithe. Emirs make dealings with otherworldly djinn to maintain control over the great cities with powerful magic, while artifacts from the First Age still make their ways into the hands of those wise enough to make use of such items. The scorching daytime sun can be deadly to those who walk underneath its intense heat, and the freezing nights of the desert are unbearable. The natives of Kesh are an average-sized people (5'5 to 6'0) with dark hair, eyes, and are swarthy of skin. Most dress in flowing cotton robes or simple togas. Sandals are preferred over shoes and boots, and none leave their dwellings without a headdress or hat to protect them from the sun. Men and women favor shaved heads over hair, but in recent years, women have begun fashioning their hair into the popular styles of the northerners.

Culture: Keshites all share a rich cultural heritage that dates back to when the First Men ruled the world. Each citizen shares in the wealth and fortune of the merchant princes; from slave all the way to guild noble enjoys his share of food, drink, and creature comfort. Any pleasure, temptation, or distraction can be bought in the great marketplaces of the major cities, and what cannot be found there can still be purchased for a price. In every city, merchant houses sit beside guild masters on the great councils to decide the order in which business is conducted. Nothing goes on without the knowledge and approval of the houses or guilds, and those who attempt to work without their blessing find themselves wishing for a quick death. With the collapse of the former caste system of the Sorcerer Kings and the implantation of an oligarchy, the people have found the lifting of the social and wealth restrictions to be uplifting. While there has been a lot of positive change in the past 100 years, most of the major cities of Kesh have become centers of crime and seedy activities. While guilds such as the thieves' guild or guild of assassins has no shame as to the nature of their business, such activities tend

to be surrounded with dark dealings and hostile intent. Even the slaves walk the streets with a form of protection.

Religion: The people of Kesh tend to be devout worshippers of the Sorcerer Kings who ruled the land from the time of the Second Age. Many temples dedicated to Kesh's rulers (Nekheny, Asari, Anup, Ubasti, Nebthet, etc.) can be found through the cities and in remote villages throughout the desert landscape. In the major cities, one can find smaller places of worship constructed by emissaries from the other countries, but the worship of others than the great Sorcerer Kings is looked at with much distaste by the native people. Cults to various dark gods have hidden themselves in the cities and meet in secret to offer sacrifice and prayer. One of the most common is to the Sorcerer King Setesh who was banished by his brothers for heresy in the First Age. In recent times, cults revering the Black Mother Kishari and the demonic six-armed God Mahesha have been becoming more common; this is thought to be due to the influence of traders from the island of Mahajanna.

Common Male Names: Ahmose, Amenakht, Bakenmut, Bakenptah, Djhutmose, Genubath, Hapimen, Haremsat, Imhotep, Inarus-Amun, Jarha, Kahma, Mekhu, Menmet-Ra, Nebnefer, Pakhneter, Ptahhemakhet, Senemut, Setep, Tetisheri, Userhet, Wepmose

Common Female Names: Amenirdis, Asenath, Hehenhit, Ipip, Isetnefret, Khutenptah-Maharet, Meresankh, Naunakhte, Neferu, Rai, Sebtitis, Shesh, Sit-Hathor, Tabes, Taheret, Takhat, Tetisherit

Cultural Traits: Enlightened, Sorcery, Incorruptible, Savvy, Literate, Guildsman

Idiosyncrasies: Shifty, Silver-Tongued

Language: The Keshites speak in Keshtic, a variant language of the Atevans.

Restricted Classes: Cleric, Barbarian

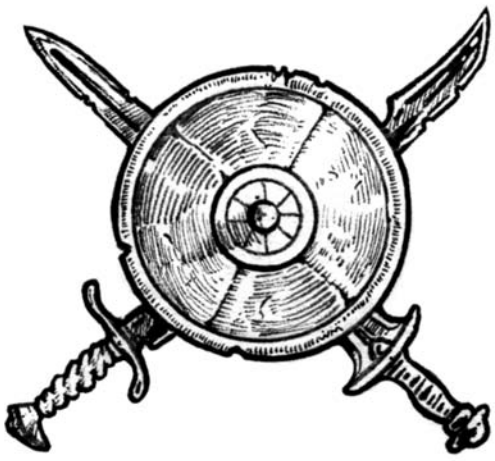


Table 1.7: Keshite Occupations

%	Occupation	Trained Weapon	Trade Goods
01-04	Alchemist	Staff	Compound, 1 flask
05-08	Astrologer	Dagger	Astrological Chart
09-13	Caravan Guard	Spear	Silk, 1 yard
14-20	Confidence artist	Dagger	Snake Oil
21-30	Thief	Dagger	Rope
31-35	Farmer	Hoe	Cow
36-40	Seer	Dagger	Fortune Telling Stones
41-44	Gambler	Dagger	Dice
45-50	Guild beggar	Knife	Crutches
51-54	Healer	Knife	Medicine, 1 vial
55-58	Herbalist	Knife	Herbs, 1 lb.
59-65	Indentured Servant	Knife	House Medallion
66-74	Merchant	Dagger	House Signet Ring
75-77	Minstrel	Dagger	Lute
78-80	Noble	Saber	Robes of Office
81-84	Outlaw	Dagger	Desert Robes
85-89	Scribe	Knife	Parchment, 10 sheets
90-94	Slave	Club	Rations
95-96	Smuggler	Saber	Pack Animal
97-98	Soldier	Spear	Skullcap
99-100	Sorcerer's Apprentice	Dagger	Fetishes

Najambi

Description: Najambi has always been considered the savage lands. Even in the First Age when the Atevans settled upon Leviathan's great corpse, the southern jungles have been a place of danger and the unknown. In the years since, many have traveled to the great jungles looking for the secret behind the world's creation or have been banished into its dark core. In the First Age, it was the abominable creatures brought from the surrounding realms by the Dragons who were left here to be forgotten. In the Second Age, when the powerful Man-Apes fled the city-state of Uruk, it was this jungle that shortly became their home. Beyond the curtain of wild foliage is a world that has been left untouched by the generations of Atevans, mankind, and other creatures who have had a stake in the world. Primitive man has thrived in the jungles living amongst the great lizards, giant carnivorous beasts, and the other things that man has forgotten. Outside the tribal villages of man are the temples of the Draki, hyper-intelligent lizards who seek to find a passage back from the realm they were torn from by the Dragons, powerful sorcerers who fled the destruction at the end of the Second Age, and the warlike Ooruk who plot against their creators from hidden jungle cities. As humans are a curious race, many have traveled north from the jungles to seek out a new life amongst the "civilized" only to find that those who dwell in the great stone cities are no better than the savage tribes they war with back home. The men and women of Najambi are of average height and weight and, like their cousins in Kesh, have dark hair, eyes, and coal black skin. With the heat of the jungle being oppressive and

unbearably humid at times, the Najambi natives find clothing more than a loincloth or simple animal skin uncomfortable.

Culture: The people of Najambi live in primitive conditions away from the advanced city-states of the north. The natives form tribal communities to protect themselves from the ruthless predators, abominations, and aggressive tribes who share the jungle. Each tribe gives their fealty to a tribal chieftain who is chosen from the warriors of the community. This leader is responsible for ensuring the survival of the people and providing the resources to move the tribe forward. Behind the chieftain is the tribe's Shaman (or Witch); it is this individual who truly controls the opinions and actions of the people. Tribal law dictates that the village Shaman is a divine emissary and to deny him is to deny the gods. The Warrior caste is the next level in the hierarchy and finally the People. Potential warriors are taken from their mothers at a young age to be put through the trials; this rite of passage is an honor sought by all young men in the village, even knowing that the chance of returning from the trails is low. Those not fit for the Warrior caste is taken in by an artisan to learn a trade skill. Like the barbarians of Karthis, the Najambi see sorcery as a tool of demons and devils and stay far from such things. Adventuring tribesmen may be a bit more neutral to the idea, but to them the only good sorcerer is a dead one.



Religion: Faith amongst the natives of Najambi comes in many forms and ideals. Many believe that the jungle is filled with ancestral spirits and elemental spirits who live in the trees, water, and ground. It is the village Shaman who keeps such temperamental forces of nature at bay, and again is why the Shaman holds such great power over his people. This belief creates much superstition and fear of their surroundings. When taking a life, whether it is human, animal, or vegetation, the person doing so must ask for forgiveness before following through. The tribesmen feel it would bring upon them (and their families) a curse that can only be lifted by the blood of the one performing the act. Outside of Najambi, this can be viewed as an odd behavior and can be confusing during a physical confrontation with someone outside of the culture. Farther to the south, some tribes have embraced bastardizations of some of the Atevan war gods. Twisted and demonized, these once-powerful symbols of strength in battle have become hideous blood-drinking abominations, a perfect fit for the brutal cannibal tribes in the region.

Common Male Names: Changa, Hondo, Kamali, Kaseko, Katura, Matan, Matope, Moyo, Mpumekelelo, Mqabukonyongolo, Ndabaningi, Nyenyedzi, Rudo, Savieri, Sodindo, Tawanda, Tendekayi, Ushindi, Ziyapaya

Common Female Names: Dorleta, Ebe, Zanzi, Japera, Katura, Massassi, Mazvita, Nehanda, Nenande, Samkeliso, Sekai

Cultural Traits: Tribal, Warrior-Born, Jungle Survival, Hunter

Idiosyncrasies: Illiterate, Naive

Language: There are many languages amongst the numerous tribes that inhabit Najambi. The most common of the tribal tongues is Nazambu, an eclectic language used for trade between several predominate tribes.

Restricted Class(es): Sorcerer, Cleric

Table 1.8: Najambi Occupations

%	Occupation	Trained Weapon	Trade Goods
01-04	Witch	Staff	Compound, 1 flask
05-12	Slaver	Dagger	Manacles
13-18	Caravan Guard	Spear	Silk, 1 yard
19-25	Thief	Dagger	Rope
26-30	Farmer	Hoe	Dog
31-33	Seer	Dagger	Fortune Telling Stones
34-37	beggar	Knife	Wooden bowl
38-42	Healer	Knife	Medicine, 1 vial
43-48	Herbalist	Knife	Herbs, 1 lb.
49-53	Missionary	Dagger	Holy symbol
54-58	Minstrel	Dagger	Lute
59-60	Chieftain	Spear	Headdress of Office
61-68	Outlaw	Bow	Rations
69-74	Slave	Club	Loin cloth
75-85	Smuggler	Saber	Pack Animal
86-96	Warrior	Spear	Human Skull
97-100	Shaman	Dagger	Fetishes

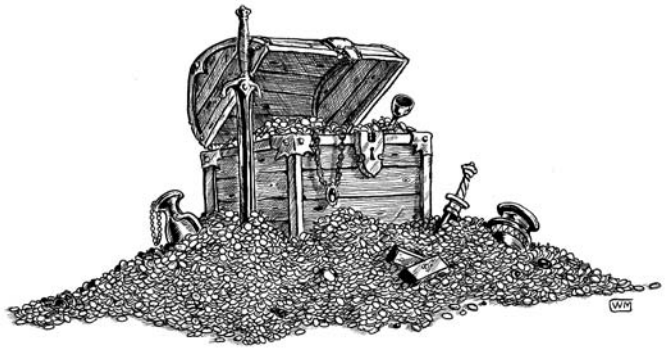
Sheshani

Description: The folk of the walking market of Shesh were originally (like the Zhou and so many others) slaves of the Atevans in the ancient days of Urd. Descended from the folk who would become the Kesh and the Zhou, they adapted to a nomadic lifestyle in the plateaus and deserts of the far north of Zhou where they worked as herdsmen, horsemen, soothsayers, peddlers, tinkers, and tin miners. They wandered from settlement to settlement in the north, selling their wares and eking out a meager living while avoiding bandits, barbarians, and the hairy Yzgyri-descended giants who settled in the Helviti range and even worse horrors. But that was not to last.

The Sheshani came into their own when they found the Lost City of the Horse Goddess at the foot of the Urdhirn and claimed her legacy as their inheritance. The witchborn women of the Sheshani came to power as the new hereditary rulers of their people, claiming that they shared blood with the people of the Horse Goddess and were simply inheriting that which was their birthright. Control over the golems of the Lost City, terrible weapons left over from the First Age, made it hard to argue with this rationale or their meteoric rise as a force to be reckoned with.

Today, the Sheshani people are a mercantile and political force in the world of Urd, powerful enough to hold their own against the bandits, brigands, and barbarians who bedeviled their ancestors and possibly even the great armies of the eastern powers of Kesh, Zhou, and Mahajanna, though none have put this to the test as of yet. To be truthful, while the Sheshani are affable, gregarious, and more than ready to trade and make deals with anyone, no one wants to put their mettle to the test.

Physically, the average Sheshani is dark of complexion with long black hair for both the men and the women and eyes predominantly brown and green, though among the witchborn Market Queens and their families, gold is predominant. They tend to lean and muscular forms with the men growing beards which they braid with beads and coins, and the women growing long hair which is intricately bound into fanciful designs. They are a graceful people with dancing and acrobatics as well as martial arts being practiced by both men and women. Both women and men dress in loose, flowing garments with bright colors, intricate headdresses, scarves, veils, and jewelry common except among the outriders and caravan folk who prefer colors which blend with their surroundings. The Market Queens and their families go cloaked in public in their house colors and proudly wear the symbol of the Horse Goddess among their garments.



Culture: The Sheshani are first and foremost merchants at heart; from the wealthiest of the Market Queens to the most miserable of beggars, the mercantile industry is in their blood. They tend to be outgoing, gregarious and generous, all in the interest of making that sale. The Sheshani consider it a matter of pride that they can determine what a person wants and needs (as well as what they can be convinced they want and need) just by observing them browse the raucous market stalls of the walking market.

Love of life and love of living are a central core of the people of Shesh; they like their colors bright, their songs and art vibrant, and their food and drink spicy and strong respectively. They also like to share this largess (often in hopes of making a profit, of course) and will ply complete strangers with the infamously potent Sheshani red wine and the volatile spirit known as hirnshao. They love to tell stories, read fortunes, and sing long and loud.

In a Sheshani home, it is the women who rule, much like among the market stalls; inheritance is through the mother's line; and sons are there to be married off in alliances and for profit, and to protect the tribe. Mothers choose their daughters' husbands from among the eligible sons of successful merchants and businessmen of Shesh, or from the households of those to whom they owe favors or expect favors of. Among the folk of Shesh, there are fewer taboos than one finds in more conservative cultures, and marriage is used to cement alliances.

But there is a secret heart among the Sheshani, a mysterious edge that adds that secret scent of danger to all interactions with them. The heart of Shesh has been the practice of dark magics: necromancy, golem-crafting, homunculi, and the summoning and binding of Djinn to name but a few things. No matter how well an outsider is accepted, they will never hope to plumb all the mysteries of these mysterious people and their nomad city.

Religion: Among the folk of Shesh, there exists two separate religions; among the common Sheshani, worship of what are known as the "House Gods" is most prevalent. The House Gods are concerned mostly with items of home, hearth, and wealth; nameless spirits attached to each clan who are venerated in order to bring luck and prosperity to a household. Typically, the House Gods are represented by a shrine or series of shrines located in a family dwelling or business; these shrines typically contain a series of small statues of fanciful human or animal figures. These are worshipped through prayers and offerings of food and wine to them in return for blessings or relief from hardships. There are no priests dedicated to the House Gods, but some witches offer their services in order to address issues within a family by performing rites to appease the House Gods during times of stress and hardships.

Beyond these, there exists the Cult of the Horse Goddess, the benefactor of the Sheshani people through the ruins of the Lost City. This cult exists most predominantly among the Market Queens and their daughters. The Market Queens are the heads of the cult, leading worship and veneration of their nameless goddess in order to gain their power and to gain insights into the secrets that still lay hidden among the ruins of her ancient northern city and from the wisps of forgotten spirits that still cling to the sepulchral empire of the Horse Goddess. The Market Queens determine who will and who will not be admitted into the secrets of the cult and given access to the powers bestowed by pacts with the Horse Goddess. The cult is never spoken of with outsiders, and other than the ubiquitous symbol of the Horse Goddess, no sign of its veneration exists save the temples where the Horse Goddess is worshipped by the Market Queens. The current head of the cult is Liura, the Vulture Queen, oldest and wisest of the currently seated Market Queens.

Common Male Names: Kesseoh, Murian, Lonas, Koles, Opher, Erede, Klor, Bethen, Das, Nhen, Sdal, Glun, Hohs, Samna, Shtra, Gyatar, Fshend, Calib, Gsord, Dwen, Lniess, Tel, Egabn, Ypoc, Undas

Common Female Names: Dliara, Kenna, Lurya, Marilla, Ionas, Nanias, Ciaveh, Rassiah, Yyne, Olia, Modiara, Liura, Kalashi, Juna, Mirrowa, Nunes, Ywesa, Lonassa, Aol, Khuli, Ossa, Mnaw, Jhunni, Yvre, Hjadwa

Cultural Traits: Crafty, Horseborn, Independent

Language: The Sheshani speak a bastard variant of the Zhou language called Sheshim.

Restricted Classes: Barbarian, Sorcerer, Cleric

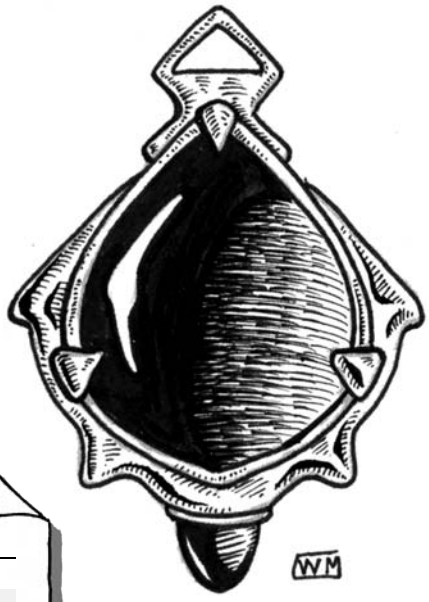


Table 1.9: Sheshani Occupations

%	Occupation	Trained Weapon	Trade Goods
01-03	Market Witch - Merchant	Knife	Alchemical Potions
04-06	Cutpurse	Knife	Pouch of 1-4 Random Pilfered Items
07-13	Market Witch - Fortune Teller	Knife	A Fortune
19-21	Slave – Human	None	Contract
22-24	Market Witch - Healer	Staff	Medicines or Salves
25-27	Entertainer – Musician	Knife	Drum, Woodwind, or Stringed Instrument
28-31	Caravan Guard	Short Sword	Sheshani Red Wine, 1 bottle
32-35	Confidence Artist	Dagger	Counterfeit Goods
36-38	Smuggler	Short Sword	Drugs or Slaves
39-43	Soldier	Spear and Shield	1-4 coins
44-45	Caravan Golem Driver	Short Sword	1-4 coins
46-48	Gambler	Dagger or Short Sword	Dice
49-53	Beggar	Staff	1-4 Coins or Scraps of Food
54-58	Servant – Indentured	Knife	Merchant House Medallion
59-61	Scribe	Thin Knife	Parchment and Pen
62-64	Prostitute	Thin Dagger or Garrote	1-4 Coins
65-68	Bureaucrat	Short Sword	Ledger
69-72	Bodyguard	Sword or Axe	1-4 Coins
73-75	Assassin	Dagger or Short Sword	Poison, 1 vial
76-78	Masques	Short Sword	Badge of Office
79-81	Driver	Cudgel	Market Cart
82-84	Entertainer – Dancer	Thin Dagger or Garrote	Veils
85-88	Merchant Princess	Wand	1-4 Bodyguards
89-91	Craftsman	Tools	Crafts
92-93	Market Witch – Finder	Knife	Scrying Bowl
94-95	Outrider	Spear or Bow	1-4 Coins
96-97	Teamster	Axe	1-4 Horses
98	Moneylender	Knife	Weights and Measures
99	Cauldron Tender	Staff	1-4 Homunculi
100	Bearer	Axe or Knife	Bundle of Goods

Chapter 2: Classes

The character class defines the role the player takes on in the world. Each class not only gives focus to the genre stereotype with its special abilities, weapons, armor choices, and capacity for combat (either melee or magical), but it also sets up the way in which the character interacts in the world around them. *Tales From the Fallen Empire* introduces seven new character classes for use with this setting and the *Dungeon Crawl Classics RPG*. The protagonists and heroes from the classic sword and sorcery tales, movies, and comics inspire each class. Each class is broken into the six sections listed below.

- **Description** - a brief introduction to the class and its place in the setting
- **Hit Points** - hit dice used when generating hit points, calculating the cleric's lay on hands, the witch's poultice and salve ability, etc.
- **Weapons Training** - the weapons and armor the class is allowed to use
- **Alignment** - whether the class favors Law, Chaos, or Neutrality
- **Special Abilities** - abilities, traits, and skills in which the class excels
- **Character Statistics** - the mechanics behind the class for dice rolls, leveling, etc.

Suggested Stat Generation Methods

The world of Urd (as with most sword and sorcery settings) is a brutal land with extreme environments and even more extreme dangers. Life tends to be cheap, and most use it as a commodity sold to survive. It is at the discretion of the Judge to use the suggested stat generation method listed here. While it does tend to produce characters with higher attributes, it also creates characters with a bit more survivability than the standard 3d6 method listed in the *DCC RPG* core rules on page 18. It is still suggested that the 3d6 method be used if creating characters for the character funnel, but not suggested if creating characters at first level to begin adventuring in this setting.

Method I - Roll 3d6 in order of statistics and assign each roll unmodified in order.

Method II - Roll 4d6 and drop the lowest. Assign to each stat in order or assign as desired.

Method III - Roll 9d6 for the statistic of choice and take the best three. Reduce this number of dice for each stat rolled (i.e. 8d6 for the next then 7d6 and so on) until all stats are generated.

Method IV - Each stat starts at 8 and then the player rolls 7d6 and adds the die roll to the stats as desired. No score can be raised higher than 18 and the full amount of any die must be added. *Example: Lisa places an 8 in each of her six stats, she then rolls seven d6 and gets a 6, 5, 4, 4, 3, 3, 2, and another 2. Since she wants to play a Witch, she wants to have a higher Personality stat. Lisa adds her 6 and one of her 2s to her Personality stat making it a 16 (8 + 6 + 2 = 16). She then allocates the rest of her dice until all dice are used.*

These methods are not written in stone, and the Judge has the right to veto any method if it is being abused. These alternate dice-rolling methods are shown to give an option for the Judge (and player) who wishes to have a higher powered or more survivable campaign.





Clerics vs. Priests

In the *Tales From the Fallen Empire* setting, gods and goddesses are no more than figureheads and heroes of the past age. Divine power is rare and almost non-existent amongst the people who populate the world. Those of any power who would claim to be gods are no more than powerful sorcerers, demons, devils, and elder beings from amongst the cosmos. All their collective power is arcane in nature and only presented as divine to mislead and control their followers. Witches have the ability to heal like a Cleric, but again their source of power comes from spirits and the ability to use components from nature to brew potions and create poultices. They do not channel gods. With this said, the players may meet many "Holy Men" or "High Priests" during their journeys, only to find them to be fattened nobles or crafty con-men who have duped the masses into giving to a faith that holds no water. If the Judge wishes to include the Cleric class into his campaign world, there are several methods.

The heroes of the Second Age, who the people refer to as "The Exalted," have been known to perform miracles during their mortal lives. It is not hard to justify a Cleric's ability as a gift from these entities. Conversely, the coming of a true god could have men and women believing themselves the chosen of this divine power, now granted with the abilities of the god or goddess. Ultimately, it is in the power of the Judge to decide what he wants in his game; if there needs to be Clerics, then there shall be. The intention of removing the Cleric from the setting was to stay true to the tropes of the sword and sorcery genre, to give the world a more edgy and dangerous feel. If healing is something that is a rarity, it might make the barbarian a little less likely to run head-on into battle without caution.

How to Use This Chapter

On the next few pages, you will find several new classes to use with the *Tales From the Fallen Empire* campaign setting or any *Dungeon Crawl Classics* RPG game in which the character class would be a fit. Each class design facilitates both the homebrewed game and the sword and sorcery setting you hold in your hands. As with any of the material presented, these classes are optional and can be used or discarded as the Judge sees fit. The classes are by no means balanced nor were they designed with that function in mind; they are here to provide the staple sword and sorcery stereotypes found in the classic tales of Howard, Carter, Moorcock, etc. This chapter introduces additional character rules such as the Barbarian's "Savage Ferocity" or the Marauder's "Black Marketeering" abilities, and some classes, such as the Man-Ape, were designed based on the rules presented in the *DCC RPG* core rulebook using Mighty Deeds of Arms and the flexible Action Dice.

The Barbarian

Keepers of the old ways of man, descendants of the enslaved who served the Atevans as soldiers during the First Age, Barbarians remain masters of the environments that reared them. The Barbarians of Urd stand strong despite the hardships changing times offer. The Barbarian's ways and cultures, forged from the lands in which they live and protect, reflect the harshness. From the ice lands of Untermyrr, the high mountains of Karthis, the lonesome plains of Khazakhaan, the high forests of Tir Domhain, or the sweltering jungles of Najambi, the tribesmen find comfort in the wilds away from the so-called civilized realms. Their ways may seem primitive by those on the outside, but the Barbarian's values and ways of life are forged from the importance of community, the century-old feuds with neighboring tribes, and the constant battling of elements for their survival. The words for fear and cowardice are not easily found in the Barbarian's vocabulary. These brave warriors rarely back down from a challenge and fight with the ferocity of an angered animal. These traits make the Barbarian the most feared amongst men.

Hit Points: A Barbarian gains 1d14 per level for Hit Points.

Weapons Training: A Barbarian is trained in the use of these weapons – Battle Axe, Club, Crossbow, Dagger, Flail, Hand Axe, Javelin, Long Bow, Long Sword, Mace, Scimitar, Short Bow, Short Sword, Spear, Two Handed Sword, War Hammer. Barbarians prefer Leather and Hide armor, but do occasionally don chainmail shirts and leggings when faced with tougher odds.

Alignment: Barbarians tend to favor the alignments of their chosen totems. While most Barbarians are chaotic in nature, there are some who remain neutral to the world and its advances.

Luck: Barbarians find that wearing armor in combat hinders movement and slows down their reflexes. When wearing no protective armor, the Barbarian may add his Luck modifier to his armor class; this modifier can be added even in situations when the Barbarian's Agility bonus to AC is not applicable.

Special Abilities

Savage Ferocity: Barbarians embrace the thrill of battle and the feel of cold steel between their fingers. In the heat of combat, the Barbarian's primal instinct begets a battle lust that makes the Barbarian a deadly foe. Whenever the Barbarian achieves a critical strike during combat, he rolls on the critical chart as normal, but gains additional battle effects. The Barbarian rolls his Savage Ferocity die (based on level) then consults the following chart. The player can always choose a lesser effect if desired (example: the player rolled a 7 (Primal Rage), but may take Skin of Iron (3 on the chart) as the effect). Savage Ferocity does not replace extra attacks Barbarians gain at higher levels; it is an additional combat boon. The Barbarian can only use Savage Ferocity once per combat round in the case of those with multiple attacks. Some effects of Savage Ferocity are based on the Barbarian's Personality modifier. If the Barbarian has a Personality lower than 13, it is considered 13 (+1) for the purposes of this ability.

Taboos: The superstitious distrust of Sorcerers and Witches makes Barbarians uneasy in their presence. A Barbarian views pacts with demons and devils as a great evil and slight to man and nature. The Barbarian for the most part will stay away from magic, magic items, and/or casters, and will not go out of their way to interact with such abominations. The Barbarian's player will need to make a save vs. Will to maintain control when around these taboos. In order to maintain control and not lash out at such evils, the Barbarian will need to make a save vs. Will (adding his class level to this roll). The DC of the



Table 1.10 Barbarian Skill Bonuses

Skill	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th
Subterfuge	+1	+3	+5	+7	+8	+9	+10	+11	+12	+13
Climb Sheer Surfaces	+3	+5	+7	+8	+9	+10	+11	+12	+13	+14
Foraging	+1	+3	+5	+7	+8	+9	+10	+11	+12	+13
Trapping	+1	+3	+5	+7	+8	+9	+10	+11	+12	+13
Tracking (Wilderness)	+3	+5	+7	+8	+9	+10	+11	+12	+13	+14
Hunting	+3	+5	+7	+8	+9	+10	+11	+12	+13	+14

Save is 10 + the caster's level. For magic items or artifacts, the DC can vary, but DC 13-15 is a good starting point. Success indicates the Barbarian remains indifferent toward the caster or item, and failure means the Barbarian will react violently and strike out against the person or object. Barbarian player characters will not intentionally harm a spell caster in the party whom he deems useful for the time being.

Survival: Reared far from the great cities, keeping alive by way of the hunt, and enduring the harsh elements, the Barbarian's knack for survival is legendary. Keen senses, animal-like cunning, and great strength have kept their people alive and proven instrumental in cultivating the Barbarian's great mettle. Unlike those who lived soft and pampered lives amongst the city-born, the Barbarian can take what he needs from his surroundings and forage on. Barbarian characters have the unique ability and necessary skills to ensure not only himself, but also his companions, can find food and water even in the most desolate of areas.

Savage Ferocity – Dx Roll Based on Barbarian Level

1- Caged Fury: The Barbarian instills fear and doubt in the mind of his enemy. On the following round, 1d3 opponents take a negative modifier to attack (and combat-related skill) rolls equal to the Barbarian's Personality modifier.

2- Lion's Pounce: The Barbarian's powerful leg muscles and great strength hurtle him across the battlefield. In addition to the Barbarian's standard move (30'), he may take an additional 30' running jump at the end of his turn. The Barbarian does, however, suffer a –2 to Armor Class from adjacent enemies.

3- Iron Hide: Hard living and tough environments have made the Barbarian's skin as strong as leather. On the next round, the Barbarian may add his Stamina modifier to his total Armor Class.

4- Adrenalin Surge: The Barbarian's primal instincts and vigorous mettle allow him to ignore the pains of combat. When Adrenalin Surge is chosen, the Barbarian may roll his hit die (d14) and heal that amount in hit points. This ability becomes two d14 at 5th Level and three d14 at 10th Level. This ability may only be used once per combat.

5- Blind Hatred: The Barbarian's foe becomes obsessed with killing him and puts down his own guard to finish the job. The Barbarian's opponent gains a positive modifier equal to the Barbarian's Personality bonus on attacks, but loses the same amount to his AC and Saves until the Barbarian is unconscious or dead.

6- Feral Charge: Savage fury turns to agitated rage during the heat of battle. The Barbarian may charge an adjacent foe within 15' and perform a single melee attack with a modifier equal to 2X his Personality modifier. The Barbarian does suffer a –2 penalty to Armor Class against those opponents he turned his back on.

7- Berserk: The Barbarian enters a trance and becomes one with the war gods of old on the battlefield. The Barbarian remains in this berserk trance for a number of rounds equal to his level and fights as if he was three levels higher (with regards to attack bonuses, critical tables, and ranges). After the trance has ended, a Fortitude save must be made or the Barbarian can do nothing but rest for 1d3 rounds. This option can only be taken once per combat.

8- Fatal Blow: The Barbarian's anger pushes his abilities to the limit and begins to focus his inner rage into a brutal strike. The Barbarian gains +3 to Strength (Max 18) for the intent of combat strikes and damage on the following round. In addition, this strike does double damage including all other applicable bonuses.

9- Touched by the Gods: The Barbarian is favored by the war gods for bravery on the battlefield. On the next round, the barbarian may chose to ignore 5 points of damage from any one melee or magical attack.

10- Morgause's Kiss: The goddess of fate is pleased at the Barbarian's prowess on the battlefield and grants him her blessings. The next save needed in the current combat is automatically made. This boon cannot be saved for future melees and must be used or lost.

11- Spirit's Embrace: Battle brings the Barbarian in tune with his totem spirit allowing him to become one with the spirits of the battlefield. With the spirit of the warrior's totem flowing through him, the spirit's traits manifest as a combat boon giving the Barbarian an advantage in combat. The ability that manifests is based on the individual Barbarian tribe's totem:

●**Animal:** The Barbarian takes on the characteristics of his tribe's totem animal for the rest of the combat. The Judge or player may describe how this affects the overall look of the character during this transformation (hairy body, scaly skin, large fangs, etc.); in addition, the Barbarian will gain the following abilities:

Table 1.11 Barbarian Class Features

Level	Title	Attack Bonus	Crit Die/ Table	Threat Range	Action Die	Ref	Fort	Will	Savage Ferocity Die
1	Brute	+1	d12/III	19-20	d20	+1	+1	+1	d3
2	Savage	+2	d14/III	19-20	d20	+1	+1	+1	d4
3	Ravager	+3	d16/III	19-20	d20	+1	+2	+1	d5
4	Reaver	+4	d20/IV	19-20	d20	+2	+2	+2	d6
5	Berserker	+5	d24/IV	18-20	d20+d14	+2	+3	+2	d7
6	Plunderer	+6	d30/V	18-20	d20+d16	+2	+4	+2	d8
7	Destroyer	+7	d30 +d8/V	18-20	d20+d20	+3	+4	+3	d10
8	Warlord	+8	d30 +10/V	18-20	d20+d20	+3	+5	+3	d12
9	Conqueror	+9	2d20/V	18-20	d20+d20	+3	+5	+3	d14
10	Jarl/Khan	+10	2d20/V	18-20	d20+d20+d14	+4	+6	+4	d16

Natural Attack (fangs, claws, spines, etc.) 1d6 + level of Barbarian damage, Increased Move +10' (runs on all fours, swings from branches, slithers away, etc.), and a special ability of the player's choice: Tough Hide (+2 to AC) or the ability to call animals to his aid (as per the 1st level Wizard spell Animal Summoning, cast as if the character was a Wizard of the Barbarian's level).

- **Nature:** The elemental/natural/ancestral spirits fill the Barbarian with their might, turning him into an avatar of spiritual rage. The Judge or player may describe how this affects the overall look of the character during this transformation (body of flame, skin of stone, ghost-like form, etc.); in addition, the Barbarian will gain the following abilities: Ranged Attack 30' (lightning, fire, necrotic energies, etc.) 1d6 + level of Barbarian damage, Increased Move +10' (limited flight, rides a wave of flame, whirlwind movement, etc.), and a special ability of the player's choice: Insubstantial (for one round, the player may either move though a solid object or reduce damage from a single attack by the Barbarian's level) or Elemental Touch (as per the 1st level Wizard spells Flaming Hands or Chill Touch. These spell-like abilities are cast as if the character was a Wizard of the Barbarian's level).
- **War God:** The Barbarian, possessed by the spirit of his totem, transforms into a deadly weapon of force and godly might. The Judge or player may describe how this affects the overall look of the character during this transformation (glowing armor, magical weapon, metallic skin and glowing eyes, etc.); in addition, the Barbarian will gain the following abilities: Melee Attack (supernatural sword, flaming whip, rune encrusted axe, etc.) 1d6 + level of Barbarian damage, Increased Move +10' (phantom horse, hovering disk, winged boots, etc.), and a special ability of the player's choice: Battle Cry (The Barbarian's enemies within 20' suffer a -2 to all attacks against him) or Divine Shield (as per the 1st level Wizard spell Magic Shield. This spell-like ability is cast as if the character was a Wizard of the Barbarian's level).

12- Gods Be Damned: The war gods (spirits, totems, etc.) have favored the Barbarian's combat prowess and wish to see him conquer and crush his enemies. The Barbarian gains the boons listed for Berserk, but he remains enraged until all foes lay dead before him. In addition, the Barbarian may continue to fight and take related actions until he reaches his negative Stamina score. Beyond this negative Hit Point level, the Barbarian is considered dead and off celebrating in the long halls of his ancestors. Once melee is over (and he has not dropped below his negative Stamina), the Barbarian must make a Fort save or fall unconscious for 1d24 hours. If the save is successful, the Barbarian loses hit points equal to the number of combat rounds. If this Boon is chosen by the Barbarian, other boons active through Savage Ferocity are lost and will not stack.

Barbarian Totems

While there are some warriors who serve warlords, mercenary bands, or military orders, the Barbarian values freedom of choice. Barbarians let fate decide what the next day might bring and how to embrace the change. The totem symbolizes an all-powerful force that guides the Barbarian, not necessarily a god, but an all-knowing power that someday will Judge them in the afterlife. Homage to these totems can come in many forms and traditions. Prayer can sometimes bring favor from their totems; other times, sacrifice and ritual are needed to appease this force of nature. The Barbarian can only hope that their deeds will be worthy enough to enter the great halls of the afterlife.

Listed here are three common totems of the barbaric peoples on Leviathan. Each gives an alignment affiliated with the totem and the lands in which they are worshiped.

Animal: (Bear, Elk, Wolf, Raven, Boar, Lynx, etc.) Chaotic or Neutral Alignment: The Animal totem as it identifies the individual (or clan) and gives focus to daily life by emulating the virtues and strengths of the totem. Some gods take the form of the animal, while others are nature spirits sent to guide a person through the challenges of life. Animal totem worship is commonly found within the northern tribes (The Aesir), throughout the tribes of Najambi, and scattered amongst the tribes of Tir Domhain.

Nature: (Spirits, The four elements, Heavenly sky, etc.) Neutral Alignment: Barbarians who follow shamanistic paths tend to be tied more to their surroundings. The worldview is not of anger or hatred, but of peace and calm as long as the spirits are in check. While more philosophical than others, they can be just as dangerous and twice as deadly. Life is sacred and precious amongst these tribes, and those who find pleasure in disrupting harmony are crushed before they can spread their evil. The reverence of nature totems can be found amongst the people of the Haan and the wild men of northern Tir Domhain.

War Gods: (K'orma, Fjolnir, N'gai) Chaotic Alignment: The first Atevans brought to Leviathan their many gods and goddesses. Amongst the First Men, warriors worshiped powerful ancestors who were said to watch over battles and give blessing to the fierce and merciless. Many of these deities were forgotten when the worship of the Dragons became mandatory. In the exodus of the Atevan warriors from Ithmyrr, many of those who left returned to the worship of the old gods. Worshipers of the War God totem usually find no time for prayer, as their church is the battlefield and offerings are counted in the number of enemies slaughtered. The worshipers of the War God totem believe that the gods taught them long ago the lessons of life. Creating fire, the thrill of the hunt, and the song of the forge were all gifts of the gods. The worship of the War God totem is found in numbers throughout the Barbarian tribes of Karthis, many of the Aesir, and the lowlanders of Tir Domhain.

The Man-Ape (Ooruk)

Man's arrogance leads him to believe that he dominates all species in the world. While he is aware of the presence of their inhuman former Atevan masters, it is of the shared opinion that their days are numbered. What man never accounted for is the other offspring of Leviathan, not the children of man, but of magic and sorcery. The Man-Apes of the Najambi jungles also made claim to the world in which they live. Once considered an arcane experiment created to fend off the Abyssal hordes, now the Man-Apes are a free race that has finally found their place in the world of man. The Man-Apes (who refer to themselves as the Ooruk) find their creator's world to be a place steeped in evil and disorder. While the Ooruk find freedom in chaos, they view the disorder more as laws of the jungle rather than hatred or prejudice. The Ooruk form a warrior-based society where the strong lead and the weak follow. A troupe member's worth is valued as much as the individual contributes. The Ooruk frequently kill the weak and sickly to allow more resources for those who can fight and help move the group forward. The Man-Ape encountered wandering free of the jungle is one who has suffered humiliation and/or exile from his community. They have entered the world of man as punishment or with something to prove. Trust and friendship is a hard thing to gain from the Ooruk, but once it has been obtained, it is never lost.

Hit Points: The Man-Ape uses a 1d12 for Hit Points each level.

Weapons Training: The Man-Ape is trained in the use of these weapons – Battle Axe, Blowgun, Club, Dagger, Flail, Javelin, Short Sword, Spear, and Hunga-Munga. The Man-Ape has shrugged off the armor of man a century ago as they find it too hot and restrictive in the jungle. Man-Apes prefer the use of Leather and Hide armor in times of war or when out adventuring.



Alignment: The Man-Ape is a chaotic creature by nature. The law of the jungle has not changed this part of their nature, and they are quick to turn on both enemy and ally alike.

Luck: Man-Apes tend to favor certain weapons over others for use in combat. At first level (and every three levels thereafter) the Man-Ape may choose one weapon from the Weapons Training list to add his Luck modifier to for attack rolls. These bonuses are in addition to any bonuses gained from class or attribute modifiers.

Special Abilities

Fleet-Footed: The Man-Ape has a climb speed of 30', and in addition they gain a +6 bonus on climbing non-sheer surfaces (trees, rocky cliff faces, etc.) and a +4 bonus on climbing sheer surfaces (smooth stone, sides of buildings, etc.).

Bestial Presence: The Man-Ape receives a +4 bonus to a Personality skill check when attempting to intimidate non-Man-Apes. His opponent must make a Will save on a DC equal or greater to the Man-Ape's total. Failure results in the cowing of the victim for one round for every two character levels (i.e., a 4th level Man-Ape can hold his victim in fear for two rounds). The Man-Ape cannot attempt to intimidate an opponent who has previously saved against this ability. Man-Ape characters must also take caution when entering a city or a village. NPCs who encounter the Man-Ape must make a

Table 1.12 Ooruk Class Features

Level	Title	Attack (Deed Die)*	Crit Die/ Table	Action Die	Ref	Fort	Will
1	Primate	d3	d10/III	d20	+1	+1	+1
2	Knuckle-Walker	d4	d12/III	d20	+1	+1	+1
3	Bruiser	d5	d14/III	d20	+1	+2	1
4	Brawler	d6	d16/IV	d20	+2	+2	+2
5	Hunter	d7	d20/IV	d20+d14	+2	+3	+2
6	Warrior	d8	d24/V	d20+d16	+2	+4	+2
7	Champion	d10+1	d30/V	d20+d20	+3	+4	+3
8	Black back	d10+2	d30/V	d20+d20	+3	+5	+3
9	Silverback	d10+3	2d20/V	d20+d20	+3	+5	+3
10	Great Ape	d10+4	2d20/V	d20+d20+d14	+4	+6	+4

* A Man-Ape's attack modifier is rolled anew, according to the appropriate die, with each attack. The result modifies both attack and damage rolls. At higher levels, the Man-Ape adds both a die and a fixed value.

morale check (page 94 *DCC RPG*). If failed, those who encounter him will treat the character as hostile and possibly attack on sight or attempt to do harm.

Low-Light Vision: The Man-Ape can see 60' in conditions of dim light.

Powerful: Man-Apes are stronger than most. Their powerful muscles give them the ability to perform great feats of strength on and off the battlefield. For game purposes, Man-Apes can carry twice the normal load of their human counterparts. The amount of equipment is based on common sense and Judge's discretion. While a Man-Ape may not be able to carry a full-grown horse on his shoulders, a pony may not be out of the question for such a creature.

Attack Modifiers: The Man-Ape receives a deed die, just like the Warrior class of the same level (See the Warrior entry in the *DCC RPG* Core Rules, page 42, for a complete description). However, the Man-Ape does not receive the Mighty Deed of Arms ability with all weapons as does his Warrior counterpart. At 1st level (and every three levels thereafter) the Man-Ape must choose a weapon of proficiency in which to invoke his ability. This limitation is due to cultural favoritism with some weapons over others.

Berserk Rage: Upon losing half his hit points in one blow or dropping to 0 hit points, the Man-Ape may chose to enter a Berserk Rage. The Man-Ape's strength is temporarily raised to 18 for purposes of Hit and Damage modifiers, and only bashing weapons or fists can be used while in this rage. Furthermore, the Man-Ape does not feel the pains of battle and remains conscious and able to fight until he reaches his negative Stamina score. (If the Man-Ape has a 15 Stamina, the character can remain conscious and continue combat until reaching -15 hit points, at which point the character dies.) The Man-Ape must be healed back to 0 hit points after the melee or he will drop dead; if returned to 0 hit points, the Man-Ape character must rest for one hour for each hit point below 0 before continuing on with adventuring. If the character tries to do any activity before this time has elapsed, the player must make a Fort save (DC 25) each hour of game time, with failure indicating the character has suffered a mortal wound and will die.

The Marauder

Not all thieves, conmen, and vagabonds cling tightly to the crowded cities and their corrupt thieves' guilds. There are some adventurous men who find their opportunities on the open sea; letting fate guide their destiny and looking to unprotected cargo as their reward. The Marauder is no mere pirate by any means; he is the barbarian raider, the imperial naval officer, or the privateer who makes his living and silver by sailing the rivers and seas of the world. A patron of the sea, the Marauder listens to her song and uses her anger or calm to travel to far-off lands or carry merchandise and spoils short distances with haste. The Marauder is a master of the waters, expert navigator, and jack-of-all-trades who can haul undisclosed cargo on one trip and take down a merchant vessel on the next. Trained in the art of battle at sea, the Marauder can flawlessly maneuver his ship though opposing armadas and return assault like an angered shark. Either as captain or mate, the Marauder will be worth his weight in silver if adventuring out on the open sea.

Hit Points: The Marauder gains 1d8 hit points per level.

Weapons Training: The Marauder is proficient in the following weapons – Blackjack, Blowgun, Crossbow, Dagger, Dart, Garrote, Long Sword, Short Sword, and Scimitar. Heavy armor tends to be a bit restrictive on the open seas and on long journeys. Marauders may use leather armor or studded leather armor when protection is needed.



Alignment: Marauder alignments tend to be based on culture and setting. Depending what culture the character comes from, the alignment will range from Chaotic (barbarian raiders, river pirates, etc.) to Neutral (privateers, merchant marines, etc.).

Luck: Like the Thief, the Marauder rolls a luck die when he expends Luck. The luck die is indicated on the following Marauder abilities table. For each point of Luck expended, he rolls one die and applies that modifier to his roll. In addition, like the Thief, the Marauder's Luck score is restored each night by a number of points equal to his level. This process cannot take his Luck score past its natural maximum.

Special Abilities

Seafaring: The Marauder finds freedom, adventure, and profit in his life at sea. From captain to the lowly oarsman, the Marauder knows how to exploit the waterways and use its elements to his advantage. Seafaring is the Marauder's ability to navigate rough waters, survive on the open sea, and make repairs when their vessel takes on damage. This special ability grants the Marauder a bonus to general seamanship and ship-handling skill checks.

Buccaneering: Ship-to-ship warfare and naval strategy are skills learned not by choice in the dangerous waters of the world. Buccaneering allows the Marauder to use ship-mounted weapons such as the catapult and ballista, calculate movement and speed to ram enemy ships, and grapple and rope use to board enemy ships when they no longer have fight left in them. The bonus gained by seafaring can be applied to skill checks made during naval combat (see Chapter 6: Seafaring Rules on page 55) or if the Judge calls for a related skill roll. The Marauder may also apply his ranged attack bonus in addition to this modifier when using weapons such as the catapult or ballista.



Sneak Attack: Like the Thief's ability of Backstab and Sneak Silently, Sneak Attack allows the Marauder the advantage of both for the element of surprise. Use Sneak Attack to attack someone from the shadows or when using feints and maneuvers to gain a flanking position. The Sneak Attack bonus would be added to the Marauder's attack roll when he has positioned himself in the shadows, and his opponent is unaware of his presence. Upon a successful attack, the Marauder treats the attack like a Thief's Backstab and consults the crit table.

Black Marketeer: If there is an item that needs to be obtained, the Marauder knows dealers in many ports that may have just the thing you desire. The Black Marketeer ability allows the Marauder to attempt to locate goods and/or information by engaging in a world of underground dealers, merchants, and fences. Some items can be elusive, but everything does have a price. If it is something obtainable, the Marauder must have coin in hand. The difficulty of locating an item or information is based on its rarity with possible circumstantial modifiers added based on the size of the port or the reputation of the contact.

Black Market Difficulty Checks

- Average Items: DC 10
- Hard to Get Items: DC 15
- Illegal Items: DC 20
- One of a Kind Items: DC 25
- Artifacts: DC 30

Circumstantial Modifiers:

- Contact is friendly to the PC: -5
- Contact is hostile to the PC: +5
- Authorities are looking for the item: +10
- Contact is a guild/crew member: -5
- Major Port: -5
- Standard Port: +0
- Village Port: +5
- Character Reputation Good: -5
- Character Reputation Bad: +5

Table 1.13: Marauder Class Features

Level	Title	Attack	Crit Die/ Table	Action Die	Ref	Fort	Will	Luck Die	Sneak Attack	Black Marketeer	Seafaring	Buccaneering
1	Swab	+0	d8/II	d20	+1	+1	+1	d3	+1	+2	+3	+1
2	Deck Hand	+1	d10/II	d20	+1	+1	+1	d4	+2	+3	+5	+3
3	Sea Dog	+2	d12/II	d20	+2	+1	+1	d5	+3	+4	+7	+5
4	Raider	+2	d14/II	d20	+2	+2	+2	d6	+4	+5	+8	+7
5	Freebooter	+3	d16/II	d20	+3	+2	+2	d7	+5	+6	+9	+8
6	Corsair	+4	d20/II	d20+d14	+4	+2	+2	d8	+6	+7	+11	+9
7	Buccaneer	+5	d20/II	d20+d16	+4	+3	+3	d10	+7	+8	+12	+10
8	Plunderer	+5	d24/II	d20+d20	+5	+3	+3	d12	+8	+9	+13	+11
9	Pirate	+6	d30/II	d20+d20	+5	+3	+3	d14	+9	+11	+14	+12
10	Marauder	+7	d30+2/II	d20+d20	+6	+4	+4	d16	+10	+13	+15	+13

The Sentinel

In the wastes created by the arcane cataclysm following the Second Age, the people cling to warlords and charlatans in the hopes of survival. There is little hope for those who cannot afford the protection of mercenaries or soldiers; in the lands once known as Dol Minor, justice for the weak is nonexistent. The followers of the Exalted God Valerak are sworn by oath to bring justice to those in need, sometimes by settling simple disputes and other times by bringing down the sharp edge of a blade. The Warrior-Monks of Valerak are known by many names to those who are in need: Sentinels, Wanderers, or Guardians. To those who ignite their wrath, they are death incarnate. The Sentinel stands alone, a single beacon of justice amongst a land filled with the wicked and depraved, those who think human life is a cheap commodity and exploit those who do not have a voice. Armed with only his sacred blade, the clothes on his back, and a disciplined spirit, the Sentinel only looks to the next town in the distance that may need his services.

Hit Points: The Sentinel uses a 1d10 for Hit Points at each level.

Weapons Training: The Sentinel is proficient in the following Weapons – Blowgun, Crossbow, Dagger, Dart, Javelin, Bastard Sword, Mace, Short Bow, Short Sword, Spear, Staff, and Two Handed Swords. A life of wandering the wastes makes it difficult for the Sentinel to be overburdened with extra weight. Because of this, they prefer wearing little to no armor. However, once in protector mode, they will don studded leather or chain for protection.

Alignment: Sentinels are dedicated to bringing justice to the wastelands and avenging those who cannot. As sworn keepers of justice and protectors of the weak, Sentinels are Lawful in alignment.

Luck: Sentinels are ever alert to danger and are difficult to surprise. In a situation where any would have the drop on the Sentinel, or when the Sentinel would need to rely on perception, they may add their Luck bonus to the Skill Check.

Special Abilities

The Vow of Obscura: Followers of Valerak take the Vow of Obscura once leaving their temples to begin missionary work. The vow demands that the Sentinel remains in the shadows to observe and evaluate, only making themselves known if there is injustice to be found. Obscura allows the Sentinel to move amongst the people without notice or involvement. Simply put, the Vow of Obscura is the art of being invisible.

Mark of the Sentinel: The spirit of Valerak flows through those who have taken up his cause and serve justice in his name. Tedious training, conditioning, and mental discipline learned while in service at the temples give +2 to all saves.

Smite: When the Sentinel's attack roll is 20 or higher (not natural), the target must make a Fort save equal to 10 + the Sentinel's level or be stunned by the hit for 1d6 rounds. While stunned, the opponent cannot take any actions (move or otherwise). However, the stunned foe may make subsequent Saves each round to shake free of the stun.

The Vow of Poverty: The followers of Valerak have taken a vow to carry no more than is actually needed to survive in the wastelands. At most, a Sentinel carries no more than three weapons (two melee and one ranged), one set of armor, survival gear, and only enough coin (or treasure) that can be carried on their person.

Tracking: Sentinels have the keen ability to track others. This ability is used to either find a fleeing foe, tracks, or trails to lead him to a slaver's hold. Tracking through the wastes is the specialty of the Sentinel, and he has a better chance of success there than trying to track within a city of town.



Table 1.14: Sentinel Skill Bonuses

Skill	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th
Obscura	+3	+5	+7	+8	+9	+10	+11	+12	+13	+14
Climb Sheer Surfaces	+3	+5	+7	+8	+9	+10	+11	+12	+13	+14
Find Trap	+3	+5	+7	+8	+9	+10	+11	+12	+13	+14
Sense Motive	+2	+4	+6	+7	+8	+9	+10	+11	+12	+13
Tracking (Wilderness/Urban)	+3/+1	+5/+3	+7/+5	+8/+7	+9/+8	+10	+11	+12	+13	+14

Table 1.15: Sentinel Class Features

Level	Title	Attack	Crit Die/ Table	Action Die	Ref	Fort	Will
1	Shepherd	+0	d10/II	d20	+1	+1	+0
2	Prelate	+1	d12/II	d20	+1	+1	+0
3	Cenobite	+2	d14/II	d20	+2	+1	+1
4	Peace Keeper	+2	d16/II	d20	+2	+2	+1
5	Bailiff	+3	d20/II	d20	+3	+2	+1
6	Protagonist	+4	d24/II	d20+d14	+4	+2	+2
7	Paladin	+5	d30/II	d20+d16	+4	+3	+2
8	Templar	+5	d30+2/II	d20+d20	+5	+3	+2
9	Protector	+6	d30+4/II	d20+d20	+5	+3	+3
10	Sentinel	+7	d30+6/II	d20+d20	+6	+4	+3

The Draki

Known to some as the ancient ones, the keepers of secrets, the dragon-kin, or their common name the Draki, they have served the Great Leviathan from the time of the great Dragon War of the First Age, to the rise of mankind and the fall of the Sorcerer Kings in the Third. Not truly rallying behind any one banner, nor truly being part of the world in general, the Draki were taken from their swamp realm during the time of creation and were forced to serve the Dragons as sages and advisors. They hold the true knowledge of the Great Leviathan and the secrets of the world in which mankind lives. Despite their relationship to the predatory creatures from which they evolved, the Draki are a peaceful and educated race which only seeks to find a way back home during this new age of man. Sharing the jungle realm of Najambi with the savage human tribes and the brutal troops of the Ooruk, the Draki prefer to keep hidden away in their vaults in which their sacred knowledge is stored. It is once a Draki hatchling has learned all he can from the elders that he takes a pilgrimage into the world of man to find the one key to returning home, The Dragon Crystals. Player character Draki are usually those who have strayed from their mission to search for their artifacts, or who are trying to infiltrate the world of men to better their resources in hopes of finding their prize sooner. Even less accepted than the Man-Apes, the Draki have found traveling amongst the humans difficult, but not impossible.

Hit Points: Draki use 1d8 for Hit Points each level.

Weapons Training: The Draki are proficient in the following weapons - Club, Crossbow, Daggers, Javelin, Long Sword, Pole Arms, and Staves. Armor other than padded or leather is hard to fit to their reptilian forms so most chose to do without.

Alignment: The philosophy of the Draki dictates that balance and harmony in the world must be maintained or chaos will reign. The neutral alignment suits this outlook when interacting with others who share the world with them.

Luck: Primal instinct makes the Draki more adept at using their claws and teeth in combat. When in melee and using only tooth and claw as weapons, the Draki adds their Luck bonus to the attack and damage rolls against their victims.



Special Abilities

Infravision: The Draki are descendants of the predators native to the jungles and swamps. As such, they have an innate heat-sensing infrared vision that allows them to see into the darkness up to 60'.

Alacritous: The Draki are swift and agile creatures, attacking quickly in order to throw their prey off guard. The Draki have a ground movement of 40' if unencumbered. In addition, they can use the combat maneuver Charge without penalty to AC.

Surreptitious: Draki have the ability to quickly blend into their environment and remain unseen. They cannot change their skin color to match their surroundings, but have mastered the art of hiding in the shadows in order to stalk their prey. In wilderness environments (swamps, jungles, etc.), the Draki gain a bonus to hide in such surroundings.

Predator: While the Draki have evolved beyond their more predatory cousins, they are still gifted with dagger-sharp claws and teeth. Their powerful bite inflicts 1d6 damage (plus strength/situational modifiers) and their razor sharp claws inflict 1d8 damage (again plus strength/situational modifiers). Evolution also did not remove their powerful tails. As a standard attack, their tails do 1d5 damage. As an alternate attack action, Draki can attempt to make a trip attack with their tails. If the trip attack is successful, the target must make a

Table 1.16: Draki Class Features

Level	Title	Attack	Crit Die/ Table	Action Die	Ref	Fort	Will	Surreptitious	Magus
1	Hatchling	+1	d8/III	d20	+1	+1	+1	+1	d10
2	Initiate	+2	d8/III	d20	+1	+1	+1	+3	d12
3	Seeker	+2	d10/III	d20	+2	+1	+2	+5	d12
4	Steward	+3	d10/III	d20	+2	+2	+2	+7	d14
5	Proctor	+4	d12/III	d20	+3	+2	+3	+8	d14
6	Lore Finder	+5	d12/III	d20+d14	+4	+2	+4	+9	d16
7	Scribe	+5	d14/III	d20+d16	+4	+3	+4	+10	d16
8	Augur	+6	d14/III	d20+d20	+5	+3	+5	+11	d20
9	Scholar	+7	d16/III	d20+d20	+5	+3	+5	+12	d20
10	Sage	+8	d16/III	d20+d20	+6	+4	+6	+13	d20+d14

Reflex save vs. the attack roll. If the save is unsuccessful, the target falls prone, must use movement to stand, and takes a -2 penalty until the next round.

Magus: The Draki hold the arcane secrets of the Great Dragons and keep safe the knowledge of the Leviathan within their lost city beneath the Najambi Jungle. They cannot channel magical energies to cast spells like the Sorcerer or Witch, but over time they have learned to use the artifacts imbued with such energies. Draki may use magical items, artifacts, and scrolls created for Sorcerers and their ilk. Beginning at 1st level, Draki gain a die roll for spell checks when casting from an item or scroll. The Judge can rule if the player gains an Intelligence or Personality modifier based on the item or spell being used.

Cold Blooded: Draki are cold-blooded creatures who prefer warmer and humid climates. Extended exposure to a cold climate slowly drains energy and strength from the creature, reducing effectiveness in combat and ability. For every hour the Draki is exposed to extreme cold, the dice used for checks are reduced by one step until none are left. Once the dice are reduced below d3, the character cannot move and the Draki will take environmental damage until dead.



The Sorcerer (a Wizard variant)

Sorcery is an art older than creation; long before man or his kin took their first steps, the elder gods shaped the worlds that formed the eight realms through sorcery. It was not until the children of these gods demanded the power of their makers that magic became twisted with the emotions of mortals. In the ages that followed, men have thirsted for this power, sacrificing everything from riches to their own souls to have even a taste of the ultimate force in the universe. The Sorcerer seeks out such power, making pacts and deals with the supernatural entities that use the Sorcerer to channel arcane and eldritch energies, which satisfies the desires of both. The ability to wield such magic is not a gift, as sacrifices must be made, rituals performed, and blood spilled to appease the Sorcerer's master. However, with such power comes all the entitlement that goes along with it. The Sorcerer is feared by most; the common folk bow to the whims of the Sorcerer as if he was himself a god. The Sorcerer is given land, wealth, and total control in places he calls home, as none is willing to bring down the wrath of such a powerful master. Player character Sorcerers begin as dabblers in the art, those who have just begun to learn to wield magic and learn the true intentions of their patrons.

Hit Points: A sorcerer draws upon the powers bestowed by his master through the performance of rituals and sacrifice. In exchange for this power, the Sorcerer gives a portion of his own life force to his patron by allowing the entity to feed on his soul. A Sorcerer's patron keeps the Sorcerer strong in order to channel the magic, which gives him an advantage over the Wizard who spends his life in study. The Sorcerer uses 1d6 for Hit Points each level.

Weapons Training: The Sorcerer is proficient in the following – Blowgun, Crossbow, Dagger, Long Sword, and Staff. While the Sorcerer may find the use of armor restricting in casting or performing ritual, he has become proficient in the use of leather armor to keep him from harm when adventuring.

Alignment: The Sorcerer makes pacts and deals with chaotic entities from which he draws power. This relationship draws the Sorcerer closer to madness with each interaction and thus makes the Sorcerer an agent of chaos himself.

Corruption: Being so closely tied to their Patrons, Sorcerers run a higher chance of displeasing them than the common Wizard or Witch. When a Sorcerer rolls for corruption, they must subtract their level in addition to the spell level before applying luck.

Luck: Like the Wizard, a Sorcerer's Luck modifier applies to rolls for corruption (see the *DCC RPG*, page 116) and mercurial magic (see the *DCC RPG*, page 111).

Special Abilities

Pact: Sorcerer characters begin play having performed the spell Patron Bond (*DCC RPG*, page 148). If the character begins at 0 level, his ritual is considered performed at reaching 1st level. At the discretion of the Judge, the player may have a modifier to the spell check to give a more favorable result; conversely, the Judge may allow a spell check to be made every three or four levels to allow a better connection between the character and his patron. The chosen patron stays with the Sorcerer until death or the contract is broken during game play. The Sorcerer cannot attempt to make multiple pacts with other entities and can only serve one master/patron in life. If a Sorcerer character is brought back from the dead, the contract with his patron is still in place, as even in death the patron's contract is still intact.

Ritual Magic: Sorcery is a dark and heinous art that depends on channeling arcane energies, sacrificing items or life, and calling on the assistance of a supernatural entity. While the Sorcerer has learned to cast spells without ritual, the ability to do so become more difficult as the strength of the magic becomes greater. To simulate this in game, the Sorcerer is able to have a more favorable outcome when performing ritual magic. The Sorcerer, by offering the prescribed sacrifice, can boost his spell check and bring forth powerful magics. Spellburn can be used as normal in Ritual casting as per the rules in the *DCC RPG*. More on ritual spell casting can be found in Chapter 7: Ritual Magic on page 60.

Soul Drain: The use of sorcery can leave a mark on nature and the world around the Sorcerer. Without the proper ritual components, spells cast spontaneously must take from the living things around him. All life (plant and animal) adjacent to the Sorcerer will begin to slowly wither or be drained of life as it becomes sacrificed to the Sorcerer's spell. A natural 20 rolled on a Spell check will begin to draw energies from the surrounding environment (10' radius). Living creatures (including PCs) must make a Fort Save vs. the Spell Check or take damage from the Sorcerer's spell. This damage increases with the Sorcerer's level and cannot be controlled by the caster. If the save is failed, the Sorcerer may use a portion of the damage done by the Soul Drain as a boost to his next spell (as if using Spell Burn) or apply the points to heal any damage taken in previous rounds. The bonus must be used by the following round or it is lost. The number of points used cannot exceed X2 the Sorcerer's level.

Sorcerer Patrons:

- **Naaz-Ibhax:** The Elder Eye and the Shapeless One - Chaos Lord
- **Tsernobog:** The Tongue of Hod
- **A'goth-Amon:** Abyssal Prince
- **Azi Dahaka:** The demon prince of storms and waste (*DCC RPG*, page 330)
- **Obitu-Que:** The Lord of the Five (*DCC RPG*, page 355)

The Sorcerer's Spell List: The Sorcerer casts spells using the Wizard's spell list on page 127 of the *DCC RPG*. Because of the nature of the class, the following spells are restricted:

- **Arcane Affinity:** Limited to the following paths: Summoner, Necromancer, Demonologist

New setting-related spells can be found in Chapter 9: The Fallen Empires Grimoire on page 72.

Languages: A Sorcerer knows two additional languages for every point of their Intelligence modifier, as described in Appendix L of the *DCC RPG*.

Table 1.17: Sorcerer Class Features

Level	Title	Attack	Crit Die/ Table	Action Die	Ref	Fort	Will	Known Spells	Max Spell Levels	Soul Drain
1	Occultist	+0	d6/I	d20	+1	+0	+1	4	1	1d3
2	Conjurer	+1	d6/I	d20	+1	+0	+1	5	1	1d4
3	Necromancer	+1	d8/I	d20	+1	+1	+2	6	2	1d5
4	Diabolist	+1	d8/I	d20	+2	+1	+2	7	2	1d6
5	Thaumaturge	+2	d10/I	d20+d14	+2	+1	+3	8	3	1d7
6	Summoner	+2	d10/I	d20+d16	+2	+2	+4	9	3	1d8
7	Arcanist	+3	d12/I	d20+d20	+3	+2	+4	10	4	1d10
8	Spell Binder	+3	d12/I	d20+d20	+3	+2	+5	12	4	1d12
9	Warlock	+4	d14/I	d20+d20	+3	+3	+5	14	5	1d14
10	Sorcerer	+4	d14/I	d20+d20+d14	+4	+3	+6	16	5	1d16

The Witch

Not all who wield magic derive their art from dealings and pacts with the malevolent and malign. While sorcery tends to be the most powerful of the dark arts, there are other forms of magic given freely by benevolent spirits and entities. The Witch draws her powers from the elemental spirits in nature, giving her magic a softer edge, but just as deadly when the spirits are called upon directly. Witches are healers, mediums, match makers, and spiritual leaders to the tribal communities that they serve. The Witch is a mysterious figure who remains isolated from others, preferring the solitude of the forests, swamps, and the highlands to living in dense populations. Feared by most and respected by all, she is the one called to the bedside of the dying, the pregnant, and ill. Chieftains and Jarls value her wisdom and heed her prophecies; it is the Witch who can foresee if a village raid, a sea voyage, or a vengeful act will bring victory or death. The spirits speak to her through dreams, portents, and signs; through ritual, she can enter the spiritual realm and interact directly with her patrons and guardians. A Witch's spells draw power from all around her; they channel the aspects of nature and bring results through the spiritual channels. Her knowledge of herbalism, brewing, and alchemy allow the Witch to create healing salves, medicinal droughts, and potions that, in some cases, can mimic spell-like abilities. While the Witch prefers to be left alone, there are some who seek out the knowledge of the outside world and travel to commune at powerful shrines, collect components for exotic rituals, or just to enjoy the company of those who are well-traveled and experienced in the ways of the Third Age.

Hit Points: Witches gain 1d6 Hit Points per level.

Weapons Training: Witches are trained in the use of Daggers, Clubs, Sickles, and Staffs. Most Witches find armor constricting to their practices and prefer not wear it. An adventuring Witch may choose to wear non-metallic armors like hide or padded if the need arises.

Alignment: Witches embrace a dual nature and embrace neutrality. As they draw down their power with pacts from nature spirits, elementals, and the far realms, they do not lend themselves to lawful or chaotic alignments. The Witch does not gain the benefit of Turn Unholy or Divine Aid, but may invoke a patron like the Sorcerer if the player so wishes.

Spell Checks: Witches uses wit, wisdom, and charisma in rituals and the casting of spells. Personality is used to perform spell checks or trigger magic items/artifacts. In addition, Witches do not incur the -2 penalty (like the Wizard or Sorcerer) when using clerical spells. The Witch may use the Spell Burn ability like the Wizard and Sorcerer to boost spells and spell effects.



Corruption and Fumbles: The Witch is subject to the effects of Spell fumbles and Corruption like the Wizard and Sorcerer. The Witch does not gain disfavor as the Cleric.

Luck: The Witch's Luck bonus applies to all Spell Checks relating to nature-based spells.

Special Abilities

Brew Potions: The Witch gains the ability to cast the 3rd Level Wizard spell Make Potions starting at 1st Level. Similar to the Wizard spell, creating potions requires the Witch to procure the necessary base ingredients. It is the Judge's call if the Witch has such items on her person or needs to collect them before creating the brew. It is assumed that the witch carries with her the tools needed to create the potion (flint and steel, pestle and mortar, bottles, etc.). The times involved with brewing are halved for the purposes of the Witch's special ability.

Sooth-Sayer: Using a divining method (rune stones, bones, sticks, etc.) the Witch can look into the near future of a character and determine possible choices they may face. When casting spells such as Second Sight, Wizard Sense, or Consult Spirit, the Witch adds her Luck bonus to the Spell Check.

Temptress: The Witch can use means other than magic in order gain the favor of her patron, client, or victim. The Witch may use her feminine wiles in order to sway the reactions of others or use this ability to intimidate. The Witch adds her Personality modifier to Skill Checks when seduction or intimidation is used to get desired results.

Healer: As a shaman and medicine woman, the Witch gains a similar ability to the "Lay on hands" of the Cleric (as detailed on page 30 of the *DCC RPG* core book). Witches can heal themselves or members of the party by making a spell check. As with the Cleric's ability, the Witch can only heal the living and may not heal un-dead, animated objects, extraplanar creatures, or constructs in this manner. The Witch applies a poultice or salve to the wound in order to begin the healing process. The spell check is 1d20 + Personality modifier + caster level. Failure indicates the treatment did not take and cannot be attempted a second time for 1d24 hours.

Unlike the Cleric's restriction with alignment, the Witch's ability does not use opposing alignment as a modifier. However, because the Witch's magic is tied into nature, the phases of the moon dictate the amount of healing. Depending on the individual Judge's setting, there may be multiple moons or differences in how their days and nights cycle.

Table 1.18: Moon Phase Effects on Healing

Spell Check	New Moon	Waxing Moon	Full Moon	Waning Moon	Dark Moon
1-11	Failure	Failure	Failure	Failure	Failure
12-13	No Effect	1 die	2 dice	1 die	Failure
14-19	1 die	2 dice	3 dice	2 dice	No Effect
20-21	2 dice	3 dice	4 dice	3 dice	1 die
22+	3 dice	4 dice	5 dice	4 dice	2 dice

Other factors in healing still apply:

- The die used must match the hit die of the class.
- The number of dice healed cannot exceed the target's hit die or class level.
- Before rolling his spell check, the Witch may elect to heal a specific condition instead of hit points.



Witch Patrons: The Witch does not have to call upon a patron to perform magic. Unlike the Sorcerer, pacts and deals are not needed for the Witch to wield magic. There are some who find comfort in drawing energy from powerful entities, goddesses, and elemental lords. Below are some suggested patrons from the *DCC RPG* and the *Tales From the Fallen Empire* setting.

- **The Three Fates:** page 348, *DCC RPG*
- **Yddgrll - The World Root:** page 354, *DCC RPG*
- **Ithha - Prince of Elementals:** page 356, *DCC RPG*
- **Aakaanksha - The Granter of Pleasures:** page 94, *Tales From the Fallen Empire*

Table 1.19: Witch Class Features

Level	Title	Attack	Crit Die/ Table	Action Die	Ref	Fort	Will
1	Fortune-teller	+0	d6/I	d20	+1	+0	+1
2	Diviner	+0	d6/I	d20	+1	+0	+1
3	Seer	+1	d8/I	d20	+1	+1	+2
4	Soothsayer	+1	d8/I	d20	+2	+1	+2
5	Spell Binder	+2	d10/I	d20+d14	+2	+1	+3
6	Medium	+2	d10/I	d20+d16	+2	+2	+4
7	Augurer	+3	d12/I	d20+d20	+3	+2	+4
8	Clairvoyant	+3	d12/I	d20+d20	+3	+2	+5
9	Oracle	+4	d14/I	d20+d20	+3	+3	+5
10	Witch	+4	d14/I	d20+d20+d14	+4	+3	+6



Table 1.20: Spells Known by Level

Character Level	Level 1 Spells	Level 2 Spells	Level 3 Spells	Level 4 Spells	Level 5 Spells
1st	3	-	-	-	-
2nd	4	-	-	-	-
3rd	4	2	-	-	-
4th	5	3	-	-	-
5th	5	4	1	-	-
6th	6	4	2	-	-
7th	6	5	3	1	-
8th	7	5	4	2	-
9th	7	6	4	3	1
10th	8	6	5	4	2

Table 1.21: Witch Spell List

	1st Level	2nd Level	3rd level	4th Level	5th Level
1	Animal Summoning	Arcane Affinity	Breathe Life	Call the Beast of the Wastes	Mind Purge
2	Blessing	Banish	Consult Spirit	Control Fire	Replication
3	Charm Person	Binding	Demon Summoning	Control Ice	Weather Control
4	Comprehend Languages	Cloaking Veil of the Wilderness	Dispel Magic	Polymorph	
5	Darkness	Cure Paralysis	Exorcise	Sanctify/Desecrate	
6	Detect Magic	Curse	Fly	Vermin Blight	
7	Ekim's mystical mask	Detect Evil	Haste	Wizard Sense	
8	Enlarge	Detect Invisible	Infestation		
9	Feather Fall	ESP	Magic Sword		
10	Find Familiar	Fire Resistance	Paralysis		
11	Flaming Hands	Forget	Remove Curse		
12	Food of the Gods	Invisibility	Slow		
13	Invoke Patron	Knock	Speak with the Dead		
14	Make Potion	Locate Object	Transference		
15	Patron Bond	Mirror Image	True Name		
16	Protection From Evil	Neutralize poison or disease	Water Breathing		
17	Read Magic	Restore Vitality			
18	Resist Cold or Heat	Scare			
19	Second Sight	Snake Charm			
20	Spider Climb	Strength			
21	Strengthen Wood	Wood Wyrding			
22	Ward Portal				
23	Ward Against Nature's Wrath				



Chapter 3: Additional Character Options

The *Dungeon Crawl Classics* role playing game offers many options in which you can give characters a unique flair. Occupations allow the character to begin their career with a trade and thus have a skill set that might be useful to them as adventurers. If the Judge does not wish to use the character funnel option, the game allows for skills to be Judged upon character background, status, or even to some degree, character class. While there is a flexible system in place, the Judge may wish to have the players flesh out their characters based on place of birth, society, or even shortcomings. The following optional rules detail an easy-to-integrate subsystem that gives an additional narrative boost to 0 level occupations. Cultural traits could allow for a modifier to a roll or allow the player a skill check on a task that cannot be defined by an occupation. In addition, the Judge may incorporate the optional "narrative coin" reward system that would allow the player to be rewarded with a token each time they role-played out a trait or idiosyncrasy during a session. Each "coin" can be spent to add a bit of flavor to a session, either by allowing a character a second chance at a dice roll or by escaping the grim reaper. The coin spent offers the players a "boon" or stroke of luck. Utilizing either system is meant to give the game a bit of a high fantasy feel; if the Judge is aiming for a more gritty sword and sorcery feel, both systems should be ignored. Both these systems are optional, and the Judge and players should agree upon usage before incorporating into a game.

Cultural Traits and Idiosyncrasies

Each of the human cultures that populate the world of Urd is unique. Each region carries the traditions and rituals of those who had settled on the world thousands of years in the past. While most of the cultures still hold onto some of the traditions of the Atevans, most have broken off from the practices of the First Men and formed their own cultures, outlooks, and ways of life. When interacting with the different peoples of the world, there should be a distinction in beliefs, mannerisms, and the way they present themselves.

In game terms, this optional rule is an alternate way of deciding what abilities are applicable to the character other than an occupation. This method allows the player to choose aspects about their character based on the human (or demi-human) cultures that are chosen by the player. This system gives some flexibility to the overall character persona design and allows the player to be rewarded for acting true to character. This option can also be used as narrative reinforcement during play, giving the player a boon when all odds seem turned against him.

Each of the character racial descriptions starting on page 18 will have a number of descriptors listed that may be chosen if the Judge chooses to incorporate these rules in his campaign. The player may feel free to choose from amongst the lists associated with his chosen culture, or with the Judge's permission, choose a descriptor from another cultures list. The descriptors are simple words or statements that sum up a particular feature, behavior, strength, or weakness the character possesses.

The two narrative descriptors are:

Traits: Traits are used to define cultural characteristics of the character. Are the character's people known for their strength, agility, endurance, or athletic prowess? Is the culture in which the character comes sneaky, untrusting, boastful, or ignorant?

Idiosyncrasies: What about the culture is negative? Are they snobbish, blood thirsty, or frugal?

During character generation, the player is allowed to choose two cultural traits and one idiosyncrasy that best fits his character concept. The player may choose one additional trait if an additional idiosyncrasy is taken. While adding additional descriptors should be encouraged to fill out the character concept, the Judge should limit the number of traits/idiosyncrasies to two or three.

How to Use Traits and Idiosyncrasies

As per Skill usage rules on page 66 (*DCC RPG*), traits are treated as having skill or familiarity in particular areas. Some applications do not initially require a skill roll (such as setting up camp or noticing mundane details), but some applications might require a die roll. If the player attempts to call upon a trait, the player rolls 1d20 (plus applicable attribute modifier) vs. a DC (set by the Judge to relate difficulty) to determine an outcome.

Example: Gorrath the Fair-Haired has the trait "Trustworthy." During a visit to the marketplace, he spies a dagger on a merchant's cart that he must possess. Thinking of a clever ruse, Gorrath runs up to the merchant, telling him his horse has been bitten by a poisonous snake a block away and he needs the dagger to quickly clear the poison. The merchant is no fool, but Gorrath has a trustworthy face. Gorrath's player rolls a 17 on his d20 and adds Gorrath's Personality bonus of +2 for a total of 19. The Judge decides that the merchant will "lend" Gorrath the dagger in his time of need, not knowing that Gorrath will be long gone before the merchant catches on.

Idiosyncrasies are treated as an untrained skill. Whenever the character is faced with a challenge where their cultural idiosyncrasies might hinder the situation, the player will roll 1d10 (plus applicable attribute modifier) to attempt to beat the DC. Idiosyncrasies are considered a negative trait and should impose a difficulty for the character to overcome in situations related to the idiosyncrasies.

Sample Traits: Savage, Greedy, Civilized, Trader, Noble, Well-Traveled, Sultry, Mighty, Evil, Good, Neutral, Powerful, Chosen-One, Giant, Trustworthy, Decadent, Nomadic, Enlightened, Honorable, Worshiping, Peaceful, Fearful, Warring, Scheming, Lurking, Whore

Sample Idiosyncrasies: Ancient, Civilized, Brooding, Enlightened, Degenerate, Fat, Cultist, Corrupt, Inscrutable, Drunkard, Brawler

Each of the descriptors can (and will) cross over categories. While in one culture, the term "Whore" might be an idiosyncrasy, in some it might be a trait. The Judge should not discourage the player to be creative in choosing or creating descriptors for their characters.

Coins

Narrative currency or "coins" are a reward mechanism that encourages the players to use their descriptors as a narrative tool. Each time the player incorporates any of his character's traits in the plot, and it enhances the story for both him and the other players, the Judge will give the player a coin. Coins can be represented by anything the Judge has on hand (real coins, beads, M&Ms, etc.) and can be used to help the character down the line when all hope seems to be lost. Coins may be saved up from session to session, but cannot exceed five at any time. If the player earns more before his current number is brought below five, the extra coins are lost. The use of the trait or idiosyncrasy has to be used during role-play and has to enhance the narrative.

Example: The Zhou Sorcerer Chen-Li has the idiosyncrasy "Civilized." Because of this, he thinks anyone who is not from the Jade Empire of Zhou is a simpleton or barbarian. Chen-Li is lost in the City-State of Karthazar and needs to hire a ship to take him down river. The player decides this might be a more interesting encounter if his idiosyncrasy entered into the negotiation. After insulting the



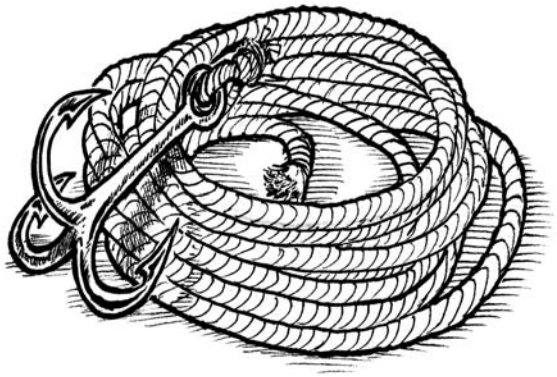
boatman by calling him a peasant, Chen Li is now stuck in the harbor, but has gained a coin for adding to the story.

Coins can be spent by the player at any time to gain the following boons:

Second Chance: By spending a coin, the player may reroll any one die roll. This may be used on a combat or spell check, but only one coin can be used per roll. Second chance can be combined with one other boon such as Dauntless Act or Battle Lust.

Battle Lust: By spending a coin, the player may add a flat + 1 bonus to any one combat check. This can be used with a melee, missile, or magical attack. Multiple coins can be spent to raise this bonus. This boon may be used after the roll was made.

I Have Just the Thing: By spending a coin, the player can reach into a container and materialize one common piece of equipment. The equipment cannot be magical in nature, nor can a weapon be brought into play in this fashion. Example of using this boon include: having a coil of rope in your back pack, finding that lamp with a half night's oil still in it, or finding shelter in a storm. The Judge may veto any requests if it would disrupt or change the outcome of the encounter drastically.

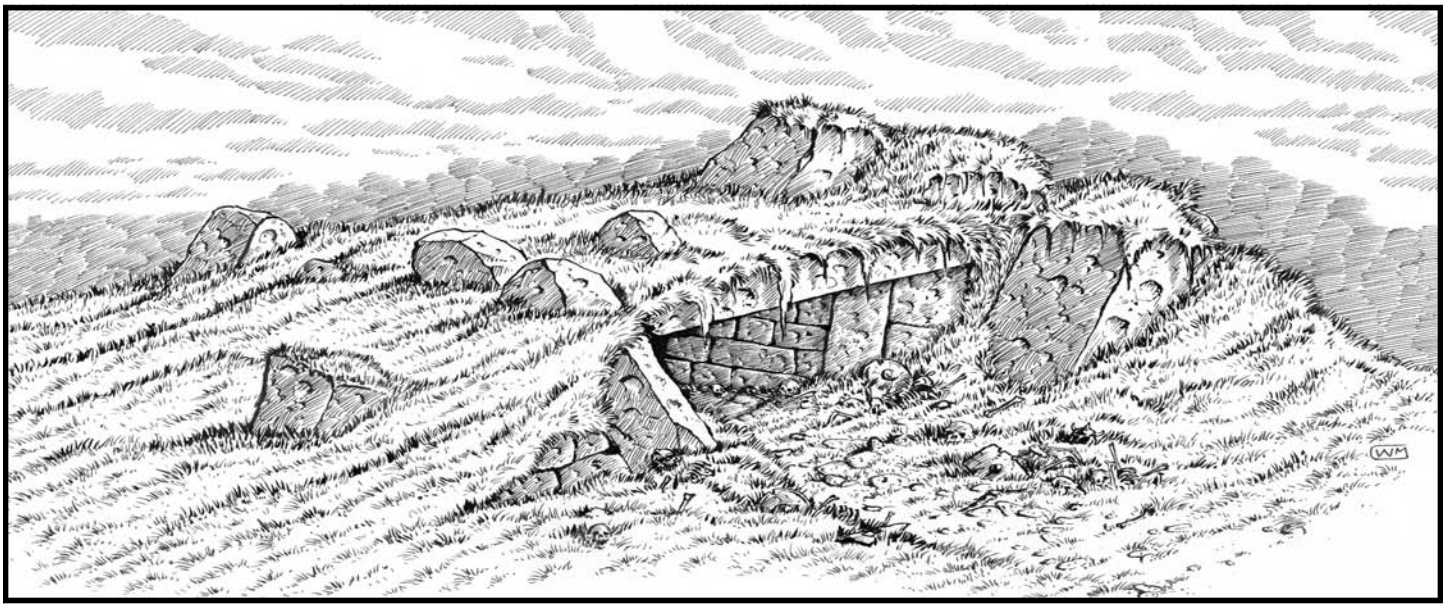


Dauntless Act: By spending two coins, the player can add a +5 bonus to a single skill check. The skill check cannot be combat or magic related and must be announced before the roll is made. If the roll is failed, the boon is lost and a second boon cannot be used to perform a reroll.

Cunning Evasion: By spending two coins, the character will take half-damage from any one attack. The attack can be either melee, missile, or magical in nature. This boon can only be used once to halve damage taken in a single attack. This boon can be used again on subsequent attacks if the character is attacked again later in the same combat.

Paying the Ferryman: A painful and bloody demise is a reality accepted by most adventurers. Each day that she survives is another day that the gods were watching over her, but there is always tomorrow. This boon should be used sparingly and its use denied if the character's death was brought about by the player's carelessness or if the character's death enhances the story. Once a character's death has occurred, the player may spend two coins (a coin for each eye) to bribe death. During a campaign, the Judge should disallow this boon being used more than once. If allowed to be used a second time, the boon should only be allowed to temporarily buy off the grim reaper, and the character will later face his mortality after the quest, mission, or adventure is finished.

Peripeteia: While the Judge should always be the final Judge of the outcome of any actions taken by player, NPC, or otherwise, a well-placed plot twist can sometimes take the story to a place unexpected. This final boon is an expensive one to bring into play (five coins), but gives the player a chance to embellish on the Judge's story to add a plot twist, alternate route, or red herring. The use of this boon is dependent on the Judge's plot, the plausibility of the introduced element, and finally (and most importantly) the Judge's approval. Coins spent in this manner are not lost if the Judge vetoes the plot twist.



Chapter 4: Money and Equipment

Sword and sorcery worlds are filled with dangers: elder gods thirst for the souls of men, great demons search for the weak in which to create their pacts, and hideous abominations lurk in the darkness awaiting some poor fool to stumble by. With such great dangers come even greater rewards. Artifacts, treasures, and coins are to be found in abundance in the old temples, crumbling fortresses, and musty tombs littered across the land. It is the job of the adventurer to survive long enough to unearth them and bring them back to enjoy.

In this chapter, we look at an alternate currency system better fitted for grittier fantasy settings, an expanded weapon list to allow characters (and NPCs) more exotic choices in which they kill, and a rounded-out equipment list that includes items not covered in the *Dungeon Crawl Classics* standard equipment list. The items are priced using the currency explained in this chapter, but can be easily converted back to the copper, silver, gold standards of the *DCC RPG* and most fantasy RPGs.

Coinage

The people of Urd tend to follow cultural ways and traditions when obtaining goods. Some of the larger nations mine such resources such as iron, obsidian, and silver which are sometimes melted into coins and used as currency, while poorer nations still rely on trading, vegetables, grain, and livestock to make their purchases. In the Third Age, the influences of the merchant nations of Kesh and Mahajanna have made a major impact on trade standards across the known world. Where the less civilized people once found barter a common method to obtain goods, the introduction of a currency-based economy to these regions has caused a major change in their buying habits. While the barter system is still in place in some areas, changes have become obvious to the ways business is handled.

The practice of carrying ceramic coins became popular amongst the traveling merchants using them as promissory notes. Each coin would represent the amounts of goods that would have to be delivered to make good on a barter arrangement. It is not uncommon to see a merchant wearing a large ceramic disc around his neck when traveling though the merchant routes of an undeveloped nation. The merchant would break off a piece of his necklace and give it to whomever he has entered a contract with. Each piece of the ceramic necklace would be etched with the merchant's symbol and given back once the contract had been fulfilled (i.e., when the promised goods were delivered). In more populated areas, bronze and iron coins have been introduced and are being used more commonly to purchase goods and pay debts. The popularity of these metals made these coins useful, either as coins or melted down and used to make tools, weapons, or jewelry.

Obsidian and silver coins are rare and used mostly in larger payoffs by merchants, buying items such as ships, slaves, or land. In the Current Age, obsidian and silver will mostly be found in the coffers of kings, warlords, or merchant princes, although it is not uncommon for an adventurer to stumble across such treasure while adventuring. This is not to say that gold coins do not exist, but the metal does not hold its value. While it makes beautiful necklaces and other jewelry, it cannot be shaped into a tool or weapon that could resist even the slightest wear.

Table 1.22: Common Coinage of Urd

Type	Abbrv.	Rarity	Exchange Rate
Ceramic	cp	common	10 ceramic equals 1 bronze
Bronze	bp	common	10 bronze equals 1 iron
Iron	ip	uncommon	10 iron equals 1 obsidian
Obsidian	op	rare	10 obsidian equals 1 silver
Silver	sp	rare	

Bartering

The exchange of money for goods is not commonplace throughout the nations of the world; many still base their economy on barter and trade. In some places, a sack of obsidian coins is as worthless as a sack of broken glass, but you may find that the ornate wooden cup you carry on your belt might get you a pony, a meal, or a night with a prostitute. There are no hard and fast rules for conducting barter in the game. The Judge may wish to break down your trade items into an estimated value and match it against what you are trying to purchase. Conversely, the Judge may allow you to take this on as a social conflict to haggle and see if your offer is sufficient. Bartering items with NPCs should be something fun and challenging. To just take a character's coin and be done

with it gets boring and defeats the whole purpose of the thrill of bartering in the first place. If for whatever reason the Judge needs to move on from the barter encounter, a difficulty based on the rarity or value of the item should be assigned and the player allowed a skill check to see if he can get the item in question.

Table 1.23: Converting Coinage

When converting the monetary system from *Tales From the Fallen Empire* to *DCC RPG*, use the following chart:

Tales From the Fallen Empire	*Dungeon Crawl Classics*
1 Ceramic	1 Copper
1 Bronze	1 Silver
1 Iron	1 Gold
1 Obsidian	1 Electrum
1 Silver	1 Platinum

Starting Money

Funnel Characters

All 0-level characters begin their adventuring careers as detailed in the *DCC RPG* on page 17. They may choose or roll for their occupations randomly from the racial tables presented in this book or the ones provided in the *DCC RPG* core rules. In addition, a 0-level character is given 1d12 ceramic pieces to buy any gear for their first (and possibly last) adventure.

Non-Funnel Characters

Sword and sorcery settings tend to punish more than reward and requires heroes that can take a brutal beating or two. The following is an expanded starting funds chart to equip the character classes presented in this supplement.

New Equipment

The new equipment presented here focuses primarily on those items found in gritty or low fantasy settings, as well as the common costs these items will pull in the marketplace. Poor quality or shoddily-made items may cost as little as half the prices listed. Animals (domestic and exotic) can be found in this list, as can slaves. Slaves are included in this list as a trope of the sword and sorcery genre and should be discarded from any campaign in which such practices do not exist.

Certain tools and prosthetics lend themselves to potential use as improvised weapons; the damage they cause is shown in brackets.





Table 1.24: Starting Money

by Class and Level

Class	Level 1	Level 2	Level 3
Barbarian	4d10	4d10 + 400	4d10 + 1200
Sorcerer	3d12	3d12 + (d5 X100)	3d12 (+2d5 X100)
Sentinel	3d10	3d10 + 300	3d10 + 1000
Marauder	3d10	3d10 + (1d8 X100)	3d10 + (2d8 X100)
Witch	2d10	2d10 + 400	2d10 + 1000
Draki	3d12	3d12 + 200	3d12 + 800
Man-Ape	3d12	3d12 + 400	3d12 + 1000

Table 1.25: Expanded Weapons

Weapon	Damage	Range	Cost in Iron Coins (ip)
Bastard Sword***	1d8/1d10	-	25
Bolas	1d3 § ◊	20/40/60	5 bp
Broad Sword	1d6+1	-	20
Bullwhip	1d6 § ◊	05/10/2015	3
Gauntlet	1d3	-	N/A
Greatclub*	1d8	-	5
Hand Crossbow	1d4	30/60/90	10
Heavy Crossbow*	1d8	80/160/240	50
Heavy Flail*	1d8	-	10
Hunga Munga	1d6+2 §	20/40/80	10
Khopesh	1d8◊	0	10
Lasso*	None ◊	30/12/1899	10 cp
Maul*	1d10	0	8
Net	None ◊	30/12/1899	1
Scimitar	1d6	0	15
Scourge	1d6 §	0	2
Shield Bash	1d3	0	N/A
Shield Spikes	1d6	0	10
Throwing Stick	1d4	20/40/60**	5 bp
Tiger Claws	1d4	0	1

* Two-handed weapon. Characters using two-handed weapons use a d16 on initiative checks.

** Strength modifier applies to damage with this weapon at close range only.

*** Can be used one or two-handed

◊ These weapons entangle (*DCC RPG*, Page. 78) on a successful attack if the target fails to make a successful DC 14 Reflex save. An entangled victim can attempt to escape once per round by making a Reflex saving throw versus DC 14. Alternatively, a character or monster can escape by destroying the entangling weapon if they have the means, needing to inflict actual damage equal to the maximum damage the entangling weapon inflicts, so cutting a bolas off requires 3 damage. In the case of the lasso, it takes 3 damage, and the net takes 6 damage.

§ These weapons do not apply a character's Strength modifier to damage.

Food

Meal, Poor e.g., thin gruel, stale crust, sour watery ale	3-5 cp
Meal, Middling e.g., slice fresh bread, hearty stew with meat, ale	1-3 bp
Meal, Good e.g., half a fresh loaf, roasted haunch, cheese, vegetables, several flagons of good ale	6-12 bp
Meal, Banquet (6-8 People) e.g., roasted whole pig, pair roast chickens, a selection of good loaves, several fine cheeses, grapes and other fruits, all accompanied by good wine	20-40 ip

Lodging/Night

Flophouse Dormitory, Lice-Ridden	2-4 cp
Inn Room - Dirty and Rough	8-12 cp
Inn Room – Clean, But Sparce	2-4 bp
Inn Room - Clean and Comfortable	6-8 bp
Inn Room - Clean, Comfortable, and Well-Appointed	1-2 ip

Miscellanea

Beeswax, 1/2 lb.	4 cp
Belt Pouch, Leather	2 bp
Bottle, Clay, Pint	5 cp
Bottle, Glass, Pint	3 bp
Dice, Pair	5 cp
Hand Bell	3 ip
Religious Sigil, Gold	5 ip
Religious Sigil, Wood	5 bp
Hunting Horn	5 ip
Lantern, Bullseye	10 ip
Lute	25 ip
Lyre	15 ip
Manacles and Key	5 ip
Padlock and Key	3 ip
Wicklow Pipes	1 ip
Plate, Wooden	2 cp
Rope Ladder, 1 yd.	1 bp
Sailcloth, 1 yd.	2 bp
Signal Whistle	4 bp
Smoking Pipe	2 cp+

Miscellanea (con'd)

Tobacco, 1/4 lb.	1 ip
Prostitute (Tavern Wench)	5 bp
Prostitute (Brothel)	1 ip
Opium (Narcotic), small clay pot	20 ip
Mafeisan (Narcotic), 1 dose	10 ip
Spyglass, x4 mag.	20 ip
Strap, Leather, 1 yd.	1 cp
Tankard, Leather	2 cp
Tankard, Pewter	2 bp
Fortune Bones/Stones	1 ip
Twine, 100 ft.	1 bp
Bodhran	2 ip
Vial, Clay	2 cp
Vial, Glass	12 cp
Vial, Steel	1 ip



Prosthetics

Hook, Iron (as dagger)	1 ip
Peg Leg, Wooden	6 cp

Tools

Block and Tackle, 500 lb. limit	5 ip
Chisel, Masonry (as dagger)	2 ip
Chisel, Wood (as dagger)	2 ip
File, Iron	1 ip
Hacksaw	2 ip
Mortar and Pestle, Wood	4 cp
Nails, 100	2 bp
Pick (as club)	6 ip
Scissors (as dagger)	1 ip
Sewing Needle	5 cp
Sewing Thread, Spool	5 cp
Shovel (as staff)	2 bp
Sickle (as dagger)	2 ip
Tongs, Steel	2 ip
Whetstone	1 ip

Transportation

Canoe, 2-Man	30 ip
Cart, 4-Man	40 ip
Chariot, 2-Man	60 ip
Pushcart	8 ip
Sailboat, 6-Man	100 ip
Sleigh, 1-Man	12 ip

Travel Gear

Blanket, Fur	5 ip
Blanket, Wool	5 bp
Cooking Pot, Small	5 bp
Fishing Rod and Tackle	1 ip
Flask, Leather	3 cp
Hammock, Canvas	5 bp
Slingbag, Leather	1 ip
Snowshoes	4 ip
Tent, Canvas, 2-Man	4 ip

Writing Implements

Book, Parchment, 100 pg.	20 ip
Ink, 1 oz.	5 bp
Quill	2 cp
Map/Scrollcase, Leather	5 bp
Parchment, Sheet	3 bp

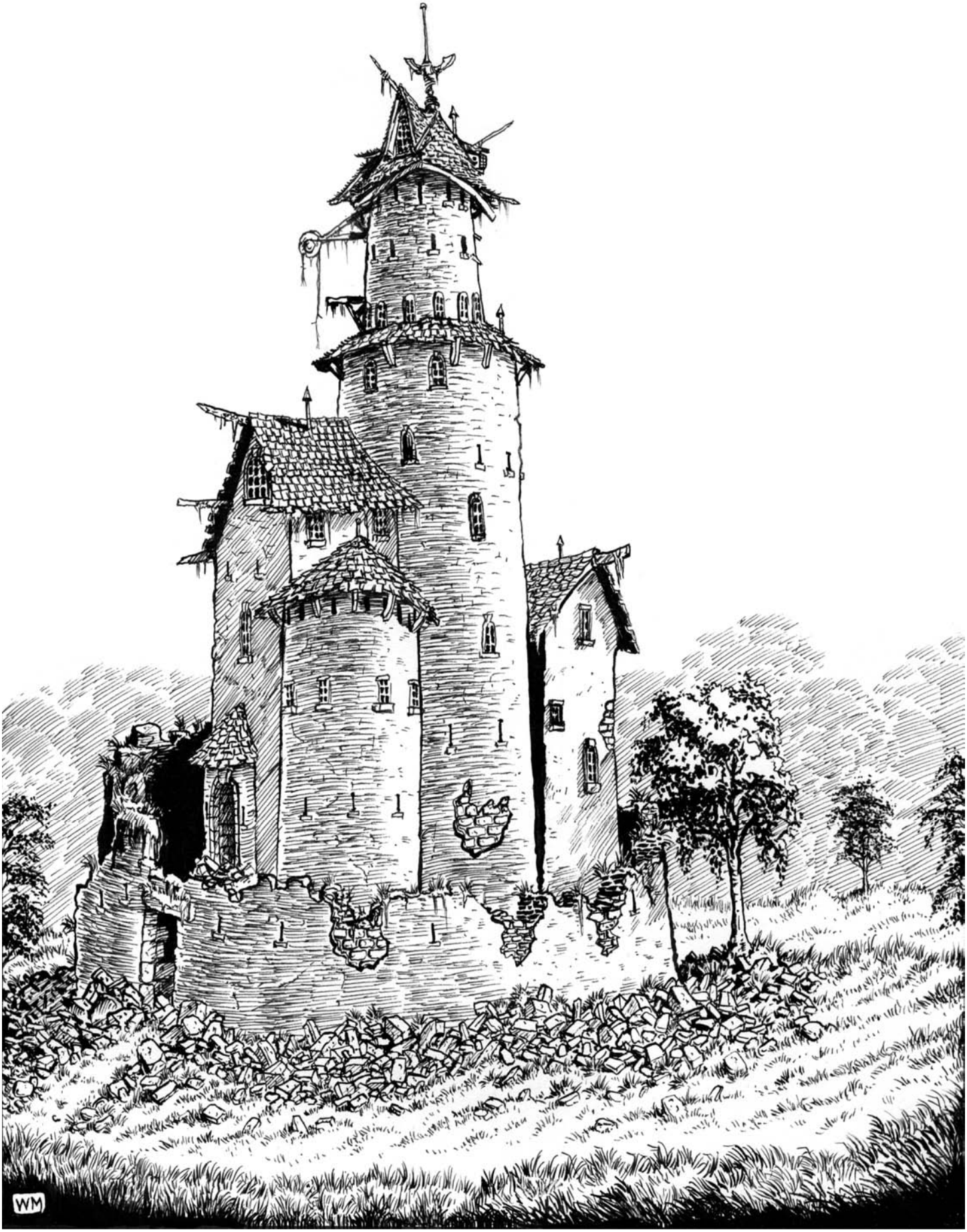
Slaves

Male (Vuul)	100 ip
Female (Vuul)	75 ip
Child (Vuul)	50 ip
Male (Kesh)	300 ip
Female (Kesh)	200 ip
Child (Kesh)	150 ip

Health, beauty, and skill set can modify the pricing from -5 to + 50%.

Animals, Domestic

Dog Barding	1 ip
Dog Collar, Simple	2 cp
Dog Collar, Spiked	1 bp
Dog Leash, Chain	9 ip
Dog Leash, Leather	1 cp
Dog, Pest Control	1 ip
Dog, Guard/War	25 ip
Dog, Herding/Hunting	5 ip
Falcon/Hawk	30 ip
Falconry Glove	5 bp
Falconry Hood and Jesses	2 bp
Latifrons	10 ip
Moa	30 ip
Xangiguana	50 ip
Bit and Bridle (Latifron and Xangiguana)	4 ip
Saddle (Latifron and Xangiguana)	25 ip
Saddle Moa	35 ip


WM

Section II:
Optional Rules

Chapter 5: Lore

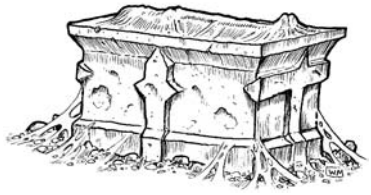
There are many secrets kept by the Great Dragon in death. Throughout the ages, these secrets have been well kept from mankind, but there were a few who were able to tap into and manipulate the Dragon's knowledge to create powerful artifacts and items of destruction. In the Third Age as men begin to finally unearth this knowledge and bring its secrets to light, the ancient magic finds its way once more into the hands of those who cannot resist its power. Never fully understanding how to use such knowledge, these seekers, scholars, and sorcerers slowly lose their minds. Lore outlines an optional mechanic in which characters face the ever-present danger of losing their sanity when confronted with things beyond man's understanding.

Lore and Lucidity

Forbidden magic, otherworldly creatures, and relics of the First Age have pit men against their fears and mortality. Confronted with the unknown, many begin to lose their grip on reality, slowly becoming insane and no longer able to function in society. Knowledge of the great beyond comes at a price; as seekers of the hidden truths, Sorcerers need to delve deeper into the black arts, Thieves searching the wastelands look to uncover relics, but both run the inevitable chance of looking into the void and never returning.

Lore and Lucidity give the Judge a vehicle to keep magic a tool of the dark arts and the knowledge of its use a doorway to the unknown.

Each time the player character uncovers forbidden knowledge or faces something disturbing, they have a chance of damaging their psyche. When encountering the traumatic stimulus, the player must make a Will save. If successful, the character's mind dismisses the encounter and rationalizes the experience; if the player fails, the character takes damage in the shape of losing lucidity. In addition, the character gains 1d10 in the category of the encounter. This die can be used to make skill rolls related to the lore topic.



Lore is broken down into three categories:

Table 2.1: Lore Categories

Lore	Save DC
Creature	10 + Creature HD
Supernatural	DC 10 Base
Sorcery	10 + Spell Level

Each time the stimulus is encountered, the player will make another Will save. Each failure raises the die in the category one level higher (1d10 becomes 1d12, etc.). Mechanics-wise, the better you become acquainted with the lore of the world, the further your mind falls into insanity.

Using Sorcery

Sorcery relies on tapping into the power of demonic forces and channeling it though rituals, sacrifices, and finally, the caster's own mortal soul. Sorcerers must visualize the unimaginable, call upon demons, and summon things ancient and malign. Knowledge of the dark arts takes its toll and forces the mind of the user to slowly unravel.

If a natural 1 is rolled on a spell check using ritual magic (page 60) or when casting the following spells:

- Invoke Patron
- Monster Summoning
- Demon Summoning
- Patron Spell (Any)
- Lokerimon's Unerring Hunter

…failure on the save will bump the lore die in Sorcery Lore by one level. The DC for the save will be 10 + the level of the spell cast.

Facing the Supernatural or Monstrous

Monstrous abominations created by arcane fallout and supernatural occurrences have been encountered by many roaming the wastes. Most see these tales as nothing more than myth or the boasts of some drunken adventurer. Once a

creature or supernatural situation has been encountered, the Judge should determine the level of lucidity loss that may affect the characters. For creatures, the Judge can simply add the Hit Die number to 10 to find the target DC for the Will save.

Example: Gothar the Barbarian has found himself lost in the woodlands of Eldareem and, by accident, stumbles onto a grove containing several Sidhe. The Judge feels that the creature's alien appearance would put a scare into Gothar. Taking the Sidhe's Hit Dice of 4d8, the Judge takes the HD number of 4 and adds that to the base of 10 making the encounter DC a 14... a number that might prove difficult for our rugged barbarian.

Characters facing situations of an unnerving abject horror start at a base DC of 10 and the Judge should modify accordingly. This can be based on how hideous, common, or intense the creature or situation might be.

Sample Modifiers

- Encounter is startling or shocking (finding a rotting corpse, watching an execution) - 1d3
- Encounter is traumatic (seeing an evisceration, a loved one being murdered) - 1d5 to 1d6
- Encounter is mentally and spiritually scarring (looking into the abyss, facing an eldritch horror) - 1d8 to 1d10
- Less startling encounters should be left at a DC 10 or no roll called for; conversely ,more terrifying situations should be assigned a higher modifier.

Using Lore

When making a skill roll to gain information on a Lore-related topic, the player rolls 1d10 with the Lore die to match or beat the Judges DC.





Losing Lucidity

As the character's lore die type rises, the closer to madness they can become. Once a character's lore die reaches 1d30, the character is hopelessly and incurably insane. The character may take on negative traits such as a derangement or affliction, which can affect interactions with others. The Judge should attempt to integrate these into game play when appropriate. Character madness can sometimes make for a more interesting character and plot device. Once permanent insanity is reached, the character may be taken out of play or used as a Judge's NPC.

Healing Insanity

The curing of insanity is looked at differently from culture to culture. For example, the barbarians of Karthis think of insanity as demonic possession and will normally burn people in the cleansing fire of the sacred forges. The cure can be said to have a high success rate, although not many survive to prove this method correct. The Zhou have built asylums to house the mentally ill, while others sentence the mentally ill to medical experimentation (such as drilling holes in the patient's head) or exile. Insanity caused by lore or the supernatural tends to be of a different type of illness.

The Witch class may use her Healer ability to lower the threshold by one die in each category. A specific category must be targeted, so the Witch cannot remove a die from each with one healing attempt. Failure indicates the Witch performing the healing cannot lower the die in that particular category, and healing must be sought elsewhere. Casting of Remove Curse will reduce the die back to 1d10 and remove all but one derangement or affliction. Such is the price to pay for knowing the secrets of the world. In game play, there are a couple of ways to heal the afflicted. A Witch may use her Poultice and Salves ability to prepare a remedy that can help with restoring the sanity of the afflicted. By using this ability, the Witch can

only lower the threshold by one die, but it can make the difference in the early or later stages of a character's quest for forbidden knowledge. However, while the Witch's ability does lower the lucidity threshold, it does not remove any idiosyncrasies or derangements gained due to exploring forbidden knowledge.

Effects of Lore

Each time the character's die in Lore is raised to the next level, the player will roll 1d10 plus the new Lore die. The total is then compared to the following Lore Effects chart. If "No Effect" is rolled, then the character rationalizes the experience and gains the knowledge. If Derangement or Affliction is rolled, the Judge should roll a 1d100 and consult the Afflictions and Derangements chart to determine the outcome. Temporary effects usually last for the remainder of the adventure unless removed by a Witch or NPC healer before that time. Permanent effects remain with the character for the rest of their adventuring career unless removed through sorcery.



Table 2.2: Lore Effects

Die Roll	Effect
1-17	No Effect
18-19	Temporary Affliction
20-23	Temporary Derangement
24-30	Permanent Affliction
31+	Permanent Derangement

Table 2.3: Derangements and Afflictions

Dice Roll	Derangement	Affliction
00-08	Anxiety	Chronic Cough
09-12	Agliophobia (pain)	Light Sensitivity
13-16	Agoraphobia (open spaces)	Albinism
17-20	Astrapophobia (lightning and storms)	Bestial Looks
21-24	Agoraphobia (open spaces)	Fangs or Canines
25-28	Addiction	Chronic Flatulence
29-32	Arachnophobia (Spiders and Scorpions)	Unnatural Hair Color
33-36	Acrophobia (Heights)	Unnatural Eye Color
37-40	Delusional	Chronic Halitosis
41-44	Depravity	Chronic Body Odor
45-48	Depression	Leprosy
49-52	Sadism	Brittle Bones
53-56	Obsessive Compulsion Disorder	Weight Gain 1d3 x10 pounds
57-60	Hypochondria	Weight Loss 1d3 x10 pounds
61-64	Mania	The Pox
65-68	Pyrophobia	Hair Loss
69-72	Hydrophobia	Loss of voice
73-76	Ophidiaphobia (Snakes)	Blindness
77-80	Pathophobia (Germs)	Deaf
81-84	Hematophobia (Blood)	Limb Paralysis
85-88	Nyctophobia (the dark)	Forgetful
89-92	Entomophobia (bugs)	The Shakes
93-96	Monophobia (Alone)	Visual Hallucinations
97-99	Ocholophobia (crowds)	Audio Hallucinations



Chapter 6: Sea Faring

Sea Faring adds an additional rule set to the *Dungeon Crawl Classics* RPG in which the players can play out battles at sea during a session or an ongoing naval based campaign. The system uses abstracts to determine attack probabilities, hull damage, ramming, and boarding. There are several examples of ships the Judge can use for his campaign and, with a little modification, can create vessels of his own design.

Naval Combat

Naval combat between water vessels follow the below combat actions:

1. Movement
2. Missile fire
3. Close Quarter (Ramming* or Grappling**)
4. Magic

* A ship with a ram can do special damage to other ships and large monsters.
** When the boats are close enough, the enemy craft is grappled and boarded, and hand-to-hand combat takes place between the two crews.

Combat at sea is fought in rounds.

Initiative

The ship's captain makes an opposing skill roll vs. the NPC captain. The higher roll performs actions first.

Missile Combat

Ship's crews can fire upon one another whenever they come within missile range. Ships armed with catapults will tend to be more effective than those without. Hand missile weapons such as bows and crossbows can damage and kill crewmembers, but do no effective damage against the ship itself. A catapult, on the other hand, does its full damage to either ships or living targets.

Close-Quarters Combat

Ramming

Ram attacks takes place in the Close Quarter phase of the round in which ships may maneuver to close range. To ram a target, the ship must bring its bow into contact with the enemy ship—in other words, it must close until it touches the enemy ship. Ships can also use ramming to damage large sea creatures.

The ramming ship's captain makes an attack roll. The Marauder class may use their attack bonus against the target ship's armor class. If a Marauder is not aboard the vessel, another may captain the ship and attack as if he were a 1st level Warrior The Judge can modify the attack roll for weather conditions, maneuverability, or other factors affecting the battle.

If the attack is successful, the ram does damage to the ship's hull points (or hit points if the ship is ramming a large sea creature). Each successful ram attack does damage according to the size of the ramming vessel as shown in the Ram Attacks Table.

On success, the attacker may decide to grapple the opponent's ship during the next Close Quarter phase. If the grapple is successful, the attacker can begin to board the opponent's ship on the next movement phase.

Grappling and Boarding

Ships' crews may attempt to grapple at a distance of 50' or less. Grappling is done as an attack roll, however if both ships' crews want to grapple, the grappling is automatically successful. Both crews throw out grappling lines, both sets of lines connect, and the ships are drawn together.

If the opponent's ship is resisting the grapple (i.e., trying to maneuver away or escape the mooring lines), the opponent rolls 1d6 at the beginning of each movement phase. A result of 1-2 indicates the ship is still grappled, while a 3-6 means that the other crew successfully cuts the rope and casts the grappling lines free.

Table 2.4: Ram Attacks

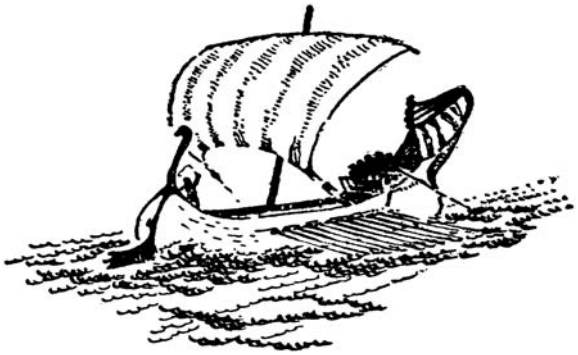
Vessel	Opponent	Damage
Small Galley	Ship	1d4+1 x 10
	Creature	3d8
Large/War Galley	Ship	1d6+5 x 10
	Creature	6d6

Once the ship is grappled, the boarding party may cross, and melee is fought in standard combat rounds. Characters boarding an enemy vessel have a penalty of - 2 on armor class and - 2 on all attack rolls during the round they board; the difficulty of climbing and finding footing on an enemy's deck puts them at risk.

Damage to Ships

Each 10% of hull damage lost reduces the ship's speed (rowed and sailing) by 10%, until the ship is repaired in port. When the ship has suffered 75% of its hull points in damage, the ship is dead in the water; it cannot move until at least makeshift repairs are made. When the ship has taken all its hull points in damage, it will sink, and repairs are no longer possible.

Unless noted otherwise, giant sea creatures and magic attacks inflict 1 point of hull damage for every 5 points of normal damage.



Repairs

A ship's crew may repair up to half the damage the ship has taken. Five or more crewmembers must be assigned to repair duty for repairs to be effective. A repair crew can repair one point of hull damage per full turn of work. If done outside of a port, the repairs are considered makeshift and will last 6d6 days; for permanent repairs and to repair the remaining hull points, the crew must get the ship to a proper port and perform the repairs. The ship's captain may make a Skill Check DC 13 each turn to determine if hull points are returned.

Repairing Fire Damage

Repairs and attempts to put out fires take place after the ship sustains its damage for the turn. Repair and fire crews cannot fight nor do anything else while performing these tasks.

Evasion at Sea

Ships meeting at sea may wish to evade one another. To determine one ship's chance of eluding another ship, consult the Ship Evasion Table.

If evasion is successful, the pursuer loses sight of its prey and cannot find it again or attack it that day. A ship can evade its pursuer by sailing into a baffling archipelago, heading into a concealing fog, hiding itself in a cove and ducking out once the pursuers are past, and so forth.

If the evasion is not successful, the pursuer starts at a distance of 300 yards on a clear day. (At the Judges's discretion, if the weather is impairing vision, the pursuer may start closer.) The pursuing ship closes in.

If the pursuer's speed is 0-30' per round greater than the evader (or actually slower), the rate of closing is 10 yards per round. If the difference is greater than 30' per round, the pursuer closes in at its normal movement rate.

A slower vessel can close in on a faster one by virtue of superior sailing. If the evading ship missed its roll for evasion on the Ship Evasion Table, yet it is faster than the pursuing ship, this means that the pursuer is sailing much more effectively than the evader.

Table 2.5: Ship Evasion

Evading Ship's Speed (Per Round)	Chance of Evasion
Faster than Pursuer	80%
0′-30′ slower	50%
31′-60′ slower	40%
61′-90′ slower	35%
91′-120′ slower	25%
121′ + slower	10%

Ship Combat Characteristics

Hull Points: A ship's ability to remain afloat after taking water or damage is measured by Hull Points. Hull Points for a ship are very similar to hit points for a character. When a ship reaches zero or fewer Hull Points, it will fully sink in 1d6 turns; in addition, the ship can no longer move under its own power or attack with ship-mounted weapons. At 25% Hull Points, the Judge can decide whether any onboard catapults are then destroyed (roll 1d6, with a 1-4 indicating the weapon is destroyed); the crew must use personal weapons for missile combat.

When the PCs hire (or buy) a ship, the Judge decides how many Hull Points it currently has, choosing from the range of Hull Points listed in the Sailing Vessels Table. As a general rule of thumb, a new ship from a good shipyard will have the maximum listed Hull Points. A new ship from a less-reliable shipyard or a well-maintained older ship will have somewhat fewer (10-15% less) Hull Points.

Armor Class: This number is used to determine chances of success for ram and catapult (missile) attacks against a ship.

Table 2.6: Ship Types

Vessel Type:	Cost:	Oarsmen:	Sailors:	Marines:	Cargo Units:*	Miles/ Day (sail):	Miles/ Day (rowed):	Move/ Round (sail):	Ft Move/ Round (rowed):	Hull Points:	Armor Class:
River Runner	4,000	8	2		4,000		50		100	20-40	12
Trireme	10,000	170	10	20	4,000	30	60	60	120	80-100	12
Turtle Ship	60,000	70	30	125	8,000	25	50	50	100	150-200	14
Longship	15,000		75***		3,000	120	70	240	140	60-80	12
Raft	1/sq. ft.				1,000	10		20		5	11
Penteconter	20,000	50	10	20	4,000	30	90	60	180	50-70	11
Cog	5,000		20	25	10,000	80		160		60-90	12
Hulk	20,000		30	50	30,000	60		120		120-180	13

* This column shows the vessel's capacity in addition to the listed crew. For example, a river boat can carry 8 people and 4,000 units in additional cargo. Unit can be defined as a pound or cubic foot of gear, cargo, or passengers. The unit can be defined as needed for story purposes.

** Rates are for both sailed and rowed (if applicable)

*** Longships: Mariners act as both oarsmen and marines.

Weapons

Catapult: A catapult is a huge wooden "spoon" mounted in a wooden frame. Twisted ropes fix its lower end, so that the tension on the ropes keeps the spoon portion nearly upright.

When the spoon is pulled down, the ropes become taut. The spoon is secured in this position, loaded with shot, and released. The spoon snaps quickly upward until it hits a horizontal crossbar and stops; the shot continues on its way, following an arched trajectory. The range varies by the amount of tension on the ropes. A trained seaman knows the proper amounts of tension for various ranges of fire. Use of the catapult requires the presence of a Marauder (NPC or PC). Any class with the ability to use missile weapons can attempt to use a catapult. Otherwise, the party must hire an NPC specialist.

The ship-mounted catapult, which is aimed by virtue of the ship steering in the correct direction, can only be aimed at very large monsters and other ships.

If a trained crewmember or PC operates a catapult, he fires using the missile weapon bonuses of the character or Hit Die of the NPC. If operated untrained, it follows the rules for untrained Skill Checks (1d10 + Agility mod). See page 66 of the *DCC RPG* for more information on untrained Skill Checks.

Another type of ammunition used on catapults is pitch shot. Pitch shot consists of a large ball of pitch (sometimes mixed with gravel) placed on the catapult and lit just before fired at its target. Pitch shot does not do normal damage. Pitch shot does 1d6 fire damage in a 10' X 10' area of the opponent's ship; it can ignite any flammable targets (such as oil) that may be in the target area.

Wooden structures (other than ships) can also be damaged by pitch attacks. A building's chance to catch fire is 5% per point of damage caused by each attack. This damage is cumulative; in other words, a building hit by a fire attack has a 5%-30% chance to catch fire, a 35%-60% chance on the next attack, and so on. Wooden structures set aflame will take 1d6 points of structural damage each turn until the structure is destroyed. Most of your standard dockside buildings have about 30 structural damage points on the average, and larger fortifications can have up to 60 or higher.

In order for catapults to use pitch shot, their firing bowls must be specially reinforced (costing 50 ip) to fire pitch shot. Pitch shot can cost up to 5 ip per cask compared to the minimal costs to purchase standard shot for the weapon.

Ship Modifications

Some ships can be modified for transport or combat, with additional costs as follows:



Adding a Ram: Ships which can hold 4,000 cargo units or more may add a ram for an additional 1/3 of the ship's listed cost. A Hulk already has a ram included in the cost.

Troop Transport: A large or small sailing ship may be converted into a troop transport by paying an additional 1/2 of the ship's listed cost. A troop transport has 1/3 more Hull Points than a normal sailing ship, and it carries twice as many troops as the normal vessel of its type. The one troop transport listed on the Sailing Vessels Table is equivalent to a converted large sailing ship.

Catapult: A ship that has the capacity of 4,000-8,000 cargo units may add one light catapult beyond the number of catapults already described. Larger sailing ships may use heavy catapults instead. A catapult and 20 rounds of shot weigh 2,000 cargo units.



Water Vessel Descriptions

River Runner: This boat is designed specifically for river travel. The length is 20'-30', beam (width) is 10', and draft (depth under water) is 2'-3'. Capacity: 3,000 units. Crew: 8 rowers, 2 sailors (one of whom acts as captain). It may be rowed or poled; it may have a wooden roof for protection from weather (1,000 gp extra).

Mahajanna Trireme: Similar to the large galley, this ship is built for coastal and lake use. The length is 60'-100', beam is 10'-15', and draft is 2'-3'. Capacity: 2,000 pounds plus crew. Standard crew: 60 rowers, 10 sailors, 20 marines, 1 captain. This ship can have a ram (1/3 extra cost) and two light catapults (bow and stern).

Ithmyrr Turtle Ship: This large, two-masted galley is designed for combat; it is often used as a flagship. The length is 120'-150', beam is 20'-30', and draft is 4'-6'. Capacity: 6,000 units plus crew. Standard crew: 300 rowers, 30 sailors, 75 marines, 1 captain. This ship always has a ram, and one deck above the rowers has two light wooden towers (bow and stern), each 10'-20' square, height 15'-20'. It can have three light catapults.

Aesir Long Ship: This ship is designed for river, ocean, or coastal use. The length is 60'-80', beam is 10'-15', and draft is 2'-3'. Capacity: 4,000 units. Standard crew: 75 sailors (acting as rowers and marines), 1 captain. Sixty rowers are needed for full speed.

Keshite Penteconter: This ship is designed for river, ocean, or coastal use. The length is 60'-80', beam is 10'-15', and draft is 2'-3'. Capacity: 4,000 units. Standard crew: 75 sailors (acting as rowers and marines), 1 captain. Sixty rowers are needed for full speed.

Raft: This is an awkward floating platform or barge, moved by poles or natural current, and often equipped with a crude steering oar. Maximum size 30' x 40'. Capacity: 1,000 units per 100 square feet. The raft may have raised edges and a tent or wood hut for shelter. It is often dismantled and sold for the value of the wood (1/4 price) once the cargo reaches a downstream port. It may be found as a ferry at a river crossing.

Hulk: This is a three-masted ship with one or more decks. The length is 100'- 150', beam is 25'-30', and draft is 10'-12'. Capacity: 30,000 units plus crew. Standard crew: 20 mariners, 1 captain. The bow and stern are raised "castles" for better field of fire, and it may have two light catapults.

Cog: This small sailing ship has a single mast. The length is 60'-80', beam is 20'-30', and draft is 5'-8'. Capacity: 10,000 units plus crew. Standard crew: 10 sailors, 1 captain.

Water Transportation

Crew numbers do not include the captains of the vessels. All vessels must have a captain; the only exceptions are lifeboats, river boats, sailboats, and rafts. As a rule of thumb, galleys sail only along the coast; they do not venture across oceans. River boats and rafts are used for travel on rivers and will almost surely be destroyed if they venture too far from coastal shores. Canoes are normally used on rivers. All other vessels are suitable for use on the open ocean.



Section III:
Sorcery

Chapter 7: Ritual Magic

Sorcerers draw upon the arcane forces to cast spells when adventuring; however, magic used in this way can be of risk for the caster (and his allies). Ritual casting allows the Sorcerer to channel energy in a more controlled environment, giving him an edge to casting a spell. Just knowing how to perform ritual magic does not necessarily give the Sorcerer the ability to cast without consequence. He must first master a ritual by researching and studying it (sometimes for years), then finding a way of executing it properly. Sorcerer and Witch characters must meet two requirements to perform rituals.

1. The Sorcerer must be indoctrinated into a magic lodge or society, and a Witch must lead or be part of a coven. While there is no mechanical way to meet these requirements, depending on the campaign, the Judge can deem that the character is already involved in such an organization or leave it to the player to have his character seek out these sources in game. While out in the world adventuring, the Judge can use this as a back story seed for the character to seek out these resources.
2. The character's level must equal or exceed the spell level of the ritual they are trying to perform. Sorcerers and Witches find that using ritual magic gives the caster a more desired effect with a smaller chance of failure, corruption, and consequence.

Performing Rituals

To perform a ritual, the caster must spend an amount of time (specified in the following ritual time chart) preparing vital components needed for the ritual. This preparation might include reading ancient texts, drawing sigils and symbols for protection, burning incense, or performing long and complicated somatic gestures. The ritual should be unique and show some individual flair. The player and Judge can simply rule the ritual has been performed and allow for the Spell Check. For the caster, using ritual magic provides a few benefits.

Ritual Time

As per "Time Keeping" on page 76 of the *DCC RPG* rulebook, one action in combat takes roughly ten seconds; for the purposes of non-combat actions, we have converted the action to one minute to make the time frame consistent with the other factors of ritual spell casting. Given this, if a spell usually takes one action to cast, then the ritual starts at one minute as its base unit of time. For each component added to the ritual, the time to perform the ritual will increase. Spells that take multiple turns (up to an hour) to cast should not have their times altered. Ritual magic allows the caster an additional bonus based on the time and effort put into the spell.

***DCC RPG* casting time to Ritual time conversion:**

- 1 Action = 1 Minute
- 1 Round = 5 Minutes
- 1 Turn = 10 Minutes

Additional preparation time added to casting time:

- Material Component Prep: 1d3 x 10 minutes
- Material Sacrifice Prep: 1d10 minutes
- Blood Sacrifice Prep: 1d3 hours
- Performance Component: 1d16 minutes
- Sigils, Wards, or Runes: 1d10 minutes

Ritual Spell Check Bonus:

- Material Component Used: +1
- Somatic Component Used: +1
- Material Sacrifice Used: +2 to +4
- Blood Sacrifice Used: +1 to +4
- Performance Component Used: +2
- Ritual time an hour or longer: +2

Components

Most rituals require various esoteric and exotic components to properly channel magic. Depending on the type of spell and ritual being performed, these may be readily available by visiting merchants who deal in the metaphysical and arcane in the marketplace or may need to be sought out by the Sorcerer by other means. Spells in the *DCC RPG* Core rules specify if components are needed for casting any given spell. It is solely up to the Judge to determine if the components needed are readily available or need to be obtained by other measures.

Circles of Power

The caster may choose to have up to four additional spell casters (or other non-caster classes so inclined to dabble in the dark arts) help perform a ritual. Those assisting must be within 20' of the caster during the performance and must actively participate in the ritual for the entirety of the time required to complete the spell. Magic-using classes (Sorcerer, Witch, Cleric, or Wizard) may make a spell check along with the caster and compare rolls to the following chart to find the total bonus added to the caster's spell check:

For every increment of 10 above 20 (30, 40, etc.), the caster gains another +1 to his or her spell check. Each bonus to the roll (negative or positive) is cumulative. Non-spell-casting classes (Man-Ape, Warrior, Thief, Sentinel, Marauder, etc.) must roll 1d10 (unskilled) for their spell check. Barbarians cannot participate in the circle of power to boost a ritual.

Table 2.7: Circles of Power

Roll	Result	Effect
1	Failure	Ritual must be started again (corruption rules apply to the helper)
2-11	Circle Broken	Caster loses -2 to the spell check
12-13	Lost Focus	Caster loses -1 to the spell check
14-17	Positive Energy	Caster gains +1 to the spell check
18-20	Beacon of Power	Caster gains +2 to the spell check

Magic-using allies can also use spellburn to assist with casting. Normal rules still apply to spellburn (*DCC RPG*, page 107); spell-burned points by others in the circle may only apply to their own rolls, not the final spell check of the caster.



Sacrifice

Sacrificial offers of wealth, exotic herbs, and life energy can gain favor with powerful demons and elemental lords and boost the caster's spell attempt. Arcane artifacts, rare gems, exotic spices, and spilled blood can be a valuable asset to the Sorcerer or Witch. Such items are used when spell failure cannot be an option to the caster, or spells of higher level are attempted by those of lesser ability. The Judge should adjudicate if the offered sacrifice will be pleasing to the patron and useful for the Sorcerer's endeavor. The standard bonus is +2 to the spell check. However, the Judge may rule the bonus higher depending on the substance or its rarity.

The caster may also choose to perform a human (or animal) sacrifice and offer the victim's blood to satiate their patron's lust for life energy and aid the ritual. The caster may add an additional +1 per every 2 HD the sacrifice possesses (Max +4 in this manner). The sacrifice of a sapient creature may have an adverse effect on the psyche of the caster if practiced, and a Lore (Sorcery) Save must be made if the optional Lore rules are used. This bonus does stack with the Ritual Spell Check bonus mentioned earlier.

Interrupting a Ritual

Any time before the ritual is completed, the caster can stop with no ill effect on himself (or others involved), but he does expend any components used and any bonus generated by the ritual to the point of stopping is lost. The Judge can decide if certain valuable items or artifacts survived the process, but common resources should be considered expended. Rituals cannot be resumed once interrupted, however, so you lose the time spent on the ritual.



Ritual *DCC RPG* Spells

The following spells for the *DCC RPG* core rules make perfect candidates for the optional ritual spell casting rules. It is suggested that the Judge allow these spells only as rituals in their campaigns to allow for a feel more true to the source.

- Find Familiar
- Invoke Patron
- Pact
- Arcane Affinity
- Monster Summoning
- Binding
- Demon Summoning
- Eldritch Hound
- Make Potion
- Planar Step
- Transference
- Lokerimon's orderly assistance
- Lokerimon's unerring hunter
- Replication

Ritual Pact

- Level: 1
- Range: Self
- Duration: Lifetime
- Casting time: 1d7 hours
- Save: None
- Manifestation Varies
- Corruption N/A – always patron taint
- Misfire N/A

Pact is a variation of the spell Patron Bond. The Sorcerer (or Witch) trades his or her eternal life to gain the ability to wield arcane power. This trade-off comes in the form of committing servitude to a demon, devil, djinn, elemental, chaos lord, or other supernatural being who answers the summon. Ritual Pact must be performed as a ritual spell (see previous discussion of Ritual Magic) and cannot be cast on the fly. A high Intelligence or Personality score can lower the ritual time by one hour per attribute bonus (maximum 3 hours).

Example: *The Sorceress Sabra has a 17 intelligence giving her a bonus of +2. When rolling for the base ritual time on her d7 she gets a 5. Because of her high intelligence bonus, the ritual time is reduced to 3 hours.*

Once the pact is made, the caster may invoke the patron's support as per the Invoke Patron spell (page 144 in the *DCC RPG* rule book) and cast patron spells.

A Sorcerer player will roll on this chart during character generation to determine the nature of the pact. Witches may perform this ritual at any point in their adventuring career as they can serve many masters. If the Sorcerer or Witch somehow manages to break the pact with his master, he may perform the ritual again. Once the agreement is broken, the Sorcerer loses all magical abilities and is considered a 0 level human. If a new pact is made, the Sorcerer regains his ability to perform magic. The Judge is the final arbitrator and may place restrictions on Sorcerer use based on his new master's level of trust with his new follower.



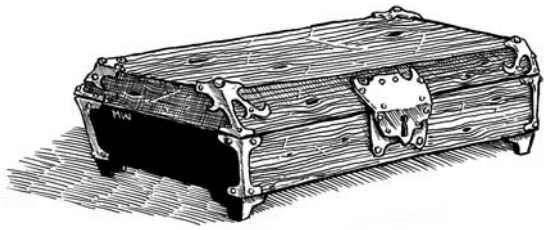
Table 2.8: Ritual Failure

Die Roll	Result
1	Ritual Failure and Patron Taint!
2-11	Ritual Failure. Ability to perform is lost for an entire month
12-13	The ritual calls forth the entity and the pact/contract is negotiated. The caster learns the spell (ritual) Invoke Patron as it relates to his patron, but may only perform it once per season. Each time Invoke Patron is performed, a return favor will be asked if the ritual is successful. The patron brands the caster with a symbol of servitude and grants the caster with a special boon (usable 1/day).
14-17	The contract is negotiated and the patron sees potential in the caster. The caster receives a prominent mark on his/her hand or face. The caster learns the spell (ritual) Invoke Patron as it relates to his patron and may cast it once a month. Each time Invoke Patron is performed, a return favor will be asked if the ritual is successful. The patron grants the caster with a special boon for his/her services (usable 1/day).
18-23	The contract is negotiated and the patron looks at his new servant with favor. The caster receives a prominent mark of the patron on his face (usually the patron's personal symbol or rune). The caster learns the spell (ritual) Invoke Patron as it relates to his patron and may cast it once a week at a +1 bonus to the spell check. Each time Invoke Patron is performed, a return favor will be asked if the ritual is successful. The patron grants the caster with a special boon for his/her services (usable 2/day).
24-29	The patron considers the caster to be his voice on this realm. The caster learns the spell (ritual) Invoke Patron as it relates to his patron and may cast it once a day at a +1 bonus to the spell check. The patron also gives the caster an additional boon. The boon is a single patron spell, selected from the patron's spell list. The caster can cast this spell once per day in place of a casting of Invoke Patron. Each time Invoke Patron (or Patron Spell) is performed, a return favor will be asked if the ritual is successful. The patron grants the caster with a special boon for his/her services (usable 2/day).
30-31	The patron considers the caster to be evil incarnate. The caster learns the spell (ritual) Invoke Patron as it relates to his patron and may cast it once a day at a +2 bonus to the spell check. The patron also gives the caster an additional boon. The boon is a single patron spell, selected from the patron's spell list. The caster can cast this spell once per day in place of a casting of Invoke Patron. Each time Invoke Patron (or Patron Spell) is performed, a return favor will be asked if the ritual is successful. The patron grants the caster with a special boon for his/her services (usable 3/day).

Chapter 8: Crafting Magical Items

Objects imbued with eldritch power are desired by all whose exploits lead them into danger, but few ever glimpse these potent artifacts, and even fewer obtain them for their own. Magical items are rare treasures, for the art to create them is not easily mastered and comes at fearsome cost.

While a small number of artifacts created during the earliest days still exist, the majority of the exceptional objects of power found in the world are products of mystical pacts between mortal wizards and the denizens of dark planes. Through magic, sacrifice, and infernal bargains, a wizard binds a demon to an item that the infernal entity powers with its own life force and sentience. Fueled by malefic forces, the object takes on unique properties, and the stronger the demon bound to it, the more powerful the magical artifact produced. This section details the process of creating magical items for the few daring—or mad—enough wishing to do so.



Crafting the Object

Before a Wizard begins the process of calling up a demon for item binding, a suitable object must first be created to house the entity. This is never a simple deed, accomplished by paying an artisan or purchasing an item to be enchanted from a merchant.

A magical object, regardless of form, must be created especially for the purpose of enchantment, utilizing exceedingly rare and/or potent substances. The search for a material unique enough to create a magical item can serve as the goal of an entire campaign, wherein the spellcaster and his companions venture to distant locales and battle unearthly creatures to acquire what he needs.

To begin the crafting process, the player seeking to create a magical item must first provide the Judge with the details of the type of item he wishes to make as well as the desired power(s) the object is intended to possess. Once the object's physical form—sword, cloak, ring, crown, etc.—is determined and its potential potency known, the Judge adjudicates a proper rare component to be used in its creation (see the following table for suggestions and inspirations) and makes a note of such. The spellcaster can then engage in research to discover the materials or conditions required to produce the item he desires.

The research process might require the spellcaster to visit obscure repositories of knowledge, track down shattered fragments of stone bearing antiquated writings, imbibe rare herbs that produce insanity-threatening visions, or engage in divinations under hazardous conditions as determined by the Judge. Gaining the necessary knowledge to create a magical item should never be merely a matter of making an Intelligence check against a set DC (although this may be part of the process). Acquiring the archaic lore to create a magical item can be as deadly as dealing with the demons that shall ultimately inhabit it! Once the spellcaster learns what potent material is needed and he acquires it, he can set about crafting the object itself (assuming he survives).

Table 2.9: Suggested Substances and Process for Magical Item Creation

d16 Roll	Item was crafted from/using the…
1	Living Lava of the Emerald Inferno
2	Eye of the Unblinking Cyclops
3	Scales of the Orphaned Wyrm
4	Tusk of the Great and Terrible Slor
5	Skull of the Vampire Imperator
6	Thigh bone of a Sorcerer King
7	Blood steel forged in the Heart of the Fire Maelstrom
8	A piece of Eternal Ice from the Witch Bitch's Heart
9	Carapace of the Clicking Doom
10	Brain liquid from the Arcane Mindhost
11	Eldritch radiations from the ruins of Uruk
12	Jeweled heart of the Golem Primus
13	Wisp torn from the Veil of Black Visions
14	Waters from the Font of Night
15	Hell diamonds pried from the Abyss
16	Dreams of the Thrice-Cursed Inmates of the Lost Asylum

To house the demonic energies, the object must be of exceptional craftsmanship. If the spellcaster has the necessary occupational skill set to fabricate the item, he can fashion it himself or, lacking the talent, employ another to build it for him. The base cost of a potential magical item is never less than 1,000 ip, which covers the mundane materials and the more esoteric, but not unique, substances used in its creation. The Judge is free to set the cost at higher amounts depending on the type of object being made and the powers it is intended to possess. Spending additional sums above the initial cost will benefit the spellcaster during the bargaining phase (see next).

After the money is spent, the spellcaster or his proxy constructs the object over a period of weeks equal to its grade (see below). At the end of this time, the crafter must make a successful skill check against a DC set by the Judge. Typically this is a DC 12 check, but it may be higher depending on the type of object being made, the unique materials or substances used in its creation, or other variables as determined by the Judge. If the skill check is successful, the object is successfully manufactured. Should the skill check fail, the object is unsuitable for enchantment, and all money spent on its creation is lost. The unique material or substance acquired by the spellcaster for the item is unharmed by this crafting failure, however, and may be used in another attempt. If the result of the skill check is a "1," not only are the monies lost, but the unique material acquired for its creation is destroyed as well, forcing the spellcaster to start from scratch!

The Pact

After the object's physical form is created, the spellcaster embarks on the process of enchanting the object by calling up a demon to power the magical object. This is done through the use of the 3rd level Wizard's spell *Demon Summoning*. All the normal conditions and hazards applicable to the spell as outlined on page 206 of the *DCC RPG* rulebook affect this summoning.

Since the conjuring of a demon is a necessary requirement to create a magical object, this typically limits the making of enchanted items to spellcasters of 5th level or greater who possess the *Demon Summoning* spell (Wizards, Elves, and similar classes). Lower level characters or those without the ability to summon up a demon from the pit may attempt to use a proxy method to conjure an infernal spirit, but this rarely succeeds. Firstly, the number of spellcasters capable of summoning demons is small, and they are largely unwilling to

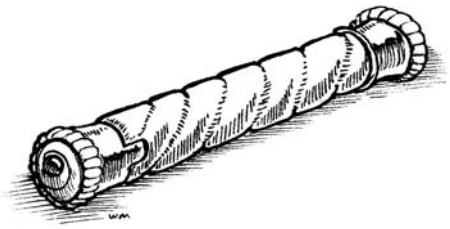
Table 2.10: Pact Negotiation Modifiers

Conditions Agreed to or Affecting the Proposed Pact	Personality Check Modifier
Caster sacrifices a living creature with 1 HD or level per demon's Type at the time the pact is made	+1
Caster agrees to shed blood (his own or another's) each time the item is used to invoke its power	+1
Caster forever forswears love and compassion towards others	+1
The object the demon is to be bound to is of exceptional beauty or quality	+1 for each additional 1,000 ip spent in the creation of the object
Caster permanently sacrifices a portion of his physical form to the demon (Strength, Agility or Stamina)	+1 for each point sacrificed
Caster agrees to limitations under which conditions the item functions (object only works in darkness, outdoors, underground, etc.)	+1 to +3 depending on the frequency of the imparted condition
Caster's player role-plays the negation extremely well	+1 to +3 at Judge's discretion
Caster agrees to destroy a person, organization, or institution hated by the demon	+1 to +5 depending on the strength/size of the target
Caster agrees on a limited number of times during a specific period that the object will function	+1 for 3 times/day; +2 for 1 time/day; +3 for once a week; +4 for once a month; +5 for once a year
Caster agrees to bind the demon to the item for a limited duration (1 year, until the death of a specific individual, the caster's lifetime, etc.)	+2 to +4 depending on duration
Caster agrees to suffer the effects of Corruption each time he calls upon the demon to use the object	+3 for Minor Corruption effects/+5 for Major Corruption effects/+7 for Greater Corruption effects
Caster agrees to slay a loved one	+5
Caster pledges his soul to the demon	+10
Caster's player role-plays the negation extremely poorly	-1 to -3 at Judge's discretion
The demon is more powerful than necessary to empower the object	-2 for each point of difference between the object's rating and the demon's Type (e.g. making a pact with a Type V demon to empower an object rated "3" would suffer a -4 penalty to the roll)
The demon is of a different alignment than the caster and does not serve the same patron	-3 for each step (Lawful->Neutral->Chaotic) difference between the caster's and demon's alignments

risk life and limb to create a magical object that another will ultimately possess. If such a spellcaster agrees, it is likely that they intend to betray their employer and claim the item for themselves.

Characters using a proxy method (a scroll, artifact, or another magic device) to conjure a demon for the purposes of enchanting an object are at a disadvantage. Demons are seldom willing to serve or even bargain with lesser entities who lack the knowledge or ability to directly command them. Using a proxy method rather than the spellcaster's own magic also limits the amount of mental will he can bring to bear on the demon, much like wearing thick leather gloves restricts one's ability to perform delicate or complex tasks with their hands. Using a proxy to call up a demon results in a large penalty to the character's roll when making the Personality check needed to ensure the demon's cooperation (see the following).

Divine spellcasters such as Clerics can attempt to appeal directly to their gods to intervene on their behalf and provide a demon with whom they can bargain. Doing so is a use of the clerical Divine Aid ability as explained on page 30 of *DCC RPG* rulebook. The DC for summoning even the least of demons is 20; greater types require significantly higher DC spell checks to accomplish. Lastly, depending on the Cleric's deity, the god might not only choose not to assist his/her servant regardless of the spell check result, but also become angry with the priest attempting it, forcing the character to roll on Table 5-7: Divine Disapproval for their sins.



Regardless of the means used to conjure the demon, it is the object's proposed properties that define if the demon is suitable for the spellcaster's purposes. The intended powers of the item being created determine the type of demon necessary to enact them and enchant the object. Using the details provided by the player at the start of the magical crafting process, the Judge grades the object's proposed power(s) on a scale of 1 to 6. The Judge should use the tables provided on pp. 370-371 in the *DCC RPG* rulebook as a guideline when assigning a rating to the item's potential power, using the Type of the various powers (Type I through Type III) as the base grade for each property the object will possess. For example, a ring that allows the owner to see in the dark for a limited distance (equivalent to those powers listed under the "Sword Powers, Type I: Natural Powers" chart) would be graded "1," while a crown that provides resistance against fire-based attacks (equal to the *Resistance* property listed under "Sword Powers, Type III: Magical" table) would be graded "3." An object that provides multiple powers has a final grade equal to the total of all its properties' ratings. A crown that both allowed the wearer to see in darkness and protect against fire would be graded a "4." Under no circumstances can a magical item have a number of powers that exceeds a grade of "6" when tabulated. The creation of these forms of potent mystical objects has been lost to the residents of the world, and any item capable of such wonders is undoubtedly a product of a bygone age.

Table 2.11: Pact Personality Check

Demon Type	Personality Check DC
Type I	DC 15
Type II	DC 20
Type III	DC 25
Type IV	DC 30
Type V	DC 35
Type IV	DC 40

The object's grade determines the minimum type of demon the item must house in order to become enchanted and work as desired. A Type I demon could impart the see in darkness ability to a ring and a Type III demon would empower the fire-protection crown in the previous examples. No less than a Type IV demon would be required for an object that did both.

If the spell check result of the *Demon Summoning* produces a demon of insufficient type to power the object, the spellcaster can attempt to cast the spell again (once the initial demon returns to its home plane or is dispatched in the case of it escaping control). Should the demon be of a sufficient type or greater than required, the spellcaster can attempt to make a mystical pact with the entity, which, if the demon agrees, results in the object's enchantment. Note that in cases where the demon conjured is of a higher type than needed to enchant the object, the spellcaster can still engage in negotiations to create a pact with the demon. However, demons are prideful and less likely to agree to inhabit an object they see as beneath their capabilities.

Demons are loath to allow themselves to be bound to an object under most conditions, usually only agreeing to such pacts if it stands to benefit themselves or the cause of evil. As such, the spellcaster must usually perform services in return or agree to certain conditions to satisfy the entity. For each service or condition agreed to, the Wizard enjoys a bonus to his attempt to sway the demon to accept servitude. A list of suggested services and/or conditions is provided.

The Judge should role-play the negotiation process between the spellcaster and demon, playing the demon as a cagey and dangerous foe seeking to orchestrate as many loopholes and limitations to the pact before agreeing to bind itself to the object. Both good and poor role-playing on the part of the

Table 2.12: Magical Item Corruption

d7 Roll	Corruption Table Consulted
0-3	Table 3-3: Minor Corruption (*DCC RPG*, page 116)
4-5	Table 3-4: Major Corruption (*DCC RPG*, page 118)
6+	Table 3-5: Greater Corruption (*DCC RPG*, page 119)

spellcaster's player further modifies the final check to determine the demon's attitude toward servitude.

The Judge is encouraged to create other conditions and modifiers to supplement the suggestions listed.

The demon's reaction to the proposed pact is ultimately determined by a Personality check made by the spellcaster, modified by the previous conditions offered during negotiations. Additionally, the caster gains a bonus to the roll equal to his CL. The DC of this check is dependent on the demon's type.

As the negotiation process is a largely a combination of social niceties and a contest of wills, casters cannot spellburn to gain bonuses to their check roll to convince a demon to serve, but Luck can be spent as normal.

If the Personality check fails, the demon is immediately allowed another Will save versus the caster's *Demon Summoning* spell check roll with a +10 bonus to throw off the effects of the summoning. If successful, the demon acts as outlined in the *Demon Summoning* spell description (see *DCC RPG*, page 206). If the Wizard rolls a "1" on his Personality check, the demon automatically escapes from the caster's control, enraged at the spellcaster's temerity for attempting to bind it to servitude, and attacks him.

On a successful check, the demon agrees to the pact and inhabits the item awaiting enchantment as soon as the caster fulfills any outstanding conditions as required. In some cases, this means the demon immediately binds its essence to the object. In other cases, such as when the caster agrees to perform a definitive task as part of the pact (the slaying of a loved one or the destruction of a person or organization despised by the demon), the demon refrains from taking up residency in the item until the caster fulfills his part of the bargain. Typically, the demon stipulates a set period of time for the caster to accomplish his task, usually anywhere from 24 hours to a year and a day, depending on the complexity of the service or task required on the part of the caster. After this time elapses, if the item's creator has yet to complete the agreed-upon condition, the demon is no longer required to agree to the pact, and the caster must either begin negotiations anew or summon up a new demon to inhabit the item to be enchanted. If the item's creator fulfills his obligations before the agreed-upon period of time expires, the demon immediately occupies the item and enchants it.

Lastly, the creation of a magical item and the dealing with demons it entails always scars the creator in some manner, resulting in the automatic corruption of his mortal form. The type of corruption suffered by the spellcaster is determined by rolling a d7 modified by +1 for each Type level of the demon bound to the object. For example, if a Type III demon is bound to the item, the roll has a +3 modifier. Luck also affects the roll, with high Luck scores reducing the roll equal to their positive modifiers and low Luck increasing the roll's total by an amount equal to their negative modifiers.

Consequences of the Destruction of Magical Objects

Destroying a magical item immediately frees the demon bound within, and this can have severe consequences for anyone present at the moment of destruction. Unless the circumstance under which the item met its doom were severe enough to also annihilate the demon inside (Judge's discretion), the demon physically manifests itself at the point the object occupied when destroyed. There is a 50% chance the demon seizes the opportunity to immediately return to its infernal home.

However, should the demon decide to remain, it likely chooses to revel in violence and mayhem, usually directing its attentions on the item's creator or, if the creator isn't present, its former owner. There is a 75% chance it attacks the item's creator/owner over any other potential targets in the vicinity. It continues to attack that individual until either it or the creator/owner is slain. A demon that successfully slays its former master may then either return to its home dimension or linger on the material plane to engage in more violence and mayhem (equal chance of either). A demon that remains after slaying its former master chooses new targets at random. After slaying every living creature in the immediate area, it may move on to cut a swath of carnage for up to d7 days before ultimately returning home at the Judge's choosing.

Optional Rule: Obedience

Even after a demon agrees to bondage to empower an object, the item's user cannot always be assured of the entity's complete cooperation. Demons are temperamental, vain, and quarrelsome even in servitude. Some Judges, however, may wish to overlook the possibility of demonic treachery for the ease of play. They may treat the following section as optional. Other Judges take a more gleeful approach to the uncertainty of magic in *Tales From the Fallen Empire*, reveling in the opportunity to role-play problematic demonic forces the characters only think they control. Those looking to do so are encouraged to introduce the following rules for magical object obedience in their campaigns, as it strongly reflects certain Appendix N sources that inspired the *DCC RPG* game.

Demons are notorious for double-crossing those who bargain with them or for strict adherence to the contracts they agree to

honor. Bound demons are no different; they constantly seek to circumvent their agreements with mortal spellcasters in order to gain their freedom, receive further rewards for their service, or to simply spread chaos and woe in their wakes. The successful bondage of a demon into a magical object by no means ensures their constant cooperation.

Every magical item possesses an Obedience score representing the demon's willingness to perform for the item's user. Each time the owner attempts to draw upon the object's power, he must make a successful Personality check against the item's Obedience rating to successfully use the device. This check is modified by the user's spellcasting ability and alignment. Spellcasters (Sorcerers, Witches, Wizards, etc.) add +1 for each CL they possess when making their Personality checks. If the device's user is of a different alignment than the demon, they suffer a -1 penalty for each "step" (Lawful->Neutral->Chaotic) difference between themselves and the demon within the object. As with making pacts above, spellburning is not allowed, but the spending of Luck modifies the die roll as normal.

If the magic item provides an ongoing effect such as a bonus to attack and damage rolls, AC bonuses, or protection against environmental or magical effects, the Obedience roll is required the first time the object's power is invoked in a period where its properties are desired, such as the first time the owner attacks, is struck by an opponent, or when first exposed to the effect protected against. Should the Obedience roll succeed, the object functions as desired for the duration its properties are required (usually one battle or prolonged exposure to the energies it protects against). A new Obedience roll is not required each time the user attacks in a single combat, for example, but only at the beginning of fighting. This simplifies matters for both the player and Judge and helps speed play.

A failed Personality check indicates the demon within the item temporarily fails to uphold its end of the pact, and the object produces no effect. A failed Personality check against the item's Obedience score can be re-attempted, but either only after a full hour has passed or after the user offers up additional conditions to entice or cajole the demon within to cooperate. If the Obedience roll was failed with a throw of a natural "1," the demon refuses to acquiesce to the owner's desire to use the object, regardless of further conditions and agreements, until a full 24 hours have passed. After such time, the owner can try to call upon the demon to employ the object once more. A successful Personality check (whether made when initially rolled or after further conditions have been offered) results in the item working as intended, producing its magical effect(s).

The base Obedience score of a magical item is equal to 5 plus the Type of the demon bound within. A mystical artifact empowered by a Type II demon has an Obedience score of 7, for example. For each additional power the object possesses beyond the first, its Obedience score is raised by 1. Therefore, a magical object with two magical properties and inhabited by a Type IV demon has an Obedience score of 10.

When the user agrees to additional conditions or gifts in order to coerce the bound demon with in object to perform, the Judge applies the appropriate modifier given on Table 2-10: Pact Negotiation Modifiers above to the Personality check roll. Note that only conditions that have as yet been agreed to affect the check roll. If the item's user already pledged his soul to the demon during the item's creation, for example, he gains no benefit from agreeing to do so again when attempting to entice the object to function. An item's owner can offer further conditions up to the demon within before making his initial Obedience roll if he is desperate enough to ensure an object works when first invoked.

Conditions offered to reroll the Obedience check should be treated as "one-time" offers used to entice a reticent demon into performing its task of empowering the item. If the object's owner agrees to sacrifice three living creatures to the demon inside in exchange for its temporary devotion ("Souls! Souls for you, demon!"), he need only do so for that particular use of the item, not each time the object is employed thereafter. These short-term offers and enticements may be made again and again if they are not part of the initial pact and the owner consistently upholds his end of the bargain.

Unlike when making a pact with a demon, offering up additional conditions or services to convince a demon to serve the object's master need not be performed before the Obedience roll is made or rerolled. Just stating that the owner intends to provide a service or gift to the bound demon is enough to make an Obedience roll. However, failure to meet the proposed conditions or tasks quickly does have negative consequences.

Should a magic item's owner offer the demon an additional condition for its servitude and then fail to meet his part of the agreement, all future Obedience rolls suffer a cumulative -3 penalty until the owner fulfills his promises. Once he meets his obligations, the slate is wiped clean, and the penalty is removed. Nevertheless, it should be noted that demons have long memories, and an owner who is constantly late in meeting his promises will earn the enmity of his "servant" who will indulge in a subtle campaign to either destroy its owner or find a new possessor…



Ring of the Assassin's Brotherhood

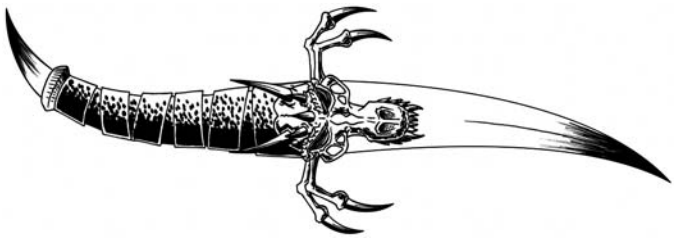


Aura: Moderate Illusion and Transmutation
Demon Bound: Type III Pact
DC: 25
Price: 86,000 SP
Weight: N/A
Description: This simple steel ring set with a black opal appears to be nothing more than normal piece of jewelry. Once placed upon the user's finger, however, its magic becomes apparent to him. The ring bestows two main effects, invisibility and the ability to walk through solid objects. These abilities are always activated together and last for no more than 1 minute per use. The wearer may activate this ability 3 times per day.

Additionally, the ring always provides the wearer a bonus to stealth. Cloaking him in sound-dampening shadows at all times, the ring provides a +5 circumstance bonus to stealth checks.

Each time the wearer uses the primary ability of this item, he must make a Will save (DC 18) or shift his alignment 1 step toward chaotic.

Leviathan's Fang

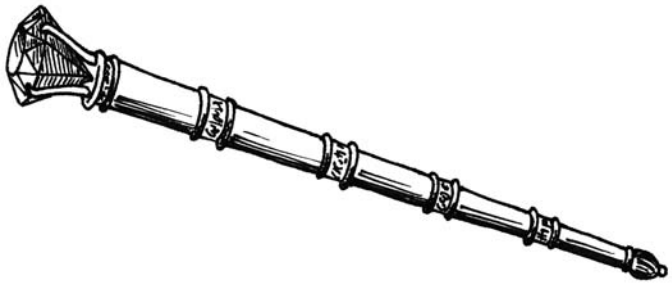


Aura: Overwhelming Enchantment and Evocation
Demon Bound: N/A
Price: Artifact
Weight: 10 lbs.
Description: Leviathan's Fang is believed to have been crafted in ancient times out of the fang of the Great Dragon himself. The blade appears to be carved out of ivory with etchings along the blade in a long dead language. The grip is wrapped in black scaly skin while the pommels and guards appear in the shape of a dragons' skull with onyx eyes and skeletal dragon arms ending in outstretched claws curving toward the blade.

This weapon is highly intelligent (Int 20) and extremely chaotic. Leviathan's Fang communicates with its user by telepathy, a thundering voice heard in the head of the wielder. The sword is highly effective against opponents of Law (lawful-bane, *DCC RPG*, page 368) and can detect those of Lawful alignment within 1d6 x10'. Leviathan's Fang is said to convert Warriors to chaos and prepare the world for the second coming of the Dragons. Once per day, the sword can launch a cone of flame. The cone is 40' long and 10' wide at end. All within take 2d6 damage and may catch on fire (Ref save to avoid; DC = 1d10+10).

Destruction: To destroy Leviathan's Fang, the hand that wields it must first be cut off to save the wielder from its grasp. The blade must then be transported to the broken road between realms where it must be cast into the void and forgotten.

Scepter of Asari, First God-King of Kesh



Aura: Strong Evocation, Necromancy, and Transmutation
Demon Bound: Type IV Pact
DC: 30
Price: Artifact
Weight: 4 lbs.
Description: This 2-foot bronze scepter is capped with fist-sized ruby. Every 6" along the shaft is a ring of hieroglyphs naming the previous god-king. As each owner is prepared for burial rites, their name appears after the transformation to the un-dead.

Doubling as a +3 mace, the scepter provides several benefits to its holder. Whenever grasped, this powerful item bestows an enhancement bonus of +4 to Personality and a +5 bonus to skill checks related to diplomacy and intimidation. The mace acts as a spellburn reservoir, by granting the ability to store a point from intelligence, personality, and hit points each day (maximum 10 points stored). The drawback of this powerful ability is that each time it is used, the scepter permanently drains 1 point of stamina from the owner. There is no save against this, nor can it be avoided in any way. When the owner is reduced to 0 Stamina, he dies and then rises two days later as a lich without the safety of a phylactery. This happens even if the owner was not a spell caster. The lack of a phylactery means that the lich may be slain by destroying its corporeal form.

Destruction: The only means to destroy the Scepter of Asari is to destroy the Keshite Lord himself. Asari's dark sorcery brought this item into existence and, with him, it must be destroyed.

Kishari's Tears



Aura: Faint Divination and Enchantment
Demon Bound: N/A
Price: 17,900 SP
Weight: 1/4 pound
Description: This silver amulet on an ornate platinum chain is engraved with a pair of crying eyes set with turquoise stones. When worn, this necklace creates an aura that inspires pity from those who look upon the owner. This provides a +2 enhancement bonus to skill checks using manipulation; possession of the item makes people more likely to offer help. Onlookers must make a Will save DC 15 to resist wanting to help the wearer in some small way.

Additionally, the necklace allows the wearer to understand and speak the Abyssal tongue. Creatures who speak abyssal will have a beginning attitude of neutral toward the wearer. Regardless of the wearer's actual alignment, he will always appear chaotic or evil to detection spells.

Construction Requirements: Blood or tears from the Kyss, tongue of a liar, and the amulet must be planted for seven days in the irradiated grounds around Uruk.

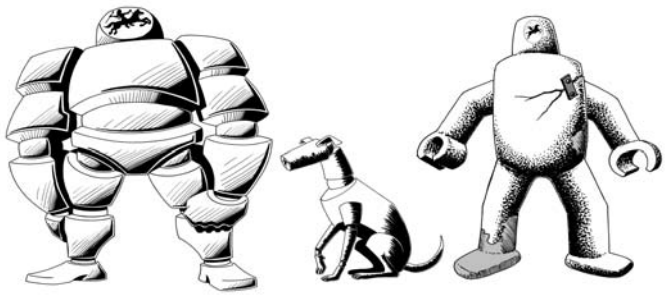
Obsidian Blade of Dal'mok



Aura: Strong Necromancy and Transmutation
Demon Bound: Type V Pact
DC: 35
Price: Artifact
Weight: 4 lbs.
Description: This entire long sword is carved from a single piece of obsidian. Fine purple velvet wraps the grip, and silver runes run the length of the blade. One side reads the name Dal'mok written in High Atvontic; the other says Sil'volgot. Dal'mok is believed to be the Atevan weaponsmith who crafted the blade during the Dragon Wars in the First Age, while Sil'volgot is believed to be the warlord the blade was crafted for. The true history of the obsidian blade has been lost to the sands of time.

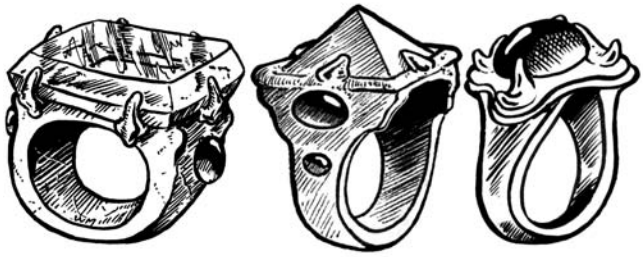
The obsidian blade has an intelligence of 16 and can speak empathically to its wielder. The weapon itself is a lawfully aligned +4 Vorpal long sword; critical hits of any kind decapitates the opponent, instantly killing them. By calling the name of Dal'Mok, the sword will shed light within a 20' radius. In addition, the blade drains 1d4 XP with every blow, in addition to other damage.

Golems



Aura: Evocation and Craft
Demon Bound: N/A
DC: N/A
Price: Artifact
Weight: Varies
Description: Creatures of stone, marble, alabaster, malachite, lapis, and gold animated by magics ancient when the Sheshani still lived in caves and hunted for game in the short-lived marshes left by the winter rains. Golems are marked by the symbol of the long-vanished Horse Goddess; this mark is hewn into the golem where a face would be on a living creature. They understand only the ancient command language of the Horse Goddess the Shesani have partially deciphered (and which made up the bulk of pre-windfall Sheshani witch lore), and they are all but indestructible and completely implacable. Golems are found in many sizes from dog to elephant (and some, the Pillars of Shesh, even larger), and they bear fanciful shapes of great artistry born of an aesthetic sense long since vanished from Urd. All new golems are built along the same lines by modern Sheshani golem-tenders and artisans, hewing strictly to the age-old instructions of the original creators.

Witching Rings of the Market Queens



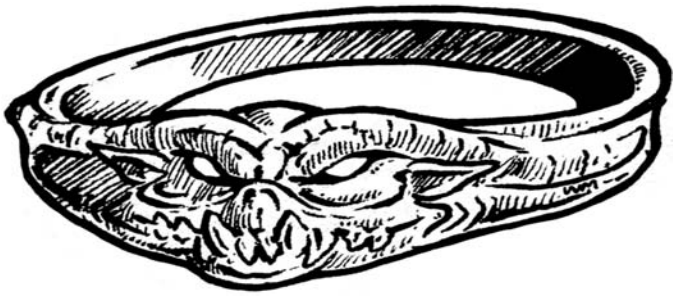
Aura: Transmutation and Enchantment
Demon Bound: Type IV Pact
DC: 30
Price: Artifact
Weight: N/A
Description: Magic rings found among the ruins of the nameless city, crafted of onyx, gold, iron, copper, and the red metal of Khut. The rings are used to perform many tasks, including controlling the golems, firing the great cannons, controlling homunculi and djinn, as well as summoning and commanding the ghosts of the Sheshani and the ancient spirits of the sepulchral lost city to do the bidding of the Market Queens. Each of the Market Queens (fourteen currently) are given a ring and instructed in its use by their sisters when they achieve their rank; the rings are only passed to daughters if one is suitable for the role. If any are lost or stolen, the Queens will go to unimaginable lengths to retrieve them.

Cauldrons of The Flesh Tenders



Aura: Evocation and Summoning
Demon Bound: Type V Pact
DC: 35
Price: Artifact
Weight: 500 pounds
Description: The cauldrons are things of blackest magic to the folk of Urd, though to the Sheshani, they are a staple of their market and their results are one of the best-selling items in the markets. If one wants slaves in Shesh, one has other options besides simply the slave markets; the prospective buyer goes to the Cauldron Tenders. But one doesn't go empty-handed; one takes an offering, a sacrifice if you will. The sacrifice is given to the Cauldron Tenders, who take the sacrifice, still living, to one of the Cauldrons. The Cauldrons are massive ironwork structures filled with a roiling liquid, the venom of Shesh. The sacrifice then has their hands and feet ritually bound, their throat cut and, before their heart beats its last beat, they are thrown into the Cauldron. The next day, the buyer returns to find six Cauldron-Born Homunculi superficially resembling the sacrifice awaiting them. The Cauldron-Born are pale, sickly looking, and marked with the sign of the Horse Goddess in a reddish brown tattoo on their foreheads. There are always six in number who will obey any orders they are given and will work tirelessly or fight until death. The only creature that cannot be so duplicated is a horse. Sacrificing a horse in one of the Cauldrons will destroy the Cauldron and bring a terrible rotting plague to the Cauldron Tender who did such a thing, his family, and the unfortunate buyer who brought the sacrifice. In times of war, the Shesh will sacrifice prisoners by the hundreds to the Cauldrons to generate an instant army of unyielding soldiers. Unknown to any but the Shesh, a willing sacrifice will generate a dozen free-willed and loyal homunculi, each twice as powerful as the original sacrifice.

Djinn Collars



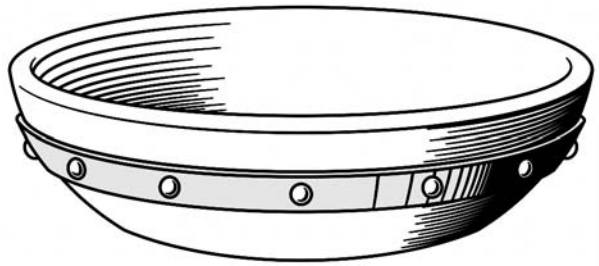
Aura: Abjuration and Enchantment
Demon Bound: Type IV Pact
DC: 30
Price: 20,000 SP
Weight: 5 lbs.
Description: Djinn are beings of fire and air made solid by the magics inherent in the collars they wear. Fashioned originally in the days of the Horse Goddess' vanished empire, the collars are part of an ancient pact made with the Brass Lords of Khut to exchange the services of their people for the ability to walk the lands of Urd without fear of bringing fire and ruin wherever they go. In effect, the collars worn by the djinn can dampen their inner fire and render them, for all intents and purposes, human. A djinn wearing a collar can switch back and forth between mortal form and djinn form at will three times a day. If a djinn is killed in their mortal form, the collar is destroyed and they are effectively banished from Urd until a new collar can be manufactured by the Witches of Shesh and the djinn called back by name to Urd. A djinn in mortal form has no access to their fiery nature greater than a Sorcerer of their same level.

Shedem Blades



Aura: Evocation and Enchantment
Demon Bound: N/A
Price: 50,000 SP
Weight: 2 lbs.
Description: The dread weapon of the assassins of the Market Queens of Shesh, the Shedem Blades are bathed in the blood of Leviathan's terrible daughters, the Shedem, and are greatly feared by any who has heard of them. To all appearances, the Shedem Blades are simple curved daggers, but any wound inflicted by one forces the victim to save versus petrification of be affected as if they had been subjected to a Flesh to Stone spell. Petrified victims can be later animated as a form of golem by a Sheshani witchborn at half the cost of normal.

Witching Bowls



Aura: Transmutation and Divination
Demon Bound: Type III
DC: 25
Price: 30,000 SP
Weight: 4 lbs.
Description: The Market Queens of Shesh use Witching Bowls of beaten bronze banded in gold, iron, and copper to summon visions, speak with the dead, and communicate with their daughters and minions across great distances. A Witch using a Witching Bowl can cast any sort of precognitive, speak with dead, and communication spells at half the cost of normal.



Chapter 9: The Fallen Empires Grimoire

Witch and Sorcerer Spells

First Level

Spell	Create Burn Sand
Level	1
Range	Touch
Duration	Varies
Casting Time	1 action
Save	None
General	The caster transforms a quantity of sand into a flammable substance that burns like oil when ignited. The sand retains its normal appearance and texture, and burns with a smokeless and odorless flame. Burn sand is not extinguished by wind or water, and if exposure (either accidental or intentional) to the sand occurs when lit, it inflicts 1d6 points of damage each round until successfully brushed off with a DC 10 Reflex save. Burn sand retains its combustible properties until consumed by use or the spell's duration expires, whichever comes first.
Manifestation	Roll 1d4: (1) touched sand briefly turns oily-black in color before returning to its normal appearance; (2) affected sand momentarily crackles like fire; (3) touched sand produces a puff of brimstone; (4) affected sand briefly assumes an oily consistency before returning to normal.
Corruption	Roll 1d6: (1) caster's flesh assumes a gritty, granular texture; (2) sand turns uncomfortably hot when touched by caster's bare skin; (3) caster afflicted with coughing fits that produce handfuls of sandy grit; (4-6) minor corruption.
Misfire	Roll 1d5: (1) caster's clothing begins to smolder, inflicting 1d3 points of damage until extinguished with a DC 5 Reflex save; (2) all flammable substance and objects (oil, torches, lantern, etc.) within a 15′ radius of the caster lose combustibility for CL hours; (3) sand in a 15′ radius around caster become slippery, requiring all within the area of effect to make a DC 8 Agility check to remain standing; (4) sand under the caster's feet flows away suddenly, dropping the Wizard into a 5′ deep hole and inflicting 1d3 damage if caster fails a DC 5 Fort save; (5) sand fills the caster's clothing, making him extremely unconformable. All rolls made by the caster suffer a -1 penalty until the clothing is removed and cleaned of grit.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + misfire; (1-2) corruption; (3+) misfire.
2-11	Lost. Failure.
12-13	The caster transforms a handful of sand that burns for 1 hour. The spell has a one-hour duration.
14-17	The caster transforms a handful of sand that burns for 1 hour. The spell's duration is 1+CL hours.
18-19	The caster transforms 1d3 handfuls of sand that burn for 2 hours. The spell's duration is 2+CL hours.
20-23	The caster transforms 1d3+1 handfuls of sand that burn for 2 hours. The spell's duration is 4+CL hours.
24-27	The caster transforms 1d3+CL handfuls of sand that burn for 3 hours. The spell's duration is 6+CL hours.
28-29	The caster transforms 1d6+CL handfuls of sand the burn for 4 hours. The spell's duration is 12+CL hours.
30-31	The caster transforms 1d8+CL handfuls of sand that burn for 6 hours. The spell's duration is 1+CL days.
32+	The caster transforms an area of sand with a diameter equal to his CL×10′, with each 10′ of diameter equal to 10 handfuls of burn sand. The sand burns for 12 hours and the duration of the spell is 2+CL days

Spell	Strengthen Wood
Level	1
Range	Touch
Duration	Varies
Casting Time	1 action
Save	None
General	The caster transforms one or more objects fashioned from non-living wood into a stone-like substance, granting improved durability and fireproofing. Objects transformed into this petrified state enjoy greater resistance to breakage, reduced penalties when wielded in battle, and improved saving throws against magical fire. The weight of the object(s) remains unchanged.
Manifestation	The object(s) affected by the spell's magic transform from ordinary wood into a substance resembling hard stone, such as obsidian or flint. Roll 1d6 to determine the substance's hue: (1) glossy black; (2) gray with veins of crimson; (3) somber purple; (4) shining green; (5) dusty red; (6) pallid yellow.
Corruption	Roll 1d8: (1) wooden objects owned by the caster slowly rot, becoming useless after 1d7 days; (2) caster's fingernails transform into stone; (3) caster is afflicted with rigid and arthritic joints (-5' penalty to movement); (4) non-living wood always attempts to escape the caster's grasp; (5) caster becomes vulnerable to stone, suffering an additional +1 damage from attacks caused by stone weapons or when taking falls onto rocky ground; (6-7) minor corruption; (8) major corruption.
Misfire	Roll 1d5: (1) all wooden objects in the caster's possession become rotted and worm-eaten, falling to pieces when touched or used; (2) wooden objects in the caster's possession transform into ordinary stone, resulting in a tenfold increase in weight and a -10' penalty to movement unless discarded; (3) a randomly determined creature within 20' of the caster undergoes partial petrification (DC 8 Fort save to avoid) for 1d5 rounds, imparting a -2 penalty to initiative, skill, spellburn, and attack rolls; (4) the object is infused with demonic power and animates to strike the caster for 1d3 rounds at +2 to its attack rolls and inflicting damage based on its size (small objects do 1d4 damage, medium objects 1d6 damage, and larger items inflict damage of the Judge's discretion); (5) object(s) to be transformed burst into flames inflicting 1 point of damage to anyone (including the caster) touching them; fire lasts for 1d3 rounds and leaves the object in a weakened state (-2 penalty to all attempts to inflict damage or resist breakage).
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + misfire+ patron taint; (1) corruption; (2) patron taint (or corruption if no patron); (3+) misfire.
2-11	Lost. Failure.
12-13	The caster transforms one wooden object of dagger-size or smaller into magical stone. This transformation lasts for three rounds. While transformed, the object is immune to normal fire and requires a DC 8 Strength check to break.
14-17	The caster transforms one wooden object of sword-size or smaller into magical stone. This transformation lasts for five rounds. While transformed, the object is immune to normal fire and requires a DC 10 Strength check to break. Wooden weapons (club, staff, training sword, etc.) gain a +1 bonus to damage rolls.
18-19	The caster transforms one wooden object of staff-size or smaller, or two items of dagger-size or smaller into magical stone. This transformation lasts for 5+CL rounds. While transformed, the object is immune to normal fire and requires a DC 12 Strength check to break. Wooden weapons (club, staff, training sword, etc.) gain a +1 bonus to damage rolls. In addition, the items enjoy a +1 bonus to saving throws against magical fire.
20-23	The caster transforms one wooden object of door-size, two items of sword-size, or up to four objects of dagger-size or smaller into magical stone. This transformation lasts for 8+CL rounds. While transformed, the object is immune to normal fire and requires a DC 14 Strength check to break. Wooden weapons (club, staff, training sword, etc.) gain a +2 bonus to damage rolls. In addition, the items enjoy a +1 bonus to saving throws against magical fire.
24-27	The caster transforms one wooden object of cart-size, two items of staff-size, three objects of sword-size, or up to six objects of dagger-size or smaller into magical stone. This transformation lasts for 10+CL rounds. While transformed, the object is immune to normal fire and requires a DC 16 Strength check to break. Wooden weapons (club, staff, training sword, etc.) gain a +2 bonus to damage rolls. In addition, the items enjoy a +1 bonus to saving throws against magical fire.
28-29	The caster transforms one wooden object of wagon-size, two items of door-size, three objects of staff-size, four items of sword-size, or up to ten objects of dagger-size or smaller into magical stone. This transformation lasts for 15+CL rounds. While transformed, the object is immune to normal fire and requires a DC 18 Strength check to break. Wooden weapons (club, staff, training sword, etc.) gain a +3 bonus to damage rolls. In addition, the items enjoy a +2 bonus to saving throws against magical fire.
30-31	The caster transforms one wooden object of shed-size, two items of cart-size, three objects of door-size, four items of staff-size, eight objects of sword-size, or up to twenty objects of dagger-size or smaller into magical stone. This transformation lasts for 20+CL rounds. While transformed, the object is immune to normal fire and requires a DC 20 Strength check to break. Wooden weapons (club, staff, training sword, etc.) gain a +3 bonus to damage rolls. In addition, the items enjoy a +2 bonus to saving throws against magical fire.
32+	The caster transforms an entire structure's worth of wood into magical stone. The spell affects an entire wooden building, a timber palisade, a bridge, or other massive construction. Attempts to break or breach the transformed construction require a DC 30 Strength check. The object is impervious to normal fire and gains a +10 bonus to saving throws vs. magical fire. The transformation lasts for 6+CL turns.



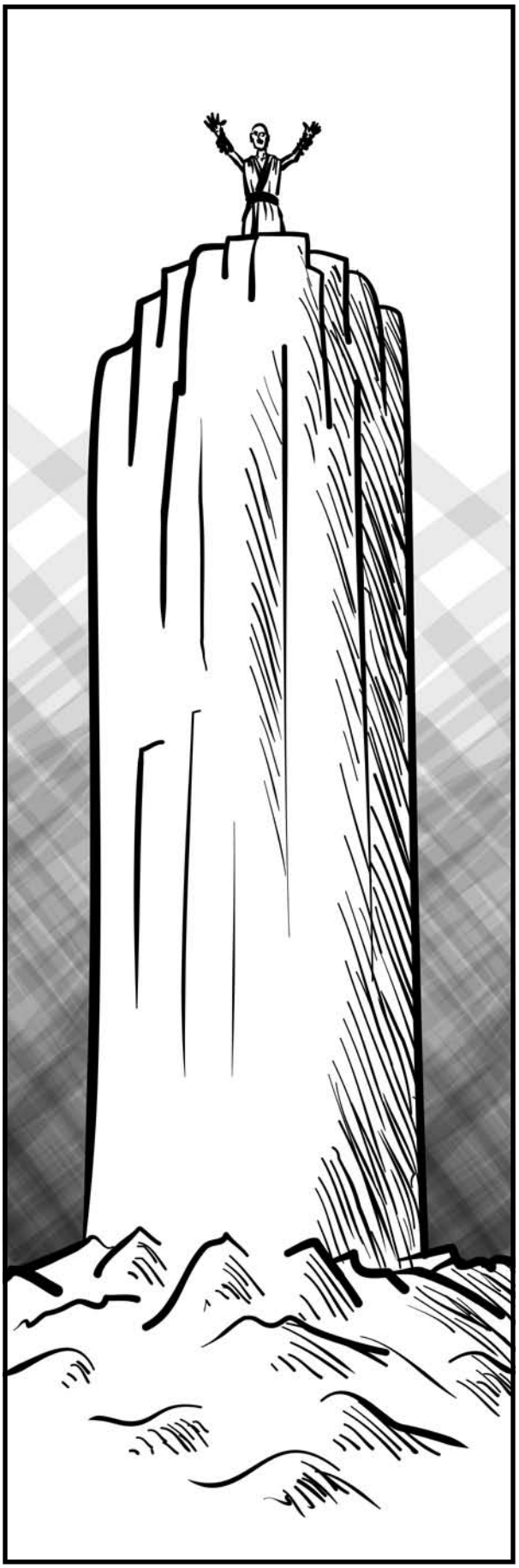
Spell	Ward Against Nature's Wrath
Level	1
Range	Touch
Duration	Varies
Casting Time	1 round
Save	None
General	The caster protects himself and others against the natural hazards of hot and cold temperatures (heat stroke, exposure, sunburn, etc.). The spell does not allow creatures to survive in alien environments (e.g., an air-breathing creature would not gain the ability to breathe underwater or endure the intense pressures of the deep sea), but does allow amphibious or cold-based creatures to operate in climates normally harmful to them such as deserts or hot jungles. This spell cannot be cast repeatedly to ensure ongoing protection. After each casting, the caster (and other subjects protected if applicable) cannot gain the benefits of another Ward Against Nature's Wrath spell until a time period equal to the original casting's duration has passed. Thus, a caster protected for 12 hours must wait a half-day to elapse before attempting to cast the spell again. Due to this constraint, multiple castings of the spell to protect large numbers of individuals is not possible and only suitably high spell-check results will benefit multiple subjects at once.
Manifestation	Roll 1d4: (1) Caster is wrapped in a pale blue aura that persists for the spell's duration; (2) caster's skin darkens and turns leathery; (3) caster enveloped in a patch of shade that follows him about; (4) heat and cold refract in the air around the caster, creating a dim rainbow effect.
Corruption	Roll 1d10: (1) caster's skin becomes perpetually moist and clammy; (2) caster requires twice as much food and water to remain healthy and active; (3) caster's body turns rigid, resulting in the permanent -1 penalty to initiative rolls; (4) caster's eyes turn white and cloudy, incurring a -1 penalty to all vision-based Intelligence checks; (5-7) minor corruption; (8-9) major corruption; (10) greater corruption.
Misfire	Roll 1d6: (1) caster suffers a -1 penalty to saving throws against heat- or cold-based attacks for 1d6 hours; (2) caster grows unnaturally thirsty and must consume 1 liter of water every half-hour for 1d4 hours or suffer a cumulative -1 penalty to all rolls; (3) caster is struck sun- or snow-blind, losing his vision for 1d3 hours; (4) caster becomes highly sensitive to temperature and takes 1 point of damage per hour from the elements for 1d4 hours unless he finds shelter; (5) caster suffers from profuse sweating, imparting a -1 penalty to Agility rolls for 1 hour; (6) caster stricken with severe sunburn, reducing movement by -10' per round and making the wearing of clothing extremely uncomfortable. Sunburn lasts for 1d4 hours or until magically healed.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-13	The caster is protected against natural weather hazards such as sunstroke, hypothermia, and dehydration for 12 hours.
14-17	The caster is protected against natural weather hazards such as sunstroke, hypothermia, and dehydration for 24 hours.
18-19	The caster is protected against natural weather hazards such as sunstroke, hypothermia, and dehydration for 36 hours, or he can protect himself and one other individual for 12 hours.
20-23	The caster is protected against natural weather hazards such as sunstroke, hypothermia, and dehydration for 48 hours, or he can protect himself and one other subject for 24 hours, or himself and two additional subjects for 12 hours.
24-27	The caster is protected against natural weather hazards such as sunstroke, hypothermia, and dehydration for 60 hours, or he can protect himself and one other subject for 36 hours, or himself and two additional subjects for 24 hours, or himself and three additional subjects for 12 hours.
28-29	The caster is protected against natural weather hazards such as sunstroke, hypothermia, and dehydration for 72 hours, or he can protect himself and one other subject for 48 hours, or himself and two additional subjects for 36 hours, or himself and three additional subjects for 24 hours, or himself and four additional subjects for 12 hours.
30-31	The caster is protected against natural weather hazards such as sunstroke, hypothermia, and dehydration for 84 hours, or he can protect himself and one other subject for 60 hours, or himself and two additional subjects for 48 hours, or himself and three additional subjects for 36 hours, or himself and four additional subjects for 24 hours, or himself and five additional subjects for 12 hours.
32+	The caster and up to four times his CL in additional creatures are protected against natural weather hazards such as sunstroke, hypothermia, and dehydration for 120 hours. In addition, they receive a +2 bonus to saving throws against natural environmental hazards, heat-based, and cold-based attacks.

Second Level

Spell	Cloaking Veil of the Wilderness
Level	2
Range	Sight
Duration	Until broken
Casting Time	1 round
Save	Will save negates
General	The caster and other individuals become camouflaged while in natural terrain, making them difficult to spot. The concealed subjects of this spell must remain reasonably motionless and quiet while hidden; otherwise the spell fails, rendering them visible to onlookers. The first potentially hostile creature approaching the concealed subjects is allowed a Will save to negate the camouflage. If failed, the hidden party automatically achieves surprise when attacking. A hostile action by any individual under the effect of the spell ends its benefit for all affected subjects. The spell also ends should any of the camouflaged subjects exit natural terrain.
Manifestation	Subject(s) become camouflaged, blending in with surrounding terrain.
Corruption	Roll 1d8: (1) caster's hair takes on an unusual appearance resembling natural objects (turns into green vines, assumes the color of mottled stone, resembles bark, etc.); (2) grass grows on the caster's belongings at the rate of 1" per day; (3) caster cannot sleep unless resting on bare ground; (4) caster's flesh turns bark- or stone-like, but provides no beneficial effects; (5-6) minor corruption; (7-8) major corruption.
Misfire	Roll 1d5: (1) caster turns a contrasting hue to his surroundings, making it impossible to hide himself from others; (2) caster ensnared by surrounding terrain (vines entwine, rocks shift and trap limbs, branches wrap around bodies, etc.) requiring a DC 8 Strength check to break free; (3) caster attracts an unnatural number of ordinary animals to his location, drawing attention to himself and others nearby (1 in 6 chance the animals are a hungry predator species); (4) caster transformed into a natural terrain feature (rock, stump, bush, etc.) for 1d6 hours and cannot move, speak, attack, or cast spells while in that form; (5) caster denudes a 20' diameter area surrounding him of cover (foliage vanishes, rocks, shift, dunes flatten, etc.), leaving him and others nearby exposed.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-15	Failure, but spell is not lost.
14-15	The caster camouflages himself. He must remain unmoving and quiet or the spell ends.
16-19	The caster camouflages himself and one other subject. They must remain unmoving and quiet or the spell ends.
20-21	The caster camouflages himself and a number of additional subjects equal to his CL. They must remain unmoving and quiet or the spell ends.
22-25	The caster camouflages himself and a number of additional subjects equal to his CL+2. They must remain unmoving and quiet or the spell ends.
26-29	The caster camouflages himself and a number of additional subjects equal to his CL+4. Additionally, the concealed individuals (including the caster) can move up to ¼ their normal movement rate with minimal noise without breaking the spell.
30-31	The caster camouflages himself and a number of additional subjects equal to his CL+6. Additionally, the concealed individuals (including the caster) can move up to ½ their normal movement rate with minimal noise without breaking the spell.
32-33	The caster camouflages himself and a number of additional subjects equal to his CL+8. Additionally, the concealed individuals (including the caster) can move up to ½ their normal movement rate with minimal noise without breaking the spell.
34+	The caster camouflages himself and a number of additional subjects equal to his CL+10. Additionally, the concealed individuals (including the caster) can move up to ½ their normal movement rate with minimal noise without breaking the spell. Finally, when attacking opponents from concealment, the party automatically gains surprise on the first round and enjoys a +5 bonus to initiative rolls on the subsequent round.



Spell	Tower of Sand
Level	2
Range	Touch
Duration	10 rounds + CL rounds.
Casting Time	1 action
Save	Will save negates
General	The caster creates a column of sand beneath his feet, raising him aloft. This spell only functions in sandy areas with sufficient quantities of sand to form the tower. The tower can be of any size up to the maximum allowed by the caster's spell check, but ceases growing if it encounters a barrier such as a ceiling or rocky overhang. The top of the tower is a flat, even surface of a diameter up to the limits of the spell check as determined by the caster. The caster can raise or lower the tower at the rate of 10′ per round at will. If the spell is cast beneath an unwilling creature, the target is allowed a Will save to negate the spell's effects. The tower collapses when either the spell's duration elapses, the caster wills it, or if the column is subjected to Dispel Magic, Transmute Earth, or physical attacks that destroy the tower (treat as AC 15 and 40 hit points). Creatures knocked off the tower by attacks, high winds, and other conditions suffer falling damage as normal.
Manifestation	A column of sand rises from the ground beneath the target's feet.
Corruption	Roll 1d8: (1) caster sinks in sandy terrain, requiring a DC 8 Reflex save each hour to avoid becoming mired; (2) sand follows the caster, accumulating as his feet and marking his passage through sandy terrain; (3) tower-like warts protrude from the caster's flesh; (4-6) minor corruption; (7-8) major corruption.
Misfire	Roll 1d4: (1) uneven column of sand erupts beneath the caster, knocking him prone; (2) the caster is encased in a sandy cocoon, immobilizing, blinding, and deafening him for 1d5 rounds or until freed with a DC 10 Strength check; (3) the caster and all creatures within a 15′ radius are thrown 10′ into the air as the sand bucks beneath them, suffering 1d6 damage upon landing; (4) 1d12 random pillars of sand standing 1d10′ feet tall burst from the ground in a 30′ radius around the caster, obstructing movement and requiring all creatures in the area to make a DC 5 Reflex save or suffer 1d3 damage from being struck by the columns.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-13	Failure, but spell is not lost.
14-15	The caster creates a 10′ tall tower wide enough to accommodate a single man-sized creature (roughly 3′ in diameter).
16-19	The caster creates a 20′ tall tower, 5′ in diameter.
20-21	The caster creates a 30′ tall tower, 10′ in diameter.
22-25	The caster creates a tower up to 10′ per CL with a diameter of 15′ or less.
26-29	The caster creates a tower of up to 10′+10′ per CL in height and with a diameter of 30′ or less. In addition, he can fashion low "battlements" of sand around the edge of the tower's top that provide a +1 bonus to AC vs. missile fire and may reduce the chances of creatures atop the tower being knocked from the tower's platform at the Judge's discretion.
30-31	The caster creates a tower of up to 20′+10′ per CL in height and with a diameter of 30′ or less. In addition, he can fashion "battlements" of sand around the edge of the tower's top that provide a +2 bonus to AC vs. missile fire and may reduce the chances of creatures atop the tower being knocked from the tower's platform at the Judge's discretion.
32-33	The caster creates a tower of up to 30′+10′ per CL in height and with a diameter of 40′ or less. In addition, he can fashion "battlements" of sand around the edge of the tower's top that provide a +3 bonus to AC vs. missile fire and may reduce the chances of creatures atop the tower being knocked from the tower's platform at the Judge's discretion.
34+	The caster creates an actual tower of sand rather than a mere column. This sandy structure is of up to 50′+10′ per caster level in height and with a diameter of 50′ or less. The tower is hollow and accessed by a door of sand that the caster can open or close at will. Attempts to breach the door require a DC 15 Strength check. Inside the tower, a spiral staircase leads to the tower's top, terminating at a "trap door" of sand with the same properties as the ground-level door. The tower's top is lined by sandy battlements that grant a +4 bonus to AC vs. missile attacks and a +2 bonus to saving throws with areas of effect.



Spell	Wall of Night
Level	2
Range	150′ plus 10′ per CL
Duration	Varies
Casting Time	1 round
Save	Will save negates
General	The caster conjures forth a wall or other barrier comprised of chilling shadows and the faces of the damned. Wall of Night does not completely obscure vision, and creatures within the darkness or on the far side of the barrier appear as dim shapes amongst the silently screaming visages of the wall. Attacks into or through the wall suffer a -2 penalty for cover. In addition, the cold shadows and faces inspire fear in those moving through the affected area.
Manifestation	Roll 1d6: (1) the caster vomits up a cloud of shadows that create the wall; (2) shadowy figures with pain-wracked visages rise from the ground and fill the affected areas; (3) the shadows of nearby creatures multiply and break free of their origins to form the wall; (4) caster's flesh appears to turn ebony and tear itself free to form the wall; (5) illumination in the vicinity of the caster flickers, throwing shadows that remain after the light returns to normal; (6) darkness blows into the area on a chilling wind to create the wall.
Corruption	Roll 1d10: (1) caster bleeds viscous shadows whenever he takes damage; (2) caster's shadow does not match his physical form or actions; (3) caster's irises replaced with images of agonized faces; (4) caster's skin becomes permanently cold like that of a corpse; (5-7) minor corruption; (8-9) major corruption; (10) greater corruption.
Misfire	Roll 1d5: (1) caster hit with blast of chilling cold for 1d4 points of damage; (2) shadows coalesce around the caster, blinding him and imparting a -4 penalty to all rolls and reducing movement by -5′ for 1d10 rounds; (3) clinging shadows erupts at the caster's feet, binding him in place for 1d10 rounds unless a DC 10 Reflex save is made; (4) shadows envelop a 30′ diameter surrounding the caster for 1d4 rounds, imparting a -2 penalty to all attack, spell check, and saving throws to all creatures within the area; (5) all metal objects in a 10′ radius around the caster grow numbingly cold, inflicting 1d3 points of damage and requiring a DC 5 Fortitude check to successfully retain hold of metal weapons.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-13	Failure, but spell is not lost.
14-15	Caster conjures a single 10′ cube of shadows he can position at any location he can see within the range of the spell. In addition to providing cover as above, creatures with 1 HD or less inside the area or entering it must make a Will save or flee for 1 round. Creatures of 2 HD or more cannot enter or remain in the obscured area unless a successful Will save is made, but do not flee in panic. The save can be attempted each round until successful or the spell's duration ends. Un-dead monsters and creatures with 4 HD or more are unaffected. The Wall of Night lasts for 1d3+CL rounds.
16-19	Caster conjures two 10′ cubes of shadows he can position at any location(s) he can see within the range of the spell. In addition to providing cover as above, creatures with 2 HD or less inside the area or entering it must make a Will save or flee for 1d3 rounds. Creatures of 3 HD or more cannot enter or remain in the obscured area unless a successful Will save is made, but do not flee in panic. The save can be attempted each round until successful or the spell's duration ends. Un-dead monsters and creatures with 5 HD or more are unaffected. The Wall of Night lasts for 1d5+CL rounds.
20-21	Caster conjures three 10′ cubes of shadows he can position at any location(s) he can see within the range of the spell. In addition to providing cover as above, creatures with 3 HD or less inside the area or entering it must make a Will save or flee for 1d4 rounds. Creatures of 4 HD or more cannot enter or remain in the obscured area unless a successful Will save is made, but do not flee in panic. The save can be attempted each round until successful or the spell's duration ends. Un-dead monsters and creatures with 6 HD or more are unaffected. The Wall of Night lasts for 1d6+CL rounds.
22-25	Caster conjures four 10′ cubes of shadows he can position at any location(s) he can see within the range of the spell. In addition to providing cover as above, creatures with 4 HD or less inside the area or entering it must make a Will save or flee for 1d6 rounds. Creatures of 5 HD or more cannot enter or remain in the obscured area unless a successful Will save is made, but do not flee in panic. The save can be attempted each round until successful or the spell's duration ends. Un-dead monsters and creatures with 7 HD or more are unaffected. The Wall of Night lasts for 2d4+CL rounds.
26-29	Caster conjures five 10′ cubes of shadows he can position at any location(s) he can see within the range of the spell. In addition to providing cover as above, creatures with 1 HD inside the area or attempting to enter it automatically flee in panic for 1d8 rounds. Creatures with 5 HD or less inside the area or entering it must make a Will save or flee for 2d6 rounds. Creatures of 6 HD or more cannot enter or remain in the obscured area unless a successful Will save is made, but do not flee in panic. The save can be attempted each round until successful or the spell's duration ends. Un-dead monsters and creatures with 8 HD or more are unaffected. The Wall of Night lasts for 2d6+CL rounds.
30-31	Caster conjures six 10′ cubes of shadows he can position at any location(s) he can see within the range of the spell. In addition to providing cover as above, creatures with 2 HD inside the area or attempting to enter it automatically flee in panic for 2d6 rounds. Creatures with 5 HD or less inside the area or entering it must make a Will save or flee for 2d6 rounds. Creatures of 6 HD or more cannot enter or remain in the obscured area unless a successful Will save is made, but do not flee in panic. The save can be attempted each round until successful or the spell's duration ends. Un-dead monsters and creatures with 8 HD or more are unaffected. The Wall of Night lasts for 2d6+CL rounds.
32-33	Caster conjures seven 10′ cubes of shadows he can position at any location(s) he can see within the range of the spell. In addition to providing cover as above, creatures with 3 HD inside the area or attempting to enter it automatically flee in panic for 2d8 rounds. They also suffer 1d6 points of damage from fright. Creatures with 6 HD or less inside the area or entering it must make a Will save or flee for 2d8 rounds. Creatures of 7 HD or more cannot enter or remain in the obscured area unless a successful Will save is made, but do not flee in panic. The save can be attempted each round until successful or the spell's duration ends. Un-dead monsters and creatures with 9 HD or more are unaffected. The Wall of Night lasts for 2d8+CL rounds.
34+	Caster conjures eight 10′ cubes of shadows he can position at any location(s) he can see within the range of the spell. In addition to providing cover as above, creatures with 4 HD inside the area or attempting to enter it automatically flee in panic for 3d8 rounds. They also suffer 1d8 points of damage from fright. Creatures with 7 HD or less inside the area or entering it must make a Will save or flee for 3d8 rounds. Creatures of 8 HD or more cannot enter or remain in the obscured area unless a successful Will save is made, but do not flee in panic. The save can be attempted each round until successful or the spell's duration ends. Un-dead monsters and creatures with 10 HD or more are unaffected. The Wall of Night lasts for 3d6+CL rounds.

Third Level

Spell	Kiss of the Killing Sun
Level	3
Range	20′ per CL or more
Duration	Instantaneous
Casting Time	1 action
Save	Reflex vs. spell check
General	The caster creates a beam of intense heat that unerringly strikes his target(s), avoiding barriers and adjusting its path to track moving targets. The heat affects living creatures only and does not damage or ignite unliving materials or the un-dead. The spell can be cast in underground environments, but not while underwater or through heavy rains or thick fog.
Manifestation	Roll 1d4: (1) the beam streaks from the caster's palm to strike his target(s); (2) a ray of sun descends from above directed at the target(s); (3) a tiny supernova bursts into existence in front of the target(s); (4) a hellish sun appears above the caster's head, aiming its rays at the target(s).
Corruption	Roll 1d8: (1) caster's flesh become cracked and scorched; (2) caster's face glows with black radiance; (3) smell of ashes and smoke follows the caster everywhere; (4) the caster's hands are permanently cover by hideous third-degree burns; (5) minor corruption; (6-7) major corruption; (8) greater corruption.
Misfire	Roll 1d4: (1) caster struck by his own beam, causing 2d4 points of damage; (2) beams erupts from the caster's body doing 1d6 points of damage to himself and 1d4 points of damage to all targets within a 20′ radius around him; (3) caster dazzles himself with sunlight, suffering a -2 penalty to all attack rolls, spell checks, saving throws, initiative, and skill checks until the setting of the next sun; (4) fires in 40′ diameter around the caster flare hotly and increase in size; small fires such as candles or torches are immediately consumed. Larger fires (campfire, bonfires, etc.) spread beyond their boundaries and have a 50% chance of setting close-by flammable objects alight.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-15	Failure, but spell is not lost.
16-17	Caster fires a single beam at a target within 20′ per CL, inflicting 4d4 points of damage plus an additional 1d4 points if the subject is clad in metal armor, carrying shield, or wielding a metal weapon of longsword-size or greater.
18-21	Caster fires a single beam at a target within 30′ per CL, inflicting 5d4 points of damage plus an additional 1d4 points if the subject is clad in metal armor, carrying shield, or wielding a metal weapon of longsword-size or greater.
22-23	Caster fires a single beam at a target within 30′ per CL, inflicting 6d4 points of damage plus an additional 2d4 points if the subject is clad in metal armor, carrying shield, or wielding a metal weapon of longsword-size or greater.
24-26	Caster fires two beams at targets within 30′ per CL, inflicting 6d6 points of damage plus an additional 2d4 points if the subject is clad in metal armor, carrying shield, or wielding a metal weapon of longsword-size or greater. Each beam must be directed at a separate creature.
27-31	Caster fires three beams at targets within 40′ per CL, inflicting 6d6 points of damage plus an additional 2d5 points if the subject is clad in metal armor, carrying shield, or wielding a metal weapon of longsword-size or greater. Each beam must be directed at a separate creature.
32-33	Caster fires four beams at targets within 40′ per CL, inflicting 6d8 points of damage plus an additional 2d5 points if the subject is clad in metal armor, carrying shield, or wielding a metal weapon of longsword-size or greater. The beams may be split up among several targets or aimed at a single creature. A Reflex save is allowed for each beam's damage.
34-35	Caster fires five beams at targets within 50′ per CL, inflicting 8d8 points of damage plus an additional 2d6 points if the subject is clad in metal armor, carrying shield, or wielding a metal weapon of longsword-size or greater. The beams may be split up among several targets or aimed at a single creature. A Reflex save is allowed for each beam's damage.
36+	Caster targets an area up to 10′ square per CL up to 50′ per CL away. All creatures chosen by the caster within that area are struck by a beam that inflicts 10d8 points of damage plus and additional 2d8 points of damage if the subject is clad in metal armor, carrying shield, or wielding a metal weapon of longsword-size or greater.

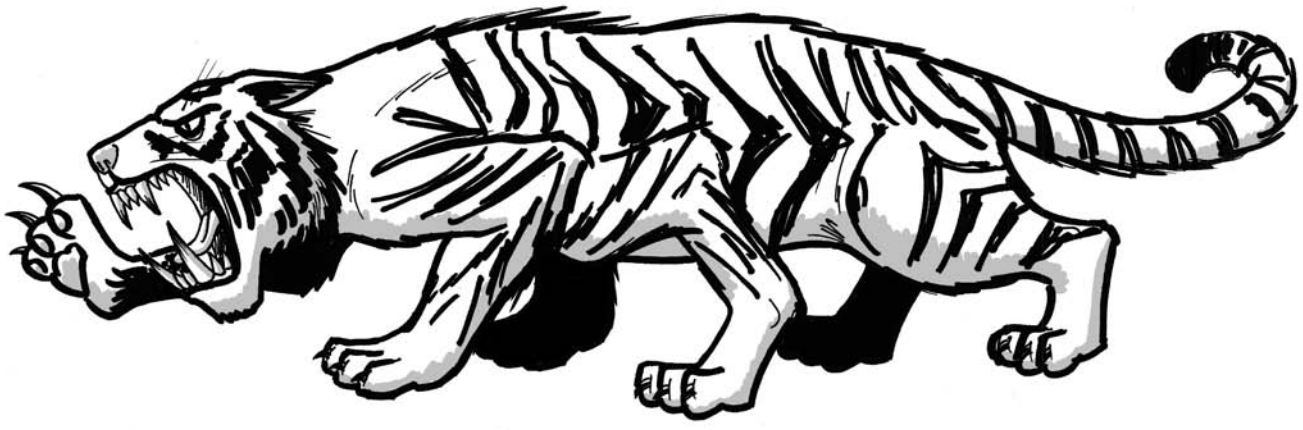
Spell	Infestation
Level	3
Range	60′ + 30′ per CL
Duration	Varies
Casting Time	1 round
Save	Will vs. spell check (sometimes; see next)
General	The caster causes an area to become infested with normal insects that persist in the vicinity for an extended period of time. Typical insects summoned by this spell include ants, centipedes, caterpillars, cockroaches, locusts, and other unpleasant bugs. Although numerous, the infestation is not aggressive enough to constitute an Insect Swarm (see *DCC RPG*, page 419). The writhing mass strips the infested area of edible plantlife and stored food in 2d24 hours, as well as driving out normal animals. The infestation remains in the affected area until the spell's duration expires. Once placed, the infestation does not move from the afflicted vicinity. Living creatures remaining in the infested area may suffer minor damage and penalties to tasks depending on the caster's spell check result. Any normal animals attempting to enter the affected region (either on their own volition or at their owner's command) must make a Will save vs. the spell check result or shy from the area, refusing to enter.
Manifestation	Roll 1d4: (1) cracks open in the earth and the infestation pours forth from the ground; (2) the caster vomits up a swarming mass of insects that infests the area; (3) swiftly forming masses of eggs and cocoons appear in the area, bursting to unleash the infestation; (4) swarms of insects descend from the sky, blotting out the sun.
Corruption	Roll 1d8: (1) insects continually crawl over the caster's body, nursing from his flesh like verminous offspring; (2) the caster attracts small swarms of insects whenever at rest; (3) the caster's mouth is transformed into a gruesome insect's maw; (4) waving antennae sprout from the caster's brow; (4) caster "sweats" insects when exerting himself; (5-6) minor corruption; (7-8) major corruption.
Misfire	Roll 1d4: (1) the caster's clothing becomes infested, imparting a -2 penalty to all rolls until removed or 1d5 rounds pass; (2) the caster summons an Insect Swarm centered on himself; (3) caster transforms his head into that of a (Roll 1d5: (1) ant, (2) cockroach, (3) grasshopper, (4) mantis, (5) caterpillar); transformation lasts 1d6 rounds, during which he cannot speak or cast spells; (4) caster attracts a swarm of small biting insects that plague all within a 15′ radius, obscuring vision and imposing a -1 penalty to all rolls; swarm disperses after 1d3 rounds.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-15	Failure, but spell is not lost.
16-17	The infestation fills a 150′ square area. The insects destroy edible foodstuffs and plantlife. The infestation is unnerving and uncomfortable, but does no damage to living creatures in the infested area. The spell's effect lasts for 1 day.
18-21	The infestation fills a 300′ square area. The insects destroy edible foodstuffs and plantlife. The infestation causes minor damage to living creatures in the infested area, inflicting 1 point of damage per turn spent in the area of effect. The spell's effect lasts for 2 days.
22-23	The infestation fills a 450′ square area. The insects destroy edible foodstuffs and plantlife. The infestation causes minor damage to living creatures in the infested area, inflicting 1 point of damage per turn (or fraction thereof) spent in the area of effect. The spell's effect lasts for 3 days.
24-26	The infestation fills a 600′ square area. The insects destroy edible foodstuffs and plantlife. The infestation causes minor damage to living creatures in the infested area, inflicting 1 point of damage per five rounds (or fraction thereof) spent in the area of effect. The spell's effect lasts for CL days.
27-31	The infestation fills a 600′ square area. The insects destroy edible foodstuffs and plantlife. The infestation harms living creatures in the infested area, inflicting 1 point of damage per two rounds (or fraction thereof) spent in the area of effect. The insects also impart a -1 penalty to all attack, skill check, initiative, saving throws, and spell check rolls to beings within the area of effect. The spell's effect lasts for CL+1 days.
32-33	The infestation fills a 750′ square area. The insects destroy edible foodstuffs and plantlife. The infestation harms living creatures in the infested area, inflicting 1 point of damage per round spent in the area of effect. The insects also impart a -2 penalty to all attack, skill check, initiative, saving throws, and spell check rolls to beings within the area of effect. The spell's effect lasts for CL+2 days.
34-35	The infestation fills a 900′ square area. The insects destroy edible foodstuffs and plantlife. The infestation is hazardous to living creatures in the infested area, inflicting 2 points of damage per round spent in the area of effect. The insects also impart a -3 penalty to all attack, skill check, initiative, saving throws, and spell check rolls to beings within the area of effect. The spell's effect lasts for CL+3 days.
36+	The infestation fills a ½ square mile area. The insects destroy edible foodstuffs and plantlife. The infestation is hazardous to living creatures in the infested area, inflicting 3 points of damage per round spent in the area of effect. The insects also impart a -4 penalty to all attack, skill check, initiative, saving throws, and spell check rolls to beings within the area of effect. The spell's effect lasts for CL+5 days.

Spell	Slave of the Offended
Level	3
Range	10′ per CL
Duration	Varies
Casting Time	1 action
Save	Will vs. spell check
General	The caster causes a target that has slighted him in some manner to become his menial servant for an extended period. The subject of this spell must have offended the caster in a real manner (insulted him publicly, stolen the caster's property, inflicted physical harm on the caster, etc.) or the spell automatically fails. The target of the spell is incapable of disrespecting the caster while under the effects of the spell, but retains all knowledge of the tasks performed and his treatment during servitude. Depending on the caster's handling of the subject, the target may harbor a grudge against the caster once the spell ends and seek revenge on his former master. The caster's death ends the spell's effects.
Manifestation	Roll 1d4: (1) a collar of bloodied bones appears around the subject's neck for the duration of the spell; (2) ghostly chains connect the target to the caster whenever he is within sight of his master; (3) a mystical, glowing brand associated with the caster mars the subject's brow; (4) the target's shadow bears shackles and restraints.
Corruption	Roll 1d8: (1-3) minor corruption; (4-6) major corruption; (7-8) greater corruption.
Misfire	Roll 1d4: (1) caster must make a DC 10 Will save or automatically perform one command given to him by the intended subject (intended target is aware of this); (2) caster's resolve is strained by his attempts to dominate another and he suffers a -2 penalty to Will saves for the next 24 hours; (3) caster enrages the intended target, who enjoys a +2 bonus to all attacks, damage rolls, initiative, spell checks, and saving throws against the caster for the next 1d6 rounds; (4) caster dazed by psychic backlash for 1d6 rounds, during which time he must make a DC 10 Will save each round to perform any action other than stand motionless and confused.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-15	Failure, but spell is not lost.
16-17	Subject must perform any duties or tasks commanded of him by the caster for 1d12 hours. Tasks must be of a menial nature (carrying equipment, running errands, washing the caster's garments, etc.) and cannot require the subject to inflict harm on others or place himself in a situation where harm might come of him.
18-21	Subject must perform any duties or tasks commanded of him by the caster for 1d24+CL hours. Tasks must be of a menial nature (carrying equipment, running errands, washing the caster's garments, etc.) and cannot require the subject to inflict harm on others or place himself in a situation where harm might come of him.
22-23	Subject must perform any duties or tasks commanded of him by the caster for CL days. Tasks must be of a menial nature (carrying equipment, running errands, washing the caster's garments, etc.) and cannot require the subject to inflict harm on others or place himself in a situation where harm might come of him.
24-26	Subject must perform any duties or tasks commanded of him by the caster for CL+1 days. Tasks must be of a menial nature (carrying equipment, running errands, washing the caster's garments, etc.) and cannot require the subject to inflict harm on others or place himself in a situation where harm might come of him.
27-31	Subject must perform any duties or tasks commanded of him by the caster for CL+3 days. Tasks must be of a menial nature (carrying equipment, running errands, washing the caster's garments, etc.) and cannot require the subject to inflict harm on others or place himself in a situation where harm might come of him.
32-33	Subject must perform any duties or tasks commanded of him by the caster for 1 week. Tasks of a menial nature (carrying equipment, running errands, washing the caster's garments, etc.) are performed without question. The caster can also attempt to demand the subject perform an action or activity that inflicts harm upon another or places the servant in jeopardy. The servant is allowed a DC 5+CL Will save to ignore this request, but if the save fails, he does his utmost to obey the command.
34-35	Subject must perform any duties or tasks commanded of him by the caster for CL weeks. Tasks of a menial nature (carrying equipment, running errands, washing the caster's garments, etc.) are performed without question. The caster can also attempt to demand the subject perform an action or activity that inflicts harm upon another or places the servant in jeopardy. The servant is allowed a DC 10+CL Will save to ignore this request, but if the save fails, he does his utmost to obey the command.
36+	Subject must perform any duties or tasks commanded of him by the caster for CL months. Tasks of a menial nature (carrying equipment, running errands, washing the caster's garments, etc.) are performed without question. The caster can also attempt to demand the subject perform an action or activity that inflicts harm upon another or places the servant in jeopardy. The servant is allowed a DC 15+CL Will save to ignore this request, but if the save fails, he does his utmost to obey the command.

Fourth Level

Spell	Assassinate the Shadow
Level	4
Range	One or more shadows within 10′ of the caster or chosen proxy
Duration	Varies
Casting Time	1 action
Save	None
General	The caster targets a subject for harm by striking at the creature's shadow, stabbing the shadow with a weapon. If the attack against the shadow is successful, the creature casting the shadow takes damage as if physically struck by the weapon. Strong, constant illumination is required for this spell to function (daylight, bright fires, the light of the full moon, etc.). Flicker or dim illumination (candles, torches, lanterns, etc.) shed insufficient light to create distinct shadows suitable for assassination. The spell automatically fails if this condition is not present. The attack requires a "to hit" roll against AC 10 to successfully strike and damage the shadow. All normal modifiers apply to the attack.
Manifestation	Roll 1d6: (1) the caster's weapon is lined with a flickering black radiance; (2) the target's shadow cringes in fear at the caster's approach; (3) the caster's shadow temporarily resembles that of his intended target; (4) the target's shadow changes direction, pointing toward the caster; (5) the caster's hands turn shadowy black in color; (6) caster's weapon assumes a shadowy, indistinct appearance.
Corruption	Roll 1d8: (1) caster's shadow acts independently of its creator; (2) flames dim whenever the caster is present; (3) caster's face permanently obscured by shadows; (4) caster throws multiple shadows (1d4 in number); (5-6) major corruption; (7-8) greater corruption.
Misfire	Roll 1d4: (1) the caster's own shadow transforms into a Shadow (see *DCC RPG*, page 425) and attacks the caster for 1d4 rounds before returning to normal; (2) all shadows within 15′ of the caster enlarge and darken, plunging the area into pitch blackness and blinding those within; (3) shadows in a 10′ vicinity of the caster turn horrifically demonic, forcing those able to glimpse them to make a DC 10 Will save or be shaken with fright (-2 penalty to attack, saves, and spell checks) for 1d6 rounds; (4) the caster's shadow becomes a sucking void, forcing the spellcaster to make a DC 10 Reflex save or be drawn into the endless abyss between Time and Space. There is a 15% chance he is lost forever; otherwise, he reappears in a location determined by the Judge 1d5 days later.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-17	Failure, but spell is not lost.
18-19	The caster strikes at a single target's shadow, inflicting normal damage for the weapon employed plus +1 per CL. The spell's magic lasts for one attack before expiring, regardless of whether the attack was successful or not.
20-23	The caster strikes at a single target's shadow, inflicting normal damage for the weapon employed plus +1 per CL. The spell's magic lasts for two attacks, which must be directed at the same target's shadow, before expiring, regardless of whether the attacks are successful or not.
24-25	The caster strikes at a single target's shadow, inflicting normal damage for the weapon employed plus +2 per CL. In addition, the caster enjoys a +1 bonus to his attack roll. The spell's magic lasts for one attack before expiring, regardless of whether the attack was successful or not.
26-28	The caster strikes at a single target's shadow, inflicting normal damage for the weapon employed plus +2 per CL. In addition, the caster enjoys a +1 bonus to his attack roll. The spell's magic lasts for two attacks before expiring, regardless of whether the attacks are successful or not.
29-33	The caster can target a single victim's shadow for assassination or those of multiple subjects so long as the targets are each within 10′ of the caster. The attack inflicts double normal damage + 1 per CL. In addition, the caster enjoys a +1 bonus to his attack roll. Up to three targets can be struck, after which the spell's magic fails regardless of the success of those three attacks.
34-35	The caster can target a single victim's shadow for assassination or those of multiple subjects so long as the targets are each within 10′ of the caster. The attack inflicts double normal damage + 1 per CL. In addition, the caster enjoys a +1 bonus to his attack roll. Up to three targets can be chosen and attacked, after which the spell's magic fails regardless of the success of those three attacks. Alternately, the caster can empower another allied creature that he touches with the power to strike another via their shadow. If a proxy is used, the designated assailant can strikes at a single target's shadow, inflicting normal damage for the weapon employed plus +1 per CL of the wizard. When cast on a proxy, the spell's magic lasts for one attack before expiring, regardless of whether the attack was successful or not.
36-37	The caster can target a single victim's shadow for assassination or those of multiple subjects so long as the targets are each within 10′ of the caster. The attack inflicts double normal damage + 2 per CL. In addition, the caster enjoys a +2 bonus to his attack roll. Up to four targets can be chosen and attacked, after which the spell's magic fails regardless of the success of those four attacks. Alternately, the caster can empower another allied creature that he touches with the power to strike another via their shadow. If a proxy is used, the designated assailant can strikes at a single target's shadow, inflicting normal damage for the weapon employed plus +2 per CL of the wizard. When cast on a proxy, the spell's magic lasts for two attacks before expiring, regardless of whether the attack was successful or not.
38+	The caster can target the shadows of as many creatures as he has CL for assassination, while simultaneously empowering any allies of his choosing he can see with the ability to injure opponents via their shadows. Attacks on the shadows inflict double normal damage plus +3 per CL. The spells power lasts for a number of attacks equal to twice the wizard's CL and can be divided in any fashion amongst the caster and his allies. Once all the attacks have been performed, regardless of success, the spell's magic ends. All attacks enjoy a +3 bonus to their "to hit" rolls in addition to any normal modifiers that may apply.

Spell	Call the Beast of the Wastes
Level	4
Range	30′
Duration	Various
Casting Time	1 round
Save	None
General	The caster conjures a waste tiger, a huge, six-legged, striped feline with jutting lower tusks and ferocious roar. The waste tiger fights for the caster until the spell's duration ends, it is slain, or the caster dismisses it. It can also serve as a mount or pack animal at the caster's discretion. The base statistics for a waste tiger are as follows: **Waste Tiger, Lesser:** Init: +3, Atk bite +5 melee (dmg 1d12) or claws +3 (dmg 1d4); AC 14; HD 6d8+2; MV 40′; Act 3d20; SP leap up to 30′, automatic rear claw rake (2d4 damage) if both claw attacks succeed; immune to *charm* and *sleep* spells; SV Fort +3, Ref +4, Will +2; AL N. If used as a mount or beast of burden, a lesser waste tiger moves at a rate of 30′ and can carry up to 300 lbs. **Waste Tiger, Greater:** Init: +5, Atk bite +7 melee (dmg 1d16) or claws +5 (dmg 1d6); AC 14; HD 8d8+2; MV 50′; Act 3d20; SP leap up to 40′, automatic rear claw rake (2d6 damage) if both claw attacks succeed; immune to *charm* and *sleep* spells; SV Fort +5, Ref +6, Will +4; AL N. If used as a mount or beast of burden, the waste tiger moves at a rate of 40′ and can carry up to 450 lbs. Waste tigers of either variety are supernatural creatures and subject to the effects of *Banish* and *Binding* spells
Manifestation	Roll 1d4: (1) the waste tiger leaps from the caster's shadow with a roar; (2) jagged tears appear in the air as the waste tiger claws its way into the world; (3) the air shimmers like a desert mirage, revealing the waste tiger; (4) the waste tiger seems to burst from the caster's body, doing no harm but making a dramatic appearance.
Corruption	Roll 1d8: (1) the caster's face assumes a feline appearance; (2) the caster grows tawny fur on his arms and legs; (3) a pair 2′ long vestigial legs sprout from the caster's hips; (4) the caster's fingers sprout small sharp claws (claws do 1d2 damage if used in combat); (5) a pair of snaggle-toothed tusks protrude from the caster's lower jaw; (6-8) major corruption; (9-10) greater corruption.
Misfire	Roll 1d4: (1) a juvenile waste tiger is summoned instead of a full-grown specimen. Although exotic-looking, it is of no use to the caster; (2) an angry lesser waste tiger is summoned, who turns on the caster, attacking for 1d4 rounds before vanishing; (3) the caster is transformed into a juvenile waste tiger for 1d5 rounds. He cannot attack or cast spells in the form and his movement is reduced to 15′ for the duration; (4) a thunderous roar fills the air, causing all within 20′ of the caster to make a DC 10 Fortitude save or be deafened for 1d5 rounds. Deafened creatures suffer a -2 penalty to initiative and spell check rolls, and automatically fail any checks where hearing is an important component.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-17	Failure, but spell is not lost.
18-19	The caster summons a waste tiger to serve him. It remains in existence for CL rounds.
20-23	The caster summons a waste tiger to serve him. It remains in existence for 1d4+CL rounds.
24-25	The caster summons a waste tiger to serve him. It remains in existence for 1d6+CL rounds.
26-28	The caster summons a waste tiger to serve him. It remains in existence for 30 minutes.
29-33	The caster summons a waste tiger to serve him. It remains in existence for 60 minutes.
34-35	The caster summons either a lesser waste tiger to serve him for CL hours or conjures up a greater waste tiger that serves him for CL turns.
36-37	The caster summons either a lesser waste tiger to serve him for 24 hours or conjures up a greater waste tiger that serves him for CL+1d6 turns.
38+	The caster either summons a number of lesser waste tigers equal to his CL that serve him for 1d4 days or a number of greater waste tigers equal to half his CL that serve him for 24 hours. When the spell's duration ends, there is a 10% chance the waste tigers (if still living) decide to bring the caster along with them when they return to their nature dimension. In this event, the caster is carried off by the waste tigers, vanishing from sight as the pride fades away. The caster can return to his native plane of existence after 1d7 days if he appeases the beasts' affections and perhaps performs some task to their benefit (Judge's discretion as to what actions are required by the caster to appease the waste tigers and allow him to depart their company).





Spell	Desiccate the Green
Level	4
Range	Touch
Duration	Permanent
Casting Time	1 action
Save	Fortitude vs. spell check (sometimes; see next)
General	The caster's touch slays large areas of vegetation, turning it into lifeless ash. So potent is this spell's magic that no new life grows in the destroyed area for months and possibly years to come. The spell automatically destroys normal vegetation and, at higher levels of success, can slay intelligent and/or magical plantlife as well.
Manifestation	Roll 1d4: (1) a cloud of dark vapor pours from the caster's mouth to cover the affected area; (2) tendrils of black fire erupt from the ground to consume the vegetation; (3) vegetation at the caster's feet turns to ashes and the destruction spreads outward; (4) plantlife screams and writhes at the caster's gaze, drying into dust.
Corruption	Roll 1d8: (1) the caster's touch kills small patches of plantlife; (2) the caster's body grows patches of ugly gray moss; (3) plantlife is hostile towards the caster, slowing his movement when traveling through overgrown areas or drawing the attacks of dangerous plants and plant-based creatures; (4) the caster requires more water than normal and must drink twice the daily amount to remain healthy; (5-6) major corruption; (7-8) greater corruption.
Misfire	Roll 1d4: (1) all the caster's possessions of vegetable nature (cotton clothing, wooden objects, certain foodstuffs) turn to ashes; (2) vines entwine the caster's leg's, pinning him in place for 1d4 rounds; (3) vegetation in a 30′ diameter around the caster grows to a height of 3+1d6′ feet; (4) roots and shoots burst from the caster's skin doing 1d6 points of damage.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-17	Failure, but spell is not lost.
18-19	The caster's touch kills all normal vegetation in a 20′ diameter area. No new plantlife grows in the afflicted area for 3 months.
20-23	The caster's touch kills all normal vegetation in a 40′ diameter area. No new plantlife grows in the afflicted area for 6 months.
24-25	The caster's touch kills all normal vegetation in a 60′ diameter area. No new plantlife grows in the afflicted area for 9 months.
26-28	The caster's touch kills all normal vegetation in a 100′ diameter area. No new plantlife grows in the afflicted area for 12 months. In addition, any intelligent or magical plants in the area of affect must make a Fortitude save or suffer 1d10+CL points of damage.
29-33	The caster's touch kills all normal vegetation in a 300′ diameter area. No new plantlife grows in the afflicted area for 12 months. In addition, any intelligent or magical plants in the area of affect must make a Fortitude save or suffer 1d16+CL points of damage.
34-35	The caster's touch kills all normal vegetation in a 150′ diameter area. No new plantlife grows in the afflicted area for 18 months. In addition, any intelligent or magical plants in the area of affect must make a Fortitude save or suffer 1d20+CL points of damage. The caster can absorb the life energy of the plantlife destroyed by the spell, healing himself of up to 1d+CL points of damage if he is injured.
36-37	The caster's touch kills all normal vegetation in a 500′ diameter area. No new plantlife grows in the afflicted area for 24 months. In addition, any intelligent or magical plants in the area of affect must make a Fortitude save or suffer 2d20+CL points of damage. The caster can absorb the life energy of the plantlife destroyed by the spell, healing himself of up to 2d+CL points of damage if he is injured.
38+	The caster destroys all normal vegetation in a 1 mile diameter around him. No new plantlife grows in the devastated region ever again, leaving a patch of dead earth to permanently blot the land. Any intelligent or magical plants in the affected are must make a Fortitude save of suffer 3d20+CL points of damage. The caster absorbs the life energy of the plantlife destroyed by the spell, healing himself of all damage if he is injured, restoring up to 3 points of ability damage, or curing himself of debilitations requiring 4d or less of healing to restore (see *DCC RPG*, page 30).

Spell	Heart of the Inferno
Level	4
Range	100′ or more, exploding in a sphere of 20′ radius or more
Duration	Instantaneous
Casting Time	1 action
Save	Reflex vs. spell check
General	Created by the Sorcerer Sitruk, who dared to harness even greater elemental forces in his war with rival Sorcerers, Heart of the Inferno is an improved version of the 3rd level Wizard spell, Fireball (*DCC RPG*, page 216). It functions in most respects as that spell with two exceptions: 1) it causes improved damage to enemies, and more importantly, 2) the caster is immune to the effects of his own flames. The Wizard can effectively cast Heart of the Inferno on his own position, and both he and his possessions suffer no damage from the fireball. Bystanders caught in the blast enjoy no such protection.
Manifestation	Roll 1d4: (1) a burning, pebble-size orb appears at the designated target site and detonates in a fiery blast; (2) a black marble with a crimson eye at its center flies from the caster's finger, exploding when it reaches its target (3) delicate, gossamer petals of red hue drift on the winds to the target's location and then explode with hellfire; (4) streams of white-hot fire burst from the caster's heart to incinerate his foes.
Corruption	Roll 1d10: (1) The caster's arms constantly burn with heatless, ebony flames; (2) the caster's body emits waves of heat regularly; (3) caster's mouth is filled with flickering crimson fire; (4) the stench of hellfire accompanies the caster everywhere; (5) minor corruption; (6-8) major corruption; (9-10) greater corruption.
Misfire	Roll 1d5: (1) The casting goes awry and the caster catches fire, suffering 1d6 damage each round until the flames are extinguished with a successful DC 10 Reflex save; (2) a blast of hellfire engulfs the caster and all within 20′ radius, doing 3d6 points of damage (the caster is not protected from these flames); (3) heat, but no flames are conjured at the caster's position, inflicting 2d6 points of damage and fusing the ground at his feet to glass or hardened clay (DC 12 Strength check to pry himself free); (4) caster's skin is blackened by fire, burning away his clothing, flammable possessions, body hair, etc. and imparting a -1 penalty to Agility until the damage heals in 2 weeks; (5) caster causes a rain of fire to fall on his position, encompassing a 20′ radius around him; small fires start, flammable clothing catches fire, and all creatures in the area of effect must make a DC 10 Reflex save or suffer 1d4+CL damage.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-17	Failure, but spell is not lost.
18-19	The caster hurls a fiery blast up to 100′, inflicting 4d6 points of damage.
20-23	The caster hurls a fiery blast up to 120′, inflicting 5d6 points of damage.
24-25	The caster throws a burning orb that bounces between different targets 1d5+1 times. The initial target must be within 50′ of the caster, and suffers 6d6 points damage as the orb explodes with a blast radius 20′. The fiery sphere then jumps to a second target between 20′ to 50′ away from the first victim. The second target suffers 2d6 points of damage in a blast that has no area of effect (only target is damaged). The second victim must be at least 20′ away from the primary target as this is the minimum distance the orb "bounces". Should there be a third, fourth, fifth, or sixth target, each must also be at minimum 20′ away from the previous target, and they suffer 2d6 points of damage with no blast radius. The burning orb must "bounce" the indicated number of times, and if he chooses, the caster can target himself if within 20′ of a previous target to "bounce" the blazing sphere to himself (taking no damage) before bouncing it toward another target within 20′ to 50′ away from his position. If the caster runs out of applicable living subjects, he can bounce the orb at inanimate targets to complete the requisite number of bounces demanded by the spell.
26-28	The caster hurls a fiery blast up to 160′, inflicting 8d6 points of damage. The burning ball may be lofted overhead to a maximum of 50′ at its apex, allowing it to curve around or soar over obstructions between the caster and his target.
29-33	The caster unleashes a spray of small burning globes. Each spray consists of 1d4+1 burning orbs each. A spray can affect the initial target and up to three additional targets within 200′. Each small fireball inflicts 2d6 points of damage and has no blast radius.
34-35	The caster hurls a fiery blast up to 200′, inflicting 12d6 points of damage. The caster can control the area of effect of the blast, making it as small as a single human-sized target up to the normal blast effect of 20′ radius. The burning ball may be lofted overhead to a maximum of 50′ at its apex, allowing it to curve around or soar over obstructions between the caster and his target.
36-37	The caster calls down a burning orb from on high, targeting a position up to 500′ away and inflicting 16d6 points of damage. The caster can control the area of effect of the blast, making it as small as a single human-sized target up to a blast effect of 30′ radius. As the blazing sphere falls from above like a meteor, it ignores obstructions and barriers between the caster and the target. However, the caster must have line-of-sight to his target, although it need not be direct. For example, a caster who glimpses his target through a scrying glass or around a corner with a mirror can direct the blast at his opponent's position.
38+	The caster hurls a fiery blast at a target or position up to 1 mile away, inflicting 22d6 points of damage. The caster can control the area of effect of the blast, making it as small as a single human-sized target up to a blast effect of 40′ radius. The caster does not need direct line-of-sight of his target. When casting the spell, he can designate a geographical location that he knows (such as a specific dune, chamber, or crossroads) or a subject of which he has a physical connection (such as a strand of hair or a fingernail paring). The blast explodes at the specified location or the target's position.

Spell	Rain of Hate
Level	4
Range	Varies
Duration	Varies
Casting Time	1 turn under overcast or inclement conditions; otherwise 3 turns.
Save	See below
General	The caster conjures a tempest of foul matter that plagues the surrounding countryside. The storm rains putrid substances down from the heavens, possibly destroying crops, small buildings, and potentially inflicting damage on those caught in the downpour. While not normally deadly, the storm can have long-lasting effects depending on the type of matter that falls at the Judge's discretion. Putrid water may make wells and cisterns undrinkable, rotting animal flesh could attract further verminous pests, or the region might develop a reputation as a cursed land, dissuading travelers and traders from visiting. The caster may choose to invoke a storm of lesser power (i.e., of a lower spell check result) is he wishes while retaining the storm's area of effect and duration. For example, a wizard with a spell check result of 24 could cause hot ashes to fall in a 4-mile diameter area up to 5 miles away for 3 hours.
Manifestation	Ominous storm clouds appear above the affected region and an evil rain begins to fall.
Corruption	Roll 1d8: (1) the caster sweats stinking blood; (2) sinister thunderheads form in the caster's vicinity if he spends more than two days in one place; (3) vermin are hostile to the caster and always attack him first whenever possible; (4) the caster regularly coughs up dead vermin (rats, spiders, insects, toads, slugs, etc.); (5-6) major corruption; (7-8) greater corruption.
Misfire	Roll 1d5: (1) The caster is pelted by a rain of rotting flesh that inflicts 1d6 points of damage if a DC 10 Ref save is failed; (2) acid rain falls in a 30′ diameter around the caster inflicting 2d8 damage if a DC 12 Fortitude save is failed; (3) thunder and lightning rain down upon the caster, inflicting 1d8 points of damage and deafening him for 1d5 rounds unless a DC 10 Fortitude save is made; (4) the caster vomits up (Roll 1d4: (1) snakes; (2) spiders; (3) toads; (4) blood) for 1d6 rounds and is incapable of performing any action during that time; (5) clouds of stinging ash fill a 30′ diameter area around the caster, blinding any creature that fails a DC 8 Fortitude save.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-2) corruption; (3) patron taint (or corruption if no patron); (4+) misfire.
2-11	Lost. Failure.
12-17	Failure, but spell is not lost.
18-19	The caster conjures a storm of foul, dark water that pours down upon the affected region. Exposed wells and cisterns become fouled, the ground turns into a morass slowing movement by half, and a horrendous stink blankets the area. The storm affects a ½-mile diameter region up to a mile away from the caster's position and lasts for 1 hour.
20-23	The caster conjures a storm of hot ashes that drift down upon the affected region. Vision is obscured, flammable materials have a 15% chance of catching fire, and creatures exposed to the storm must make a DC 10 Fortitude save every ten minutes or suffer 1d3 points of damage from the hot, sooty flakes. The storm affects a 1-mile diameter region up to two miles away from the caster's position and lasts for 2 hours.
24-25	The caster conjures a storm of stinking, viscous blood that rains down upon the affected region. Crops and exposed water supplies are ruined, the ground becomes slick with bloody mud (reducing movement by -10′ and requiring a DC 12 Agility check when engaged in complicated or deft maneuvers to avoid falling prone), and there is a 50% chance that ferocious predatory beasts or monsters are attracted to the area after the storm ends. The tempest affects a 2-mile diameter region up to four miles away from the caster's position and lasts for 3 hours.
26-28	The caster conjures a storm of toads and frog that plummet from the heavens onto the affected region. Standing crops are ruined, flimsy roofing materials such as thatch are holed by the falling amphibians, and all creatures exposed to the storm suffer 1d4 points of damage each round as they are struck by the batrachian rain. Half the amphibians are killed by the fall; the remainder plagues the area for 1d3 days after the storm ends. The storm affects a 3-mile diameter region up to five miles away from the caster's position and lasts for 4 hours.
29-33	The caster conjures a storm of dead vermin (rats, bats, giant insects, slugs, etc.) that rains down upon the affected region. Stranding crops are ruined, flimsy roofing material such as thatch are holed by the dead vermin, open water supplies are rendered undrinkable, and all creatures exposed to the storm suffer 1d6 points of damage each round as they are struck by the verminous rain. There is a 75% chance that scavenger animals and monsters are attracted to the area after the storm ends. The storm affects a 4-mile diameter region up to ten miles away from the caster's position and lasts for 5 hours.
34-35	The caster conjures a rain of serpents that falls upon the affected region. There is a 25% chance the snakes are venomous. The plummeting serpents ruin standing crops and may cause slight damage to standing buildings at the Judge's discretion. The agitated snakes attack any creature caught in the downpour. Every three rounds, 1d4 serpents land in the vicinity of anyone outdoors. Half survive the fall and attack. Treat the serpents as Init -1; Atk bite +2 melee (1d3 damage + possible poison); AC 12; HD 1d4; MV 30′; Act 1d20; SP 25% poisonous (type determined by Judge); SV Fort +0, Ref +1, Will -2; AL N. The storm affects a 5-mile diameter region up to twenty miles away from the caster's position and lasts for 6 hours.
36-37	The caster conjures a rain of spiders that falls upon the affected region. These arachnids swarm in great numbers, attacking any living creature caught in the downpour. Treat the spider swarm as an Insect Swarm (*DCC RPG*, page 419). Each creature outside during the storm must make a Luck check every three rounds or find themselves in the midst of a spider swarm. The falling spiders do no damage to crops or buildings, but there is a 50% chance they obstruct alleyways, doorways, and streets with thick masses of webs (treat as a Web spell with a spell check of 14). The storm affects an 8-mile diameter region up to thirty miles away from the caster's position and last for 8 hours.
38+	The caster creates a hellish tempest that unleashes all of the above effects on the region at once, drenching the area in a horrific downpour. Stinking rain and hot ash cloud the air, obscuring visibility; blood saturates the ground; toads, frogs, dead vermin, snakes, and spiders fall from above. Crops are ruined, building holed, water sources fouled, and serpents and arachnids attack those outdoors as creatures caught in the rain are pelted with living and dead pests. All the previous conditions apply to the afflicted region. The storm affects a 10-mile diameter region up to fifty miles away from the caster's location and lasts for 12 hours. The storm becomes a legend in the annals of history, and the region earns a reputation as being cursed for years to come.



Fifth Level

Spell	Cage Sorcery in the Living Flesh
Level	5
Range	Touch
Duration	Until activated
Casting Time	1 hour per spell level caged
Save	Fort vs. spell check (if resisted)

General

The caster cages a portion of his own magic in the flesh of himself or another, creating a mystical tattoo bearing the spell's power. At a later date, the marked creature can invoke the caged spell by slicing the tattoo open and releasing its power. Once released, the spell takes effect as if cast by the Wizard who caged the spell, using his spell check modifiers at the time of the caging. Releasing the spell removes the tattoo and the spell is expended regardless of the spell check result. Another casting of Cage Sorcery in the Living Flesh is required to implant the spell (or another) in the recipient again.

In order to successfully cage a spell, the caster must first cast Cage Sorcery in the Living Flesh, followed immediately by the spell or spells to be implanted. For each implanted spell, the caster must make a spell check. If the spell check for the caged spell is successful (actual results do not matter as long as the spell does not fail), the spell or spells are caged successfully. If the spell(s) fail, the normal effects of a failed casting take place, possibly resulting in corruption or misfire.

Any class can be tattooed, but only wizards and elves can spellburn to increase the potency of the spell's magic when it takes affect. The Wizard casting Cage Sorcery in the Living Flesh can spellburn at the time of the casting to affect either the spell to be caged, Cage Sorcery in the Living Flesh, or both, and must specific which spell(s) are being augmented at the time of casting.

If the caged spell's spell check results in corruption or misfire at the time of its release, the effects are applied to the individual releasing the caged spell, not the Wizard who performed the caging (unless the caster is the creature bearing the caged spell).

Each tattoo takes up space on the recipient's skin, limiting the number of caged spells a marked individual can hold at a single time. Up to three levels of spells can be caged on the arm of a human-sized recipient, eight spell levels on the chest, and five spell levels on each leg. Due to the vicissitudes of sorcery, the caster can only cage a number of spells equal to his CL-6 at one time. Caging additional spells requires multiple castings.

Some cultures view tattoos with great respect or suspicion and contempt, and a creature bearing caged spells may be affected by those cultural biases. In societies where tattoos are respected, the marked creature enjoys a +1 bonus to his Personality score when engaged in social activities (negotiations, trading, etc.). In lands where tattoos are abhorred, the individual suffers a -1 penalty to his Personality score.

Manifestation	A mystical tattoo, the appearance of which is determined by the caster, marks the recipient's flesh.
Corruption	Roll 1d8: (1) the caster's own skin is marred by horrific tattoos, resulting in a permanent loss of 1d3 Personality points; (2) writing becomes blurry to the caster's eyes when read, imparting a -2 penalty to all rolls to learn a new spell or use a scroll; (3) caster develops an appetite for human flesh and loses 1 hit point per day he does not dine on at least 4 oz. of raw flesh; (4-6) major corruption; (7-8) greater corruption.
Misfire	Roll 1d4: (1) caster cages the wrong spell, randomly determined by the Judge (neither the caster nor the recipient is aware of which spell is actually implanted until the mark is activated); (2) the flesh of the intended recipient is seared by the caster's magic, inflicting 1d6+CL points of damage; (3) caster activates the spell or spells intended to be caged at the moment of casting, centered on himself (make spell check for each spell, applying results as normal on the caster); (4) intended recipient has a hitherto unknown allergy to mystical tattooing; further attempts to cage a spell in the subject's flesh suffer a -4 penalty to the spell check and recipient suffers 1 hit point of damage per spell level each day if the caging succeeds until the spell is released.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-4) corruption; (4) patron taint (or corruption if no patron); (5+) misfire.
2-11	Lost. Failure.
12-17	Failure, but spell is not lost.
18-19	The caster can cage 1 spell level in the recipient's flesh.
20-23	The caster can cage 2 spells levels (one 2nd level spell or two 1st level spells, for example) in the recipient's flesh. The number of spells implanted at one time cannot exceed the caster's CL-6.
24-25	The caster can cage 3 spells levels in the recipient's flesh. The number of spells implanted at one time cannot exceed the caster's CL-6.
26-28	The caster can cage 4 spells levels in the recipient's flesh. The number of spells implanted at one time cannot exceed the caster's CL-6.
29-33	The caster can cage 5 spells levels in the recipient's flesh. The number of spells implanted at one time cannot exceed the caster's CL-6.
34-35	The caster can cage 6 spells levels in the recipient's flesh. The number of spells implanted at one time cannot exceed the caster's CL-6.
36-37	The caster can cage 8 spells levels in the recipient's flesh. The number of spells implanted at one time cannot exceed the caster's CL-6. In addition, the caster is aware of when one or more of the caged spells are released, as well as the general proximity (within 500' of his actual location) of the marked individual so long as they are on the same plane of existence as the caster.
38+	The caster can cage 10 spells levels in the recipient's flesh. The number of spells implanted at one time cannot exceed the caster's CL-6. In addition, the caster is aware of when one or more of the caged spells are released, as well as the exact location of the marked individual so long as they are on the same plane of existence as the caster. The spellcaster can choose to spellburn at the time of the caged spell's releasing to augment the spell if desired.

Spell	Rage of the Sandy Wastes
Level	5
Range	50′+10′ per CL
Duration	Various
Casting Time	1 round
Save	Special
General	The caster imbues the desert sands with demonic force, forming a mighty appendage to strike down his enemies. These blows not only injure the target, but potentially destroy his belongings, batter down walls, decimate structures, etc. Each non-living object subject to attack must make a successful d20 roll vs. a specific DC face destruction.
Manifestation	The surrounding sand coalesces into a (1) clawed, demonic fist; (2) a writhing tentacle; (3) a gaping maw attached to a "neck" of sand; (4) a three-toed dragon's claw; (4) a gruesome, lascivious tongue; (5) a spiked "hammer" of sand; (6) a raptor's claw.
Corruption	Roll 1d8: (1) the caster's eyes are replaced by sand-filled pits that constantly weep gritty tears; (2) one of the caster's limbs (determine randomly) is transformed into petrified sand, resulting in a permanent -1 penalty to Agility; (3) caster's voice resembles the lonely howl of the desert wastes, making him unintelligible to those not well-known to the caster (DC 8 Intelligence check to decipher his speech); (4-6) major corruption; (7-8) greater corruption.
Misfire	Roll 1d4: (1) caster is transformed into a pillar of sand (DC 20 Fort save to avoid). There is a 20% chance the transformation is permanent, otherwise it lasts for 1d7 days; (2) the ground lashes out at the caster, attacking with a +10 to its attack roll and inflicting 3d4 points of damage if successful before collapsing back into inert grit; (3) the sands envelope the caster, burying him 2d4′ beneath the surface and requiring a DC 10 Fort save to avoid taking 1d4+1 points of suffocation damage. The DC increases by 1 on each subsequent round. The caster can dig himself free with a successful DC 15 Strength check, or others can uncover him by digging at the rate of 1′ per round; (4) caster inadvertently conjures a sandstorm that lashes all within a 50′ radius centered on the caster. Storm inflicts 4d4 points of damage (DC 10 Fort save for ½ damage) and blinds everyone subject to its sandy winds for 1d3 rounds.
1	Lost, failure, and worse! Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1-4) corruption; (4) patron taint (or corruption if no patron); (5+) misfire.
2-11	Lost. Failure.
12-17	Failure, but spell is not lost.
18-19	The caster creates a single, 40′-long appendage capable of striking a single target. The appendage attacks with a +8 to its attack roll and inflicts 3d4 points of damage. The appendage lasts 1 round. Small, fragile objects must pass a DC 10 check to avoid destruction; larger, more solidly constructed items must make a successful DC 5 check to survive. Immense objects or constructions (buildings, walls, wagons, etc.) must make a successful DC 2 check to remain intact.
20-23	The caster creates a single, 40′-long appendage capable of striking a single target. The appendage attacks with a +10 to its attack roll and inflicts 4d4 points of damage. The appendage lasts 1 round. Small, fragile objects must pass a DC 12 check to avoid destruction; larger, more solidly constructed items must make a successful DC 7 check to survive. Immense objects or constructions (buildings, walls, wagons, etc.) must make a successful DC 4 check to remain intact.
24-25	The caster creates a single, 60′-long appendage capable of striking a single target. The appendage attacks with a +12 to its attack roll and inflicts 6d4 points of damage. The appendage lasts 2 rounds. Small, fragile objects must pass a DC 14 check to avoid destruction; larger, more solidly constructed items must make a successful DC 9 check to survive. Immense objects or constructions (buildings, walls, wagons, etc.) must make a successful DC 6 check to remain intact.
26-28	The caster creates two, 60′-long appendages capable of striking one or two targets. The appendages attacks with a +14 to its attack roll and inflict 7d4 points of damage. The appendages lasts 2 rounds. Small, fragile objects must pass a DC 16 check to avoid destruction; larger, more solidly constructed items must make a successful DC 11 check to survive. Immense objects or constructions (buildings, walls, wagons, etc.) must make a successful DC 8 check to remain intact.
29-33	The caster creates two, 80′-long appendages capable of striking one or two targets. The appendages attacks with a +16 to its attack roll and inflict 8d4 points of damage. The appendages lasts 3 rounds. Small, fragile objects must pass a DC 18 check to avoid destruction; larger, more solidly constructed items must make a successful DC 13 check to survive. Immense objects or constructions (buildings, walls, wagons, etc.) must make a successful DC 10 check to remain intact.
34-35	The caster creates three, 80′-long appendages capable of striking one, two, or three targets. The appendages attacks with a +18 to its attack roll and inflict 9d4 points of damage. The appendages lasts 3 rounds. Small, fragile objects must pass a DC 20 check to avoid destruction; larger, more solidly constructed items must make a successful DC 15 check to survive. Immense objects or constructions (buildings, walls, wagons, etc.) must make a successful DC 12 check to remain intact.
36-37	The caster creates four, 100′-long appendages capable of striking up to four targets. The appendages attacks with a +20 to its attack roll and inflict 10d4 points of damage. The appendages lasts 5 rounds. Small, fragile objects are automatically destroyed; larger, more solidly constructed items must make a successful DC 17 check to survive. Immense objects or constructions (buildings, walls, wagons, etc.) must make a successful DC 14 check to remain intact.
38+	The caster creates a field of lashing appendages covering an area equal to his CLx100′ square. All targets of the caster's choosing within the area and up to 100′ above it are attacked by striking appendages. Each attacks with a +25 to its attack roll and does 12d4+CL damage. The appendages last a number of rounds equal to the CL. Small, fragile objects are automatically destroyed; larger, more solidly constructed items must make a successful DC 19 check to survive. Immense objects or constructions (buildings, walls, wagons, etc.) must make a successful DC 16 check to remain intact.


ATEVA
The Broken Road
KHUT
GZED
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HOD
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COSMOLOGY

Section IV: The Malevolent and The Benign

Chapter 10: Patrons

Naaz-Ibhax: The Elder Eye and the Shapeless One – Chaos Lord

Naaz-Ibhax is Chaos Incarnate, a shapeless and titanic amoeba swirling with the primordial madness from which all things form and eventually return. It was one of the elder beings who foretold the doom of the Great Leviathan during the War of the Dragons. Naaz-Ibhax's formless body is alive with gibbering mouths that scream for blood and suffering, and bears great unblinking eyes that bring madness to all they hold in their gaze. Great, flailing tentacles cover its form, snaking out to embrace foes and servants alike in the steel grasp of insanity. Rituals binding sorcerers to Naaz-Ibhax are held in the ruins of former cities in the dark of night or deep within places where insanity reigns supreme.

Spellburn: Naaz-Ibhax

Naaz-Ibhax eagerly lends its power to those who deliver themselves into the hands of insanity. His servants amplify their magic by tapping into the potent madness that is Naaz-Ibhax. When a caster utilizes spellburn, roll 1d4 and consult the following table or use the chart as inspiration for your own spellburning events that occur when Naaz-Ibhax is invoked.



Table 4.1: Naaz-Ibhax

Die Roll	Invoke Patron Check Result
12-13	The caster's enemies suffer a clouding of judgment if they fail a Will save vs. the spell check result, forcing them to attack nearby allies instead of the caster. The affected opponents make a normal attack against one enemy within reach (determined randomly if necessary) in place of the spellcaster. If no ally is within combat distance, an affected opponent makes an attack against himself at a -2 penalty. Affected enemies continue to strike allies (or themselves) each round until they successfully make a Will save or CL rounds pass.
14-17	The caster gains the blessing of Naaz-Ibhax, and his physical body becomes soft and jelly-like. He gains damage reduction of 5 for 1d4+CL rounds.
18-19	A cloud of ghastly, screaming, amorphous faces surround the caster, gibbering a litany of madness. The swirling mass grants the caster a +2 AC bonus against melee attacks and a +4 bonus versus missile weapons.
20-23	Flailing tentacles erupt from the earth around the caster's enemies. These appendages fill an area up to 30′ square anywhere within 100′ of the caster. The tentacles are 1d4+1 in number and strike on the caster's initiative. Tentacle: Atk slam +4 melee (dmg 1d8+CL); AC 15; HD 2d6+CL each; MV 0′ (but can reach targets up to 15′ away); Act 1d20 each; F +2, Ref +4, Will +0. The appendages remain until the caster's enemies are slain or 2d6+CL rounds pass, whichever occurs first.
24-27	Horrific visions assail 1d4+CL enemies within 30′ of the caster, requiring those affected to make a Will save vs. the spell check result to endure the waking nightmares they experience. Those who fail are paralyzed with fear, fall prone, and assume a fetal position while sobbing uncontrollably. Enemies who pass the save can still perform actions, but suffer a -3 penalty to all attacks, saving throws, spell checks, and ability checks. The visions last for 1 turn per CL.
28-29	Two human-like mouths chew their way out of the caster's flesh, appearing on his face, torso, arms, etc. Their masticating appearance inflicts 2 point of damage to the caster, but in return allows the caster to cast two additional spells for one round. The wizard gains one d20 action die per mouth that can be applied to spellcasting attempts only. The wizard makes his spell checks as normal and can spellburn to modify his spell check results, but any spellburn applies to only one spell check at a time. Casters wishing to amplify multiple spells must spellburn for each one cast. The wizard can cast any spell he currently knows and is allowed to cast a single spell multiple times if desired, applying a different spell check result to each casting.
30-31	Naaz-Ibhax sends one of his Spawn to assist the spellcaster. The humongous, tentacled amoeba coalesces within 20′ of the caster and awaits instructions. The Spawn acts on the caster's initiative and the spellcaster can act normally while directing the creature. It remains for 1d4+CL rounds. Spawn of Naaz-Ibhax: Atk slam +8 melee (dmg 1d6+2); AC 16; HD 5d8; MV 20′; Act 3d20; SP half damage from piercing and slicing weapons; SV Fort +10, Ref +0, Will +5; AL C.
32+	As above, but a Greater Spawn appears to assist the spellcaster. Greater Spawn of Naaz-Ibhax: Atk slam +10 melee (dmg 2d6+4); AC 18; HD 7d8; MV 20′; Act 4d20; SP half damage from piercing and slicing weapons; SV Fort +12, Ref +2, Will +7; AL C.

Table 4.2: Spellburn: Naaz-Ibhax

Die Roll	Spellburn Result
1	The caster temporarily gives himself over to the madness that lurks within all living creatures, gouging flesh from his own body as he tears into his skin with his fingernails. The damage he inflicts on his body manifests as stat point loss to power his magic.
2	The caster's body undergoes a minor, grotesque transformation as tiny mouths and short tentacles erupt from his flesh. The mouths echo the Wizard's invocation, and the tentacles mimic his gesticulations as he casts his spell. The physical damage to his body suffered by this transformation is expressed as stat point loss. The mouths and tentacles disappear once the spell casting process is over.
3	The caster gains the spellburn bonus, but must delve deeper into madness before he can regain his burned stat loss. To gain a greater understanding of the Chaos that underpins the cosmos, the caster needs to willingly expose himself to an insane environment (visit a madhouse, dwell amongst insane street dwellers, survive an attack by a creature with an insanity- or fear-producing attack, read eldritch tomes, etc.). Until such time, the caster does not heal the stat loss. The Judge has final say on what conditions fulfils the quest into madness.
4	The caster willingly sunders the shackles of sanity to amplify his spellcasting, shutting down his higher mind and embracing the gaping maw of madness. No stat point loss is incurred by surrendering to bestial madness, but the caster suffers a -1 penalty to his Will saves for each point of spellburn expended on his magic. The penalty is reduced by 1 point every 24 hours until the caster's save modifier returns to normal. Until that time, the spellcaster is prone to fits of irrational behavior and indulges in the gratification of base urges (violence, theft, self-abuse, vulgarity, etc.).







Tsernobog: The Tongue of Hod

Tsernobog is old and ancient, an Elder being from the world of Hod made manifest as the avatar of the inscrutable Sidhe. His great black and twisted bole bears a hundred-score faces, each malformed with pain and uncaring of the desires of others. Tsernobog does not speak; his commands form in the minds of his servants, manifesting like the rustling of dead leaves in the grip of a catastrophic storm. To enter into a pact with Tsernobog, one must travel into the darkest places of the forest and open their minds to the will of the Tongue of Hod. It is there that these supplicants remember why man has long feared the woods…

Table 4.3: Tsernobog

Die Roll	Invoke Patron Check Result
12-13	The caster taps into the hidden knowledge of the ancient forests of Hod, granting him either a +10 bonus to his next Intelligence-based skill check or a +5 bonus to his next spell check.
14-17	The caster's body assumes a tree-like appearance. His flesh resembles gnarled bark and his hair becomes a crown of leaves. He gains a +2 bonus to his AC and has a 50% chance of hiding from sight in woodland environments. This physical change lasts for 1d4+CL rounds.
18-19	An area 20′ in diameter centered on the caster becomes wrapped in shadow as if beneath the canopy of an old forest. The sound of wolves and other great predators echo from the gloom. All enemies attempting to enter the shadowy circle must make a DC 20 Will save or find themselves unable to approach the caster for fear of what lurks within the gloom.
20-23	The blood of up to 1d3+CL enemies within 30′ of the caster turns thick like sap, doing 1d4+CL damage and slowing their movement rate to 10′ per round. Affected enemies also suffer a -2 penalty to initiative, attack rolls, saving throws, physical skill checks, and spell checks. The effect lasts for 1d6+CL rounds.
24-27	A single target of the caster's choosing within 100′ of him must make a Will save or suffer vivid hallucinations of being lost in a dark, terrible wood while pursued by snarling predators. A target who fails his save runs at full movement in a random direction, swinging wildly at imaginary foes. He cannot see his true surroundings or creatures around him and suffers a -4 penalty to AC and saving throws against all attacks and spells directed at him. The visions last for 1d6+CL rounds.
28-29	A number of Sidhe (q.v.) equal to the spellcaster's CL appear to defend the Wizard from enemies. They act on their own initiative count, but follow the caster's commands unerringly. They remain for 1d6+CL rounds.
30-31	A Sidhe (q.v.) lumbers out of the mist or bursts from the ground to assist the caster. The creature acts on the caster's initiative as directed by the Wizard, and the spellcaster can act normally while commanding the Sidhe. The Sidhe remains for 1d4+CL rounds.
32+	Tsernobog whisks the caster away from danger, transporting him up to 100 miles away to the location of any large stand of trees or thick vegetation. The caster can return to the vicinity from which he was removed whenever he desires by stepping into the bole of a large tree or similar man-sized or greater plant. Doing so transports the caster to the largest area of vegetation closest to the point from where Tsernobog intervened to save him.

Spellburn: Tsernobog

Tsernobog is vegetation personified, but not in the form of soft green grass or verdant fields of crops. He is the ivy that breaks stone; the gallows tree that thrives on meals of death; the rose that grows tall watered by blood on the battlefield. Those seeking to draw upon his power open themselves up to the hunger of the Green and make it strong with their own essential fluids. When a caster utilizes spellburn, roll 1d4 and consult the following table or use the chart as inspiration for your own spellburning events that occur when Tsernobog is invoked.

Table 4.4: Spellburn: Tsernobog

Die Roll	Spellburn Result
1	The caster surrenders a portion of his living essence to plantlife nearby, resulting in both stat point loss and a sudden blossoming of all vegetation within 50′ of the caster. This plant growth does not inhibit movement or provide cover, but is obviously a supernatural occurrence to anyone witnessing the growth or encountering it later.
2	The caster's flesh sprouts tendrils of green plantlife, wracking his body with pain. The plants blossom swiftly and then die, their essence expended to power the caster's magic. The physical trauma suffered by the spontaneous plant growth manifests as stat point loss.
3	The caster draws upon existing vegetation to power his magic, wilting plants in a 15′ radius around him. If in the presence of a sizeable amount of vegetation, the caster gains a +2 bonus for each point of spellburn expended as the surrounding plants match his expended power on a point-for-point basis. Tsernobog demands the caster repay his debt to the Green, however, and he cannot regain burned stat points until he makes an effort to replenish the life force expended by the plants (watering them, fertilizing them, planting new shoots, etc.).
4	The caster's body undergoes a minor but permanent transformation, turning him ever more plant-like in appearance (his fingernails turn to bark, leaves slowly replace his hair, a thin veneer of grass sprouts on his flesh, etc.). He regains stat point loss as normal, but these bodily changes remain even after the spellburn damage is healed. In time and with enough spellburn, the caster becomes indistinguishable from a Sidhe.

A'goth-Amon: Abyssal Prince

One of the few demons who lingered in the world following the fall of Uruk, A'goth-Amon is evil and decay. Resembling nothing less than a gruesome baboon cast up from the Yawning Maw of Evil, he manifests cloaked in fire, frost, chilling wind, and molten earth. His appearance warps the world around him as if it recoils from his presence. Mundane objects transform into nightmarish mockeries and even the weather undergoes weird changes when A'goth-Amon strides the earth. A'goth-Amon is always eager to enter into contracts for his service, but woe unto those who expect the Abyssal Prince to honor such agreements. Although cold and calculating, A'goth-Amon nevertheless experiences great delight in breaking alliances to devour the souls of those who expected fidelity of him. Those seeking his patronage enact their rituals in dread locations such as the sites of massacres or betrayals, or at lonely crossroads under the full moon.



Table 4.5: A'goth-Amon

Die Roll	Invoke Patron Check Result
12-13	The caster's magic benefits from abyssal empowerment. All checks on spells that inflict direct damage to opponents (including area of effect spells) gain a +5 bonus to the spell check for the next 1d6+1 rounds.
14-17	Razor-sharp blades burst from the caster's flesh, granting him extra protection and lethal unarmed attacks. The caster gains a +4 bonus to AC and can make unarmed attacks for 1d4 points of damage. The transformation lasts for 1d6+CL rounds.
18-19	The caster's arms become lashing whips studded with rusty shards of metal. He can strike targets up to 15′ away with a +4 bonus to his attack rolls. The whip arms inflict 1d6+CL damage, and the target must make a DC 20 Reflex save or become pinned. Pinned opponents suffer 1d6+CL damage on subsequent rounds until the pin is escaped (with a successful Ref save or he is released by the caster). The caster cannot cast spells while an opponent is pinned, but can release a captive from the whip arms whenever he wishes at no penalty to his action dice (on his initiative count, he could release a captive and cast a spell immediately afterwards without penalty, for example). The transformation lasts 1d6+CL rounds.
20-23	A blast of either intense heat or cold (caster's choice) strikes a 20′ square area within 100′ of the caster. All creatures caught in the elemental burst suffer 3d6 damage (Fort save vs. spell check result for ½ damage).
24-27	Great bat wings grow from the caster's back, granting him the ability to fly at a rate of 70′. He can attack and cast spells as normal while in flight. The wings remain for CL hours.
28-29	The caster transforms into an abyssal paramount, clad in demonic armor and wreathed in cold flames. He gains a +6 bonus to his AC, +4 to all saves, attacks, spell checks, and damage rolls, and any physical attack he delivers inflicts an additional 1d6 points of damage. Due to the hellish nature of the cold fire, only protection against both cold and heat prevent the damage; resistance against only one of the two elemental forms reduces the damage by half. The change lasts for 1d6+CL rounds.
30-31	A'goth-Amon sends a type IV demon to aid his servant in battle. The demon acts on its own initiative count, but obeys the caster's commands—mostly. The demon remains to serve the caster for 1d4+CL rounds.
32+	As above, but a type V demon appears to assist the caster.



Spellburn: A'goth-Amon

The Great Abyss is the seat of A'goth-Amon's power, and Yawning Maw of Evil requires feeding before it parts with even a scrap of it potency. A'goth-Amon takes eagerly, but repays his debts grudgingly, requiring blood and betrayal in return for his assistance. When a caster utilizes spellburn, roll 1d4 and consult the following table or use the chart as inspiration for your own spellburning events that occur when A'goth-Amon is invoked.

Table 4.6: Spellburn: A'goth-Amon

Die Roll	Spellburn Result
1	The caster flagellates himself or gashes his body with a scourge or blade specifically dedicated to A'goth-Amon and for spellburning purposes. His shed blood pools at his feet, where it boils and freezes before being drawn down to the netherworld in a puff of stinking smoke. The self-inflicted wounds manifest as stat loss.
2	A host of night-black bats flutter around the caster, sinking their fangs into his oh-too-soft flesh and draining him of his essence. The sated bats depart at the end of the round, flying into a suddenly appearing smoking crack in the earth. This loss of essential life force appeases A'goth-Amon and results in the burned stat loss.
3	The caster can enter into a pact with another sentient creature willing to share the cost of spellburning. For each point of spellburn expended by the caster, the other creature (who must enter into the pact willingly) loses a point of his own from the same ability. However, as A'goth-Amon loves a good betrayal, the caster can make a Will save (DC 5+other creature's Personality score) to rob his ally of up to 3 points of spellburn per point expended by the caster. The ally is unlikely to assist the caster in the future, but A'goth-Amon is pleased.
4	The caster can spellburn up to 10 points as normal, but takes no stat damage at this time. He instead must make a sacrifice of a living creature to A'goth-Amon before the next dawn or take stat loss as normal. Should the caster successfully sacrifice a victim whose total physical attributes scores equal or exceed the spellburn cost within that time, he takes no stat loss. The sacrifice must be done as part of a complex ritual that takes no less than one hour to complete. Foes slain in battle do not count as sacrifices.

Aakaanksha: The Granter of Pleasures

Aakaanksha, one of the Djinn, comes from the world of Khut to bring pleasure and pain to those who seek it. Aakaanksha appears as a breathtakingly beautiful humanoid of the same sex as he or she who calls upon him/her. She/he manifests in a cloud of fire and scented smokes bearing the odor of flowers, incense, spices, and the hot desert winds of her/his home realm. Aakaanksha's patronage is popular amongst Witches, but less desired by Sorcerers and other practitioners of the magical arts. Possessing fiery passions, Aakaanksha stresses

urgency and eschews self-restraint, granting his/her favors immediately. Those seeking Aakaanksha as a patron invoke the rites of bonding to the Djinn in remote, verdant oases where desert flowers fill the air with their scent or within hot, incense-filled rooms of exquisite pleasure-houses.

Table 4.7: Aakaanksha

Die Roll	Invoke Patron Check Result
12-13	An aura of exotic attractiveness surrounds the caster for 1d6+CL rounds. While it remains, all enemies wishing to attack the caster must make a DC 20 Will save or find themselves unwilling to harm such beauty. The caster may attack those under the effects of the aura, but doing so allows them to make another Will save at a +10 bonus to ignore the compulsion to avoid harming him.
14-17	The caster becomes translucent and indistinct, like a flickering flame in bright sunlight. His new form is difficult to see and grants both a +5 bonus to all skill rolls pertaining to stealth. In addition, the caster has a pool of 10 Luck points that he can spend to reduce the chances of attacks successfully striking him or to reduce the severity of critical hits scored upon him. These Luck points cannot be spent for any other purpose. The transformation lasts for 1 hour or until all 10 Luck points are expended.
18-19	The caster enjoys the Kiss of the Djinn, which imparts immunity to non-magical fire and automatically reduces the damage suffered from magical flames by half. Should the magical fire effect allow a saving throw to reduce damage, a successful save by the caster negates all damage completely.
20-23	A maelstrom of sand and fire manifests in a 20′ diameter area up to 100′ away from the caster. All creatures caught in the abrasive and burning storm suffer 1d8+CL damage each round for 1d6+CL rounds. A Fort save vs. the spell check reduces the damage suffered by half.
24-27	The grace of the Djinn is imparted upon the caster, granting him a bonus action die for a number of rounds equal to his CL. The action die is always one step down on the die chain from his lowest action die. For example, a Wizard with a single d20 action die receives a d16 action die for this additional action, while a spellcaster with d20 + d16 action dice would gain a third die of d14. This extra action die can be used as normal (attacks, spell checks, skill rolls, another movement, etc.).
28-29	As before, but the caster gains a bonus action die equal to the largest action die available to him. The caster can extend this blessing to up to 1d4 additional allies, granting them an extra action die of the next lowest type on the die chain (as before). The blessing lasts for 1d6+CL rounds.
30-31	The caster and up to 1d6 additional creatures gains the ability to ride the desert winds to a destination of the caster's choosing within 50 miles of his current location. Aakaanksha lifts up the travelers and deposits them at the specified destination, arriving there in 1d4 rounds. Travelers on the winds are protected from dangerous encounters during their flight and ride higher than the range of normal missile weapons. At the Judge's discretion, certain powerful magics might be able to target the travelers, but aside from that slim possibility of attack, the travelers arrive safely at their destination.
32+	Wish fulfillment. The caster gains a +30 on a single die roll of his choice. The roll must occur within a number rounds equal to his CL after being granted. Attack rolls, damage rolls, spell checks, saving throws, skill checks, etc. are all eligible to receive the modifier.



Spellburn: Aakaanksha

The power of Aakaanksha resides in pleasure—both the giving of and receiving of passion. Casters tapping into that power experience wild surges of ecstasy that leave them exhausted but pleased. Since he/she is a creature unhampered by self-restraint, Aakaanksha's power manifests immediately and powerfully, overwhelming the caster like a blast of hot desert wind. When a caster utilizes spellburn, roll 1d4 and consult the following table below or use the chart as inspiration for your own spellburning events that occur when Aakaanksha is invoked.

Table 4.8: Spellburn: Aakaanksha

Die Roll	Spellburn Result
1	Waves of euphoria and ecstasy roll through the caster's body as Aakaanksha lends his/her power to the spellcaster. The supernatural pleasure leaves the caster exhausted (but sated) and manifests as stat point loss.
2	The caster lifts his voice in song and moves his body in rapid, graceful dance, praising the power and beauty of Aakaanksha and calling upon him/her for assistance. The hymn reverberates throughout the caster's body, and the gyrations of the caster's body amplify his spell, but the experience is draining and dehydrating, which results in the applicable stat point loss.
3	The caster offers his body up to Aakaanksha to serve as a vessel for his patron's pleasures. Spellburn occurs as normal, but the caster cannot spellburn again until he indulges himself in any number of the pleasures of the flesh. Once he honors Aakaanksha in this manner, his ability scores heal as normal.
4	The caster's body catches alight with supernatural fire fueled by his emotions. The flames do no damage to the caster, his belongings, or those coming into contact with him, but leave him emotionally spent when they fade at the end of the spellcasting. This emotional drain results in the stat loss of spellburn.



The Horse Goddess of Shesh

From the scrolls of Tian, Sorcerer Scholar of Zhou

Who is The Horse Goddess of Shesh?

That is the question that has left many a scholar of Zhou scratching their long, white beards in confusion and consternation. I, myself, leave this question until these last few pages of my Great Work. I have done so, because I have fewer answers than I would like. I know of these things only through hearsay, fragments of legend, and rumor.

That being said, here is what I know and much of what I suspect.

Everywhere you go in the Walking Market of Shesh or the Lost City, you will find one ubiquitous symbol: an oval relief depicting a strong profiled and regal woman on horseback. She is dressed in stylized and archaic Zhou finery. The symbol itself is found on temples, archways, the mighty golems that serve as both the labor and the legs of the Walking Market of Shesh. It is found on the witching-rings and bowls of the Market Queens. It is visible as a birthmark on the foreheads of the cauldron-born homunculi of the foundries, on the collars used to bind the Djinn to service, and the hilts of the infamous Shedem Blades of the Market Queen's assassins bear them also. But who was this woman whose ubiquitous profile is such a mundane and yet integral part of life in Shesh? Why does the mere sight of this symbol ward off demons and other unspeakable things, and why do my colleagues among the scholars of Zhou fear the mark? The symbol is found only in Shesh, among the Shesani, and in the ruins of the blasted and demon-ridden Lost City where the mighty golems were originally found by the ancestors of the modern Sheshani.

According to legends, the entire area of desolate waste where the golems originated was once a fertile and glorious land whose riches rivaled those of the great wizard kings of Ithmyrr. The horses and horsemen of the area had been the stuff of legends, and some of the mightiest archers of myth were born among these so-called horseborn. Of them, nothing remains but legend and a few debased horse breeds that are far cries from the golden-maned beasts of legend (notably Icarian Destriers and Keahiah Browns supposedly, though horse breeders disagree violently on some of these points). Of the empire that grew around them itself, not even its name remains.

Except, if you ask the Zhou, and the right Zhou high priest, sorcerer, or scholar, and that scholar happens to be me. You see, the woman in those profiles was obviously an empress of legend, a beautiful and radiant demi-goddess. But, if stories are to be believed, either she (or a succession of her daughters, granddaughters, and goddaughters) ruled the region for thousands of years, immortal and untouchable, powerful beyond any mortal or sorcerer king crafting an empire to rival storied Ithmyrr, an empire she ruled as a goddess until the gods themselves, in jealousy and fear, rained fire down on her city, dropping a star into the heart of her palace at a great price to them and their power.

The truth of the matter is that the woman who would become the Horse Goddess was originally from the Ithmyrr slave race that would eventually become the Zhou and all our related tribes, the horse people who settled the northern plains area of Zhou where she founded her empire. She began life as a lowborn servant of an Atevan master and, as she grew older, she seduced mystic lore out of him, eventually slew him, took control of his lands, and used them to build her own thousand-year immortal dynasty. She loved horses as much as her people did and was actively involved in breeding and improving the breeds (through eugenics as well as sorcery, which is why there are so many golem destriers in the shape of horses found among the ruins of her capital). She was an avid rider and archer as well as a devastating sorceress. The Bow of the Horse Goddess is a legendary relic weapon said to be able to devastate armies with a single arrow.

The folk of Kesh, the high born of Mahajanna, and the people of Najambi all claim her as a queen stolen by the Atevans from her true homeland, and many a merchant prince or horse-breeder swears that their horseflesh are descended from her night black breed. (Considering the fact that the Horse Goddesses' creatures were said to run like zephyrs with hooves made of brass and fire and could run across the face of the nine worlds and beyond the walls of death, this claim is wishful thinking at best.)

The shamans among the northern barbarian tribes claim descent from her slave,s as do the Market Queens of Shesh. They say she made pacts with manyfold devils and demons and that the children she bore her demon lovers were monsters and abominations.

The folks of the islands claim she entered a cave in the highest mountain, the Urdhirn or Urd-Horn, and that there she took the very essence of Leviathan between her thighs and bore him a son of stone and fire and vengeance whom the Zhou known as Lushang Lung, the Fist of Leviathan. It was this, they say, chief among all her perfidy that forced the gods to move against her. Supposedly they warred against her for 10,000 days and 10,000 nights, and her magics were such that even the gods could not breach her defenses. It is said that they sent waves of champions against her forces led as they were by her son, the indomitable Lushang Long, who earned the name God Slayer during the epic melees that ensued.

Eventually, fearful and desperate, three of the gods sacrificed themselves to take the star Er from its rightful place in the firmament and hurl it toward Urd at the Horse Goddess' imperial city. The three gods perished in the process, burned to death hauling Er through the heavens (today they are called the 'missing sisters' in the belt of the constellation Huros, and mark the spaces between the stars known as the five sisters, whose tear-stained tresses were woven into the hunter Huros' belt). It is said that Lushang Lung met the star halfway down, rushing up to meet it in the vain hope of sparing his dreadful mother her righteous fate.

According to scholars, this is the only reason the barren plateau at the foot of the Urdhirn is a desolate wasteland rather than a crater half the size of the continent. Despite the devastation of the heavenfall, enough of the nameless city survived for the Sheshani to plunder a thousand years later (a testament to the artifice of a witchborn and now nameless empress).

Her name was stricken from every place it had ever been inscribed at the hands of the priesthoods of the surviving gods (perhaps the only time that such a fractious horde of god bothers have EVER cooperated toward a common goal) and all mention of her except in the legends of the Zhou and the oral tales of furtive northern Zhou tribesmen had been eradicated. Except, that is, among the Market Queens of Shesh, who have grown strange and powerful looting through the Horse Goddess funeral city and learning their craft, it is said, from the Horse Goddess' shade herself.

If there is truth to this, none are foolish enough to press the potent Market Queens on the subject and the Market Queens, as always, keep their council to themselves.

One prophecy claims that, in some distant time, she will return from Yot, riding a stallion born of the night sky and leading an army of black-clad warriors whose coming will blot out the sun. This is why an eclipse on Urd is said to be "the Horse Goddess riding the bounds."

The only known cult to her is run by the Market Queens of Shesh, although there are rumors that there is a secret cult hidden among the concubines of the Zhou Empire (if there is, I have never seen evidence of it). The priests of the surviving gods actively try to discourage such cults (except in Shesh, no one would dare confront the Market Queens in their place of power) entirely for fear that enough belief might actually bring her back from oblivion with the power of a goddess at her beck and call. She was dangerous enough as a mere immortal sorcerer-queen. The fact that her name is only known to the gods is considered the only thing keeping her from coming back.



Chapter 11: Gods and Goddesses

In the Third Age of Man, all but a select few have turned away from worshiping the divine. Blaming arcane catastrophes that occurred in the past on such entities, man lost his faith and finds little time to pray. Clerics and holy men have not been seen for thousands of years, and divine (or magical) healing is frowned upon as very little of the population trust Witches and Sorcerers who offer such services. It has been foretold in prophecy that the gods will return in this new age, but man being untrusting of such tales has closed his mind (and heart) to the coming.

While the setting suggests that the Cleric should be omitted as a usable class in *Tales From The Fallen Empire*, the Judge or player may wish to have one in game. Listed next are write-ups of several of the known divine entities of the setting. Each has been broken up into three groups: The Great Dragons, Gods of the First Men, and The Exalted Gods. The first two groups presented being the gods of the First Age, while the last covers those who were ascended to godhood at the end of the Second Age. These are more looked upon as patron saints than full-blown deities. Each deity has an alignment, short description, allowed weapons, and unholy creatures (the latter usable if the Judge is allowing the Cleric class in his campaign).

The Great Dragons

Throughout the ages, the Great Dragons have been looked upon as creators, the architects of the world in which mankind was reared. In some cultures, the Dragons are favored as powerful and wise deities who now sleep, awaiting to return to the world to reward the faithful. But in other cultures, the Dragons are remembered as hideous and evil enslavers who abused their allies and followers in a war over riches and power. In the Third Age, most worshippers of these elder beings have been labeled cultists, heretics, or worse. Some of the nations quickly put to death any claiming to have faith in such creatures, while some will still have great temples dedicated to the return of the creators.





Anu the Undying

Symbol: Bone Double lion's head hilt atop a curved sword

Alignment: Chaotic

Description: Anu is the embodiment of death, the afterlife, and eternal pleasure (or torment). Anu is the eldest of the Great Dragons and kin to the mighty Leviathan. Worshipers of Anu favor the trappings of death including wearing death masks, pale makeup to create a skeletal look, and funeral clothing.

Allowed Weapons: Scimitar, Sickle, Mace, Flail

Unholy Creatures: Celestial beings, Lords of Law, Lawful Primes, and Law-aligned humanoids.

Narrathoth the Devourer

Symbol: Brass Two-headed snake

Alignment: Chaotic

Description: The devourer is a fitting title for this hulking beast. It is written that Narrathoth attempted to consume Leviathan after his fall to gain his power and majesty; it was at the interference of the other five that he relented. The priests of Narrathoth (as there are very few women followers) tend to be men of some girth and tend to be overindulgent. Cults dedicated to Narrathoth are known for their decadence and greed.

Allowed Weapons: Dagger, Club, Mace, Knives

Unholy Creatures: Celestial beings Lords of Law, Lawful Primes, and Law-aligned humanoids.

Istasha the Mother

Symbol: Silver Eight Pointed Star

Alignment: Lawful

Description: Of all the Great Dragons, Istasha does not share in her brethren's lust for power and wealth. While she helped take down Leviathan in the time before creation, it was she who banished his consciousness and challenged Narrathoth over the Great Dragon's remains. Her cults find out of the way places to build temples and shrines in her name. Istasha's followers are healers and medicine women who are known for being able to cure the incurable.

Allowed Weapons: Dagger, Knife, Hook, Hammer

Unholy Creatures: The un-living, demons, devils, chaotic extra-planar creatures, Chaos Primes, chaotic humanoids

Korrgul the Shaper

Symbol: Iron crossed chisel and hammer

Alignment: Neutral

Description: Korrgul is revered as the "Shaper of Urd" and is still the patron god of artisans and architects. As the great Leviathan lay dead, it was Korrgul who shaped the Dragon's corpse and formed the lands in which humanity now lives. Cults to Korrgul remain as secret organizations with members brought in by invite. Common members include artists, artisans, and those who use creativity as a means of survival.

Allowed Weapons: Hammer, Club, Dagger, Improvised Tools

Unholy Creatures: Hostile or supernatural animals, un-dead, demons, devils, lycanthropes, perversions of nature

Kht'Thu the Malign

Symbol: Obsidian Squid

Alignment: Chaotic

Description: In Atevan myth and doctrine, Kht'Thu the Malign has been an outcast and little trusted by the Dragons. Kht'Thu is a plotter, a schemer, and a murderer who has only his own agenda in mind. During the First Age, he pitted each of the Dragons against one another in order to have them destroyed without bloodying his own hands. When the Dragons united at the end of the First Age to punish the Atevans, Kht'Thu vanished along with his faithful and now sleeps until the end of days. Cults to Kht'Thu have been outlawed since the Second Age, and those found in service are brutally punished.

Allowed Weapons: Dagger, Mace, Cat 'o nine tails, Staff, Long sword

Unholy Creatures: Celestial beings, Lords of Law, Lawful Primes, and Law-aligned humanoids.

Kynos the Keeper

Symbol: Bone Scroll

Alignment: Lawful

Description: Kynos is sometimes referred to as "the whisperer," "the scholar," or "the librarian." The youngest of the Great Dragons, Kynos is the keeper of the knowledge of Leviathan and watcher of time. It is said in doctrine that Kynos knows what the future will bring and has already been to the end of time and painfully awaits its coming. This gift was lost to the Dragon when he took his human form, but will return when he awakes in his true form during the day of reckoning. Cults dedicated to Kynos have taken vows of silence and spend their days seeking the knowledge of the world. Worshipers eventually travel to the jungles of Najambi to find the hidden vaults of the Draki to read the sacred scrolls of Leviathan, but none ever return from this pilgrimage.

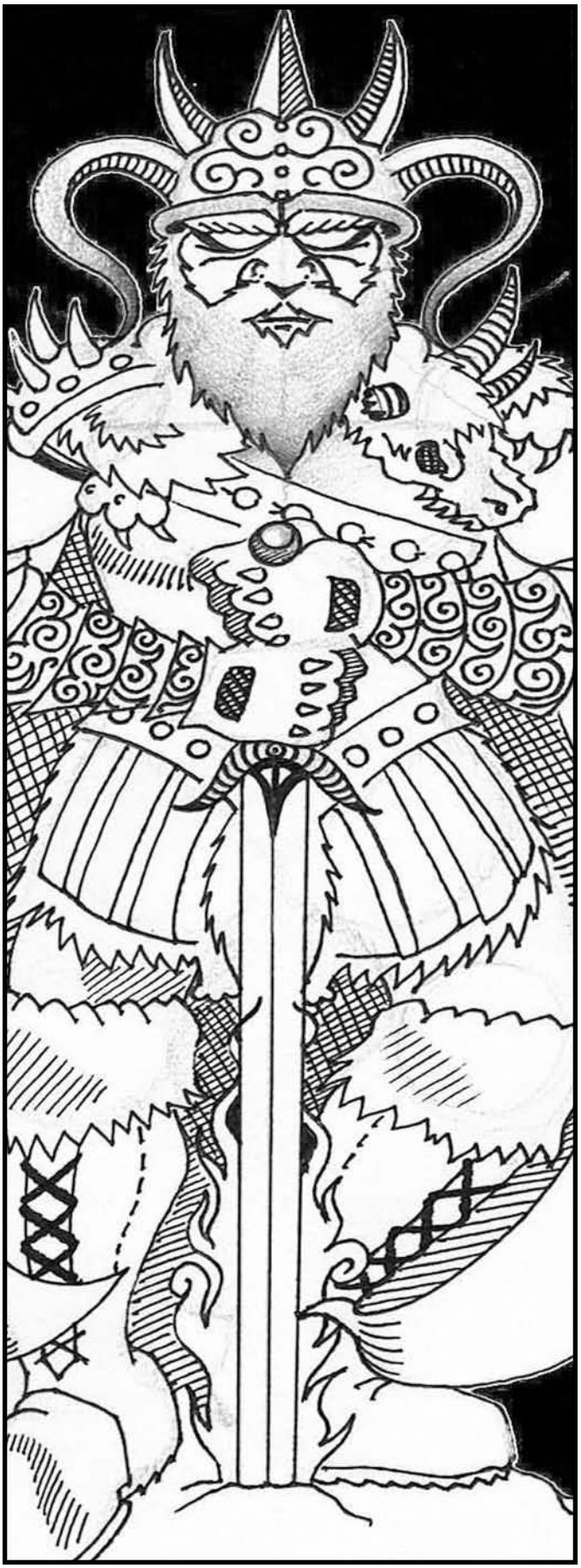
Allowed Weapons: Club, Mace, Rod, Staff, Dagger

Unholy Creatures: The un-living, demons, devils, chaotic extra-planar creatures, Chaos Primes, chaotic humanoids



The Gods of the First Men (Atevan Deities)

When the people of Ateva fled their doomed world in the beginning of the First Age to make a home on Urd, they brought with them many trappings of their former lives. While a unified people under the Dragons, the Atevan immigrants were a mish-mash group with different cultures and beliefs. The gods (and goddesses) of the First Men give insight to the brutal and harsh philosophies brought to the new world, powerful entities whose worshippers were promised hardship in the world of the living and servitude after death. When the Atevans submitted to Dragon worship during the First Age, the deities of the old world were discarded and their temples razed. While Dragon worship is still the major religion of the declining empire of Ithmyrr, the worship of the old gods is still practiced by the barbarian tribes scattered across the continent. As most of the barbarians share ancestry with the first humans enslaved to the Atevans, the traditions of praying to these gods were taken with them as they fled to the mountains and forests outside the borders of Ithmyrr.



K'orma (War)

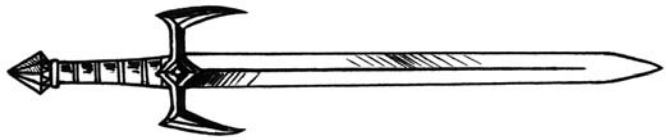
Symbol: Great Sword

Alignment: Lawful

Description: K'orma is revered by the old Atevans as the "Battle-Father," and the "War-King." Atevan mythology tells that in life K'orma went to war with the Elder Beings (the race in which the Dragons came), and in the final battle won victory for the eight realms. K'orma's wounds were great and, as he lie dying, his blood gave life to the Atevan race. Worship of K'orma is done in battle, sacrificing one's enemies to the great war-god brings blessings in battle. A Warrior who dies with the god's name on his lips is allowed to join the great battle of the afterlife, in which K'orma continues to battle the Elder beings in the great beyond.

Allowed Weapons: Swords (all), Axes (all), Spear, Polearm

Unholy Creatures: The un-living, demons, devils, chaotic extra-planar creatures, Chaos Primes, chaotic humanoids



Fjolnir (Aesir Storm God)

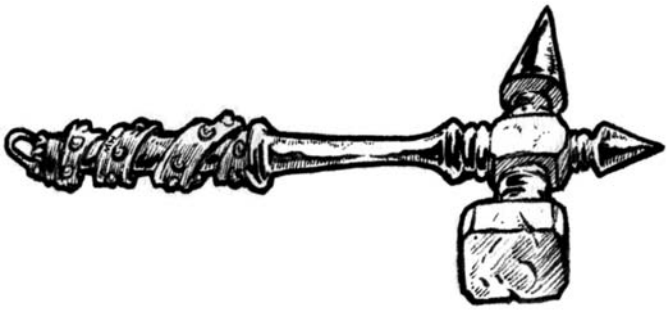
Symbol: War-Hammer

Alignment: Chaotic

Description: The storm god Fjolnir resides in the mythical sky kingdom of Hrid high above the realm of Yzgyrd. He is the master of storms and lord of thunder. The worship of Fjolnir was brought to the realm of Ateva by the Aesir when a freak storm transplanted several of their villages. Fjolnir is depicted as a muscular giant of a man with bluish skin, fiery red hair, and a wild unkempt beard. The northern barbarians of Untermyrr still give prayer to Fjolnir before long sea voyages and before raiding along the coastal waters.

Allowed Weapons: War-Hammer, Trident, Broadsword, Club

Unholy Creatures: Celestial beings, Lords of Law, Lawful Primes, and Law-aligned humanoids.



N'gai (Jungle Mother)

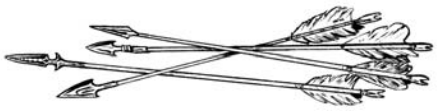
Symbol: Mangrove Branch

Alignment: Lawful

Description: N'gai is the first of two cat goddesses worshiped by the Atevans. N'gai takes her moniker from the legends of jungle spirits who protected the expansive jungles of the realm. Atevan explorers would bring livestock with their party to sacrifice on the edge of the jungle to ask for a safe journey through the area. On Urd, the natives of Najambi have adopted the goddess as a protector and see her as a nature spirit that appears as a dire cheetah in one form and a woman/cheetah hybrid in the other. Her images are usually found carved in surrounding villages and encampments in hopes of scaring off the Ooruk and Draki who share the jungles with them.

Allowed Weapons: Hand-Claws, Hunga-Munga, Spear, Bows (all)

Unholy Creatures: The un-living, demons, devils, chaotic extra-planar creatures, Chaos Primes, chaotic humanoids



Morgause (Goddess of Fate)

Symbol: Silver Coin

Alignment: Neutral

Description: The lady of fate is said to be the daughter of the War-Father K'orma, who was given the task to judge the fallen Warriors who wished to join her father in the afterlife. Legends have it those mortally wounded in battle see a raven-haired woman dressed in white robes approach them as they lie dying. It is said she kneels before them with a silver coin that she flips end over end into the air. One side of the coin is the symbol of a winged chariot that will come for fallen Warrior, the other is a laughing skull that means the Warrior's spirit is doomed to walk the world as a ghost for eternity. Some barbarian war bands still follow the Atevan tradition of brining a priestess of Morgause onto the battle field to judge the fallen and determine if their spirits will go to the afterlife.

Allowed Weapons: Long Sword, Flail, Mace, Dagger

Unholy Creatures: Hostile or supernatural animals, un-dead, demons, devils, lycanthropes, perversions of nature



Ixchel (The Huntress)

Symbol: Macuahuitl

Alignment: Neutral

Description: The goddess Ixchel is the second of the Atevan cat goddesses and like her counterpart is synonymous with the jungle. Ixchel appears as a half-woman, half-jaguar creature who stalks all who enter her realm without permission or invite. Unlike N'gai, Ixchel demands payment and sacrifice from her worshipers, and even steeper tribute from those alien to her. On Ateva, she was revered as a primal spirit that would punish those who defiled her lands and temples. On Urd, worship of Ixchel is almost nonexistent. Ships returning from the lost isle of Xochiquetzal claim to have seen idols of the cat goddess etched on the massive ziggurats of the natives there.

Allowed Weapons: Spear, Javelin, Bows (all), Macuahuitl (club)

Unholy Creatures: Hostile or supernatural animals, un-dead, demons, devils, lycanthropes, perversions of nature



Déasthai (The Whore)

Symbol: Phallic Cross

Alignment: Chaotic

Description: The decadent and indulgent Atevans are fond of the pleasures that life has to offer. Along with the temples dedicated to the gods of war, one can also find temples dedicated to Déasthai, the patron goddess of prostitutes and whores. The priestesses of Déasthai hold an important role in Atevan society and are considered to hold a place amongst the upper class. Any woman can enter into service of the goddess, and in some areas, slave girls are taken in and given freedom as well as a life of luxury and wealth. The temples of the goddess are more than places of pleasure; the temples are used for important celebrations, meetings between officials, and lastly the temples are well-known for being spas offering pools created over natural hot springs, mud baths, and massages. While the Atevans have forsaken most of the old gods, there still are temples to Déasthai to be found throughout Ithmyrr and other major cities and ports.

Allowed Weapons: Dagger, Club, Knife, Whip, Cat o' Nine Tails, Staff

Unholy Creatures: Celestial beings, Lords of Law, Lawful Primes, and Law-aligned humanoids.



The Exalted Gods

Patrons of the Great Dragons, heroes of the Second Age, black-hearted abominations, each brought to godhood by the strength their faithful followers or the will of more powerful forces. The Exalted Gods, mere mortals whose deeds (malevolent or benign) impacted the events of the Second Age, and in some way brought about the end of the reign of the Sorcerer Kings. Not viewed as gods by most, the populace treat these entities as either patron saints or bogeymen used to frighten small children. Each of the five has disappeared from the world of men after the magical cataclysm either by their own means or banished by entities of power. Cults dedicated to the Exalted can be found worldwide, with temples, organizations, or orders strewn throughout the many cities and towns from Najambi to Untermyrr. Of the five, the most common cults of the exalted are the Order of Sentinels (Valerak), The Kālē Hātha (Mahesha), and The Society of the Serpent (Apeph).

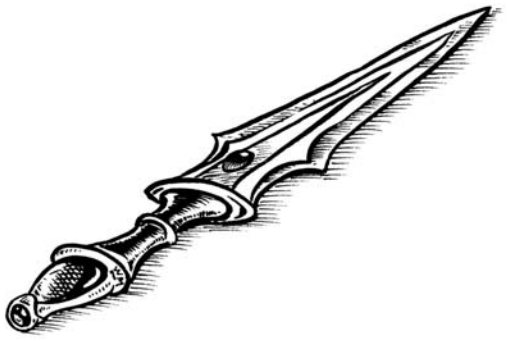
Mahesha (Destroyer of Worlds/Lord of Assassins)

Alignment: Chaotic

Description: To most, it would be questionable to refer to Mahesha as a supreme being. In his life, Mahesha was nothing more than a criminal whose influence spread from his tiny homeland of Mahajanna across the southern nations of Vuul and Kesh. Mahesha gained his notoriety as the leader of a group of assassins called The Kālē Hātha (The Black Hand). The group specialized in killing those who were overly protected or those who claimed to have impenetrable fortresses. His assassins seemed to be able to walk through walls and travel great distances within minutes. These amazing feats were due to several rings gifted to Mahesha by the Dragon Anu that allowed its wearer to travel along the Broken Road between realms and appear anywhere at any time. Mahesha's followers are few, and those who fall into his cults are soon recruited into the Kālē Hātha to be trained in the art of murder.

Allowed Weapons: Dagger, Short sword, Crossbow, Spear, Garrote

Unholy Creatures: Celestial beings, Lords of Law, Lawful Primes, and Law-aligned humanoids.



Kishari (The Black Mother)

Alignment: Chaotic

Description: Kishari is the twin sister to the Exalted god Valerak and was once a decorated Templar in the service of the Sorcerer Queen Nythura of Dol Minor. Her mortal life became cursed when she betrayed her Queen and abandoned her master and lover (the Dragon Kynos) to join with Abyssal forces that ultimately helped in the destruction of the City-State of Uruk and brought about the end of the Second Age and the reign of the Sorcerer Kings. Kishari's punishment, along with exile, was to bear two hideously deformed daughters from her relations with the Demon Lord Ereshal to remind her of her betrayal. Kishari went mad and vanished into the jungles, but her daughters and their children still haunt the ruins of Uruk even into the Third Age. Kishari is thought of as the mother of all monsters and is associated with those with deformities and mental illness.

Allowed Weapons: Swords (all), Spear, Club, Staff

Unholy Creatures: Celestial beings, Lords of Law, Lawful Primes, and Law-aligned humanoids.



Valerak (The Wanderer)

Alignment: Lawful

Description: Twin brother to the Exalted goddess Kishari and favored of the Dragon Istasha. In the final days of the Abyssal occupation of the City-State of Uruk, Istasha appeared to Valerak in a vision and sent him to banish the Demon Lord Ereshal in her name. Valerak succeeded in taking back the city, but only to see it destroyed in a great magical cataclysm brought about by the combined energies of the Sorcerer Kings. Valerak shortly vanished into the wastes to contemplate the events, but was never seen again. In the Third Age, men and women have appeared in the wastes claiming to be followers of Valerak. Calling themselves Sentinels, they wander the wastes bringing justice in Valerak's name.

Allowed Weapons: Bastard Sword, Long sword, Dagger

Unholy Creatures: The un-living, demons, devils, chaotic extra-planar creatures, Chaos Primes, chaotic humanoids.



Apeph (The Serpent Lord)

Alignment: Chaotic

Description: The last in the line of the God-Kings of Kesh, Apeph refused to share the rule of his lands with his brothers and had them sealed away beneath Khertet, the city of the dead. It was not long before his brothers, the Keshite Lords (the former god-kings who chose to advice from the grave) were released, and Apeph was imprisoned and punished for his deeds. Unlike his brother Setesh who was banished between the realms, Apeph was turned un-dead, locked away in a sarcophagus, and encased in iron to live eternity trapped in darkness. The serpent cults dedicated to Apeph have spread across Kesh and Vuul, and have made their way into the north as far as Karthazar. It is rumored that Sorcerers in service to Apeph can shape change into dire serpents at will.

Allowed Weapons: Scimitar, Khopesh, Staff, Dagger, Scepter (mace)

Unholy Creatures: Celestial beings, Lords of Law, Lawful Primes, and Law-aligned humanoids.



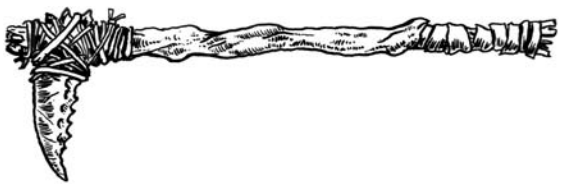
Ursham (The Boatman)

Alignment: Lawful

Description: Ursham is more of a metaphorical embodiment than an actual personage. In the lands of Vuul, Kesh, and Karthis, it is the practice of some to cremate the remains of loved ones near the rivers. The practice is based on a regional legend of a boatman who would travel up and down the rivers looking for the souls of the deceased and offer them a ride downriver to the great ship that would take them to the afterlife. The dead were given a leather pouch with two coins tied around their necks before the pyre would be set aflame. The coins would be given to Ursham by the dead as payment for the voyage downriver. While there are no known cults dedicated to the boatman, he has become a patron to those who travel the rivers with prayers said to protect fishermen and merchants from ill fortune while traveling up or down the rivers.

Allowed Weapons: Staff, Dagger, Hook, Club

Unholy Creatures: The un-living, demons, devils, chaotic extra-planar creatures, Chaos Primes, chaotic humanoids.





The First Gods

The architects of creation and builders of the Nine Worlds. These mysterious beings came from the darkness outside and forged the known universe as a place to hide from Leviathan and wage war against him. Each one of the First Gods has become the world they shaped from the base matter of creation. Since the fall of Leviathan and the creation of Urd, the First Gods have withdrawn from the affairs of the world of Urd; the surviving First Gods mostly concern themselves with the affairs of their own spheres.

Ateva the First Among the First

Symbol: A sphere of blue, gold and silver

Alignment: Chaotic

Description: Ateva was the first born of the First Gods, and his death at the hands of Leviathan left the First Gods without a leader. His people, his creation, the First Men, the Atevans fled the death of their god and founded a home on the corpse world of Urd.

Allowed Weapons: None

Unholy Creatures: The unquiet dead of Ateva

Khut the Delight of the First

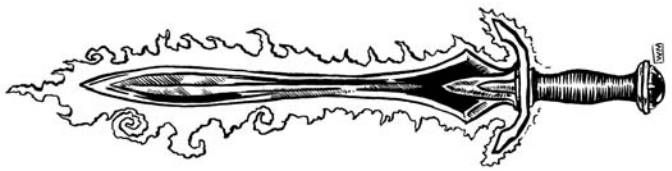
Symbol: A sphere of red gold

Alignment: Chaotic

Description: Bright dancing Khut, a being of primal fire, light, and joy. She is a wild, chaotic trickster and mother of the fiery Djinn. Those who worship Khut are typically dervishes and nomads wandering the deserts.

Allowed Weapons: Chain, Knives, and Fiery Swords

Unholy Creatures: Djinn



Gzed the Worker in the Dark

Symbol: A sphere of granite shot with copper

Alignment: Lawful

Description: Shadowy, secretive, and obscured by smoke and fire, Gzed dwells in the darkness of the mine, the shadows of the forge, and the tomb. Gzed knows the secret languages of stone and metal and mystery. Shrines to Gzed sometimes appear in forges and libraries both, and all tombs are built with a small shrine to honor the keeper of mystery.

Allowed Weapons: Hammer, Hook, and Axe

Unholy Creatures: Dwero, Wyrms, Earth elementals



Hod the Green

Symbol: A sphere of green jade and copper

Alignment: Neutral

Description: The forest god, dark and terrible, patron and creator of the Sidhe. Hod has slept since the dawn of time, and it is his dreams and nightmares which bleed into the dreams of the Sidhe world trees and their minions. Only the Sidhe actively worship and venerate the sleeping Hod. He has developed a small following among the Domha and the Little Folk mostly inspired by strange dreams and proximity to the Sidhe.

Allowed Weapons: Spear, Bow, and Sword

Unholy Creatures: Sidhe, Doma, Forest Demons, Little Folk



Fel the Verdant

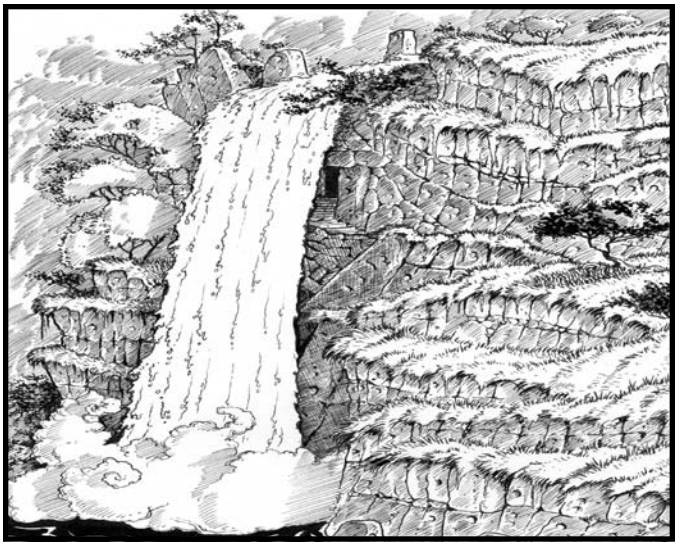
Symbol: A sphere of malachite and brass

Alignment: Chaotic

Description: Called the Serpent Brother, Hod's twin, terrible and coiled Fel dwells among the jungles of the world that bears his name, and his name is the first thing on the tongue of the Draki hatchlings whom he crafted from base serpents in the early days of the world. The Draki worship Fel as their father, their creator, and the devourer of the unworthy.

Allowed Weapons: Spear, Axe, Staff

Unholy Creatures: Draki, dinosaurs, snakes and lizards of all sorts



Ygyrd the Cold

Symbol: A sphere of quartz shot with turquoise

Alignment: Lawful

Description: Solemn, lonely Yzgyrd, whose blood begat the Frost Giants and watcher of the barren world that bears his names. The Ice Lord rules from a throne carven from a mountain, a living god to his terrible children whose terrible inner rage belies his icy countenance. Only the Frost Giants venerate their fearsome father, and they do so in offerings of blood, savagery, and war wrought upon the warm world's Creation.

Allowed Weapons: Club, Mace, Axe, Hammer, Maul

Unholy Creatures: Yzgyri



Chod the Foolish

Symbol: A sphere of obsidian shot with white chalk

Alignment: Chaotic

Description: Chod the blind, Chod the foolish, Chod the Broken Mirror, Chod the mocker. This lonely god sought to match great Ateva in his craft, but failed horribly, creating a shattered mirror realm of nightmare, horror, and desolation. In this place dwell only the Mares, the Mockeries of Chod. These things of shadow occasionally cross over into Urd to bedevil and torture the living. Not even the Mares themselves worship Chod.

Allowed Weapons: None

Unholy Creatures: Mares

Hul the Artificer

Symbol: A sphere of interlocking rings and bands of intricate worked metal

Alignment: Lawful

Description: Swift messenger, bright star of the First Ones, the builder of wonders. Hul crafted the weapons of the First Ones, he taught alchemy and artifice to the First Men and crafted the Trul from mud and sweat and fire to serve as his artisans and craftsmen. Hul seeks no worship and no sacrifice, content in building, creating, and making gifts of his knowledge to those who visit his tireless forges and workshops.

Allowed Weapons: None

Unholy Creatures: Trul

Yot the Stillborn Bride

Symbol: A sphere of smoky quartz

Alignment: Lawful

Description: Dead, pale, and ghostly sister of Ateva; keeper of the dead, Stillborn Bride of Ateva. The forgotten goddess, whose realm exists outside and around all of creation. Yot yearns for the day when she may have Ateva for her own, when his spirit can finally free itself of the graveyard world which bears his name. Only the dead worship Yot, though she neither hears nor answers their mournful prayers.

Allowed Weapons: None

Unholy Creatures: None



The Stricken and the Forgotten

Among the gods, there are those who strove too close to godhood and were destroyed, disavowed, or destroyed. These entities, even in death or dissolution, still exert power over their mortal worshippers. This includes the First Gods of creation who crafted the nine worlds in their own images.

The Faceless Ones (The Veiled Ones)

Symbol: A blank, featureless and pallid mask

Alignment: Lawful

Description: Less gods than the first beings born from the decaying flesh of Leviathan. Ancient, mysterious, and faceless veiled visages who haunt the oldest and most remote places. They grant power to those who worship them, and they appear only to the mad and most desperate to give them the gifts of their ancient and terrible madness.

Allowed Weapons: None

Unholy Creatures: Spawn of the Faceless Ones, Dopplegangers, Servants of the Faceless Ones

The Horse Goddess (The Apostate)

Symbol: A crowned Zhou-esque woman astride a rampant horse

Alignment: Lawful

Description: Once the ruler of an ancient and mighty realm in the North between Ithmyrr and what would become Zhou, she dared challenge the power of the gods and make pacts with unholy things… for this she was destroyed by the gods at great cost. Her true name has been stricken from all human knowledge, and she is worshipped today only among the Sheshani and a secret clan of concubines in Zhou.

Allowed Weapons: Knives, Sword, and Warhammer

Unholy Creatures: Golems, Djinn, Homunculi, the Shedem, Ghosts, Nightmares



Xxesd the Mad (The Wicked Tail)

Symbol: Coiled black scorpion tail

Alignment: Chaotic

Description: The youngest and maddest of Leviathan's ungrateful spawn. Supposedly blasted to nothingness by Leviathan after poisoning him. Despite his destruction, Xxesd remains a force as his terrible mad laughter still echoes across the nine worlds, granting power to those who are mad enough to hear him.

Allowed Weapons: Hook, Chain

Unholy Creatures: Broken Ones, the Mad, Black Worms


Nithhogr Sea
Jormungand's Maw
Styrwyrm Sea
Mount Aesir
Yzgyrd
Untermyrr
Eldareem
Locii Talibreamn
Thul
Svartheim
Myspeilheim
Adarrya River
Aliargimm
Ithmyrr
Imithe Sea
Entarra
Eldrida Mountains
Asheaal
Tir Domhain
Torr
Nefilheim
Kor Ehaar
Scanradh
Aelfaraant
Lothaal Mountains
Sulaak's Teeth
Helviti Mountains
Karthazar
Karthis
Mount Drauga
River of Blades
Kolchyrr
Gade Lens
Bru Inlet
Zhou
Shenshi
Xaunpu
Khatib
Y'Mataar
Akhkharu Desert
Khazakhaan
Ayul
Liyatan Ocean
Mount Khemet
Vuul
Sejet River
Tian Shan Mountains
AdaSh Desert
Queaiao
Angolha River
Neter-Aaru
Straits of Maoehi
Fusang
Jaraan
Makat Desert
Kesh
Mahajanna
Shembalha
Sokuruh
Bahal
Akert
Shuhadaku Sea
Vijayana
Khertet
Kem
Khremata Forest
Kataanga
Akheku Ocean
Uruk
To Xochiquetzal
Najambi
Kangan
Azag Isles
Amphiptere Sea
Mumbambu
Kombezi
The Horn of Leviathan

Section V: Tales From the Fallen Empire

Chapter 12: Creation

Sutra I – The Worlds of Creation, Eight of the Heavens and One of the Void

Fragments from the *Writings of the Black Wall: Litany of the Godless Veiled Ones Whose Faces are Unknown*[1] *to Man* as transcribed by the High Priests of Shur

Translated from the Shuriesh

Before something was there was nothing.

Before the first gods there was nothing.

Before Theketh[2] *there was nothing. It was the nothing that would bear Theketh and become Theketh and has always been Theketh since before Theketh was.*

Then the first gods came, walking the nothing like children in the dark, with but a single light between them. In the nothing, Theketh became something because of the presence of the first gods. In reaction to their being Theketh became as well.

The first gods did not know Theketh. They feared Theketh and struck out at him having no knowledge of what Theketh was. They enraged Theketh and Theketh made war with them in the empty places. The first gods sought to escape Theketh's wrath, so they pooled together their might and made a place to which they could escape Theketh. They called this place "creation" and sealed it behind them as they left the nothing and Theketh. Within this new place they each made a refuge in which they could hide from Theketh. This was how the eight worlds of the heavens[3] *came to be, born of spit and blood at the hands of the first gods, mixed with the base materials of creation, and rolled into spheres that were set in motion around a fragment of the first light. The first gods curled up inside these worlds and hid, hoping Theketh would forget them and they could eventually reemerge.*

These worlds took names from the first gods, with each first god hiding so well that soon there was no difference between the world and the first god hiding within.

The first of these worlds was Ateva, jewel of the first of the first, beautiful as he was beautiful; a world of blue and gold and silver lit by the brightest piece of the first light. Upon it he set the Atevans, the First Men, and made them mighty and glorious.

The second was Khut, delight and second of the first, daughter and sister of Ateva, golden and warm; a world of sands and winds and red gold dawns. Upon it she set the Djinn, beings of fire and air; wild, free, and terrible to behold.

The third was Gzed, third born of the first, dark brother and whisperer of strange truths; a world of rock and deep fires and still places beneath the earth, wormed by tunnels Gzed carves as he sleepwalks through the heart of the world. Into it he set the Dwero, the misshapen cousins to the Atevans, workers in metal and stone and terrible secrets. The Dwero have long faded from the memories of the first children and live on only in song and verse.

The fourth was Hod, who was green and fecund and fourth of the first; a world of lush and verdant green upon which she hung songs and whispers and a cacophony of voices. Upon it she set the Sidhe, the forest singers whose voices make one voice and whose song is a chorus of growth.

The fifth was Fel, brother and twin of Hod and fifth of the first; deep and tangled canopies over thick and humid swamps were his legacy, alive with things that crawled and swam and flew. Upon it he set to steward for him the Draki, the legendary serpent kings.

The sixth was Yzgyrd, sixth of the first and brother and son of mighty Ateva; cold, hard, and white was the realm stoic Yzgyrd built in the cold and remote. Upon it he set the Yzgyri, carved from his nails and writ with words of independence and life, giants among the glaciers and wastes.

[1] Known among scholars as the Hidden Ones, Veiled Ones, Other Ones, and most popularly Faceless Ones.

[2] Theketh is the old Zulazi word for "Leviathan", indicating the Zulazi may have learned language from the Faceless Ones.

[3] Alternately translated as "havens."

The seventh was Chod, seventh and most foolish of the first, who dared try and match mighty Ateva with her creation; a twisted and dark mirror of glorious Ateva, night where he is day, cold where he is warm, shadow where he has flame. Upon it she set the Mares[4], things of mocking shadow and hunger, inverse to all that is right and sane.

The eighth was Hul, eighth and youngest of the first, messenger and artificer of the first gods; bands and rings of worked metal swing around each other as they spin about, hiding the light of his fragment of the first light. Inside it he set the industrious Trul, who work the mighty cogs that keep Hul spinning in place among the heavens.

As the first gods slumbered within their worlds, Theketh divined where his prey had gone and worked out the method by which he could reach them. And so Theketh seeped down from the nothing into creation and was astounded at what the first gods had wrought in such a short time. Theketh was enraged by his jealousy and vowed to destroy their creation.

But Theketh was unsure where to begin; as he slipped from world to world, he found that the first gods had built defenses, defenses that might even stem Theketh's unquenchable hunger. So Theketh thought that since the first gods were many, he would have to become many in order to fight them. With that thought it was done and Theketh tore from his flesh:

***Anu**, the undying, the restless worm.*

***Narrathoth**, the devourer, the hungry maw.*

***Istasha**, the mother, the endless horde.*

***Korrgul**, the shaper, the flensing claws.*

***Khtthuu**, the malign, the spiteful tongue.*

***Cynosh**, the keeper, the avaricious coils.*

***Xxesd**, the mad, the wicked tail.*

With his terrible children born of his own tumorous flesh, each one crowned with a circlet of fire, Theketh laid siege to the worlds of the gods, ravaging each and subduing them one after the other until only mighty Ateva stood unconquered. For Theketh had saved Ateva for the last, and so the two clashed and the clangor of their battle drove all the others, both spawn of Theketh and siblings of Ateva, into cringing fear on their worlds.

When at last the final blow was struck and Ateva lay splintered and dying the endless death of the first gods, Theketh roared his victory to the shards of the first light and proclaimed Theketh no more, but instead Leviathan[5] ruled all that was. He portioned out all the worlds to his spawn, giving each dominion over one of the eight worlds. Satisfied, he slithered into Ateva to heal, hoping the gift of the worlds would satisfy his spawn.

But his spawn felt otherwise, suspecting this was sheer bravado to hide the severity of Leviathan's wounds from his children. Rather than give the Dragon Father time to recover, and perhaps pit his children against each other or kill them outright, they planned to murder their hideous progenitor and devour his might. They drew lots to see who would lure Leviathan from his sleep and the task fell to Xxesd.

As Leviathan slept, Xxesd snuck into the chambers beneath Ateva and drove his wicked talons deep into his father's flesh. When Leviathan awoke he slew his ungrateful spawn instantly only to have the others descend upon him in a nightmare flurry of claws and teeth, rending his limbs. His eyes were torn out and cast aside, his heart ripped from him and his guts used to drag him from Ateva to the void where he was cast to rot in the darkness.

But that was not Leviathan's end, for with his final breath he set his heart to burn with rage, and he set his eyes upon the heavens to watch his wayward children. Eventually, he tore them free of their newly conquered words and entombed them alive within his own moribund flesh, where they could not live but neither could they die.[6]

As the Dragons fell to Urd, that which had been Leviathan, they each dragged with them servants taken from the worlds they had ruled as dark gods, and let these peoples loose to tend their needs. All save the Trul, who had fallen under Xxesd's dark spell when he had shattered Hul; with Xxesd's death there was nothing but their own curiosity to motivate them to seek Urd.

From Leviathan's flesh, we grew, the Faceless Ones, becoming fat and powerful on the body of the Fallen Dragon, the Slayer of Ateva. We have watched the world change as the Atevans gave way to Man, who they crafted in their own image and who thrived as their masters pined away for lost Ateva.

We are the worms who dwell on the face of god, but who hold no god reverent, and this is what we know of the first gods and the dragons and the worlds once eight, now made nine by Leviathan's nourishing flesh. We dwell in the marrow, oh Man, and you do not see us, but we are there, your companions since you learned to hate walking in the shadow of your betters.

We encourage you, we love you.

We leave you this so that you may know us, and one day find us.[7]

[4] It is unclear as to what Mares really are. The Zhou believe they are the flesh-rending and blood-drinking fiends that haunt some remote places on Urd.

[5] By the accounts of scholars, the name "Leviathan" is a Fidding translation of Urd, and is used to refer to the Great Dragon himself rather than to his mortal remains.

[6] This account differs significantly from others, and seems to indicate Leviathan himself is indeed dead, whereas in other accounts his spirit lives on either in his corpse or in the ruins of Ateva, which seems to indicate that the first gods could not die, but only be shattered beyond repair. If this is so, then is it the remnant of Ateva that haunts the world that bears his name? Is it the Leviathan or something else, perhaps the restless souls of the millions of Atevans who died in the clash between god and dragon?

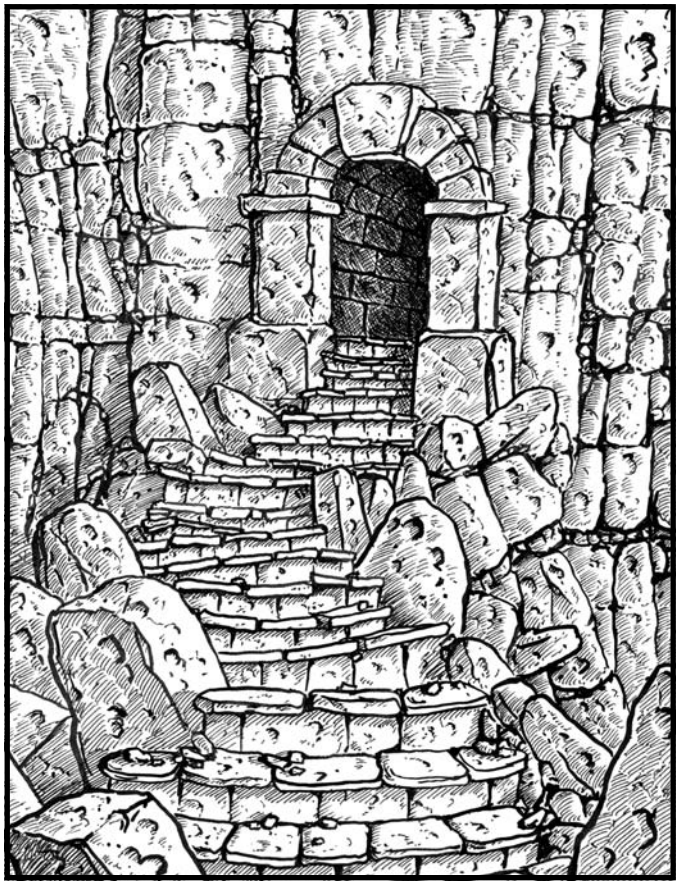
[7] Besides the *Fragments of the Black Wall*, the Faceless Ones have left behind no other relics, ruins, artifacts, or signs. Common theory is that such ruins, if they existed, may have been places or objects of power destroyed during the fall of the Sorcerer-kings.

Creation and the Eight Realms

The one thing the scholars can agree on is at the beginning of time there was the great entity. This creature was neither law nor chaos; it was the alpha, the living breath, the omnipotent watcher. The entity had neither form nor shape as such things were yet to be defined. With this said, life in the cosmos sometimes becomes defined when from matter life creates itself in the shape suitable for the ego that controls it. Thus the first entities came into existence despite the presence of the Supreme Being. This new life would soon take on identities and be named. They would be known as Ateva, Khut, Gzed, Hod, Fel, Yzgyrd, Chod, and Hul. As they grew in power they began to define the cosmos with the creation of stars, giving light to the darkness and bringing themselves further to the attention of the Watcher. With great anger and extreme jealousy, it too gave itself a name — Leviathan — and with a shattering scream the great creature made itself known to the eight. Leviathan declared war against those who would defile the darkness, and made battle with the lesser beings. With the threat of the Great Beast looking to send them back to the darkness the first beings brought into existence the eight spherical realms and became one with them. Each realm took on the name of the being that crafted it from the matter of the cosmos, and within each the beings hid from Leviathan's wrath. Leviathan was relentless and made battle with each of the realms in order to destroy or subjugate; to Leviathan there was no other than he. In the end the combined forces of the first beings repelled Leviathan from their protected realms and left it with little alternative.

Leviathan and the Great Dragons

From his own matter Leviathan created seven lesser beings to help him war against the realms. Leviathan had thought such entities would be extensions of his own great mind and power, but was mistaken as each of his "children" was a creature capable of independent thought and agenda. The first was Anu, the embodiment of death; he was to be the Soul Reaper and Destroyer. Next was Narrathoth, the devourer of worlds, a creature with mass to equal the great Leviathan. Third came Istasha the Mother; she tended to her brethren despite the cruelty of their father. Of Leviathan's other offspring came Korrgul, Khtthuu or Kht'Thu, Cynosh or Kynos, and finally Xxesd. They joined their father in the destruction of the First Beings and the near-annihilation of the eight realms of which the first gods created. The greatest of battles was the fight over the realm of Ateva. It was almost an eternity before Leviathan and his children finally broke Ateva's defenses and laid the lands to waste. It was here that these creatures were given the name of "Dragon," a word once used to describe the giant winged lizards of the realm, now used for the monstrous children of Leviathan. With this final victory, Leviathan gave rule of seven of the realms to his offspring while he took the great jewel of Ateva for himself.



The Fall of Leviathan and the creation of Urd

The battle for Ateva had taken much out of Leviathan; the warlords and sorcerers had deeply wounded the great being, and it would take eons of rest to heal from the damage done. As much as Leviathan tried to hide his pain from the children, his ruse failed in the end. Knowing their father was heavily wounded and needing to heal, it was time for them to act; it was now or never to wrench control of the cosmos away from Leviathan and take all for themselves. While Leviathan slept his children attacked him in his slumber and tore the great beast asunder. One child, Xxesd, died in the attack. Leviathan's massive corpse was repelled from the world of Ateva into the Void and left to decay. The Great Dragons, with their controlling parent out of the way, returned to their worlds to take what they could and make themselves masters of each.

Leviathan's corpse, however, did not rot or break down into cosmic matter. His remains cooled and hardened, and soon life began to bloom across the great mass. The great mass took on a new life force and without warning dragged the Dragons from their realms and tied them to the entity now known as Urd. The Dragons took with them the races, creatures, and flora from the realms they once ruled. It was here that the First Age truly began.

Chapter 13: The Ages of Man

The First Age: The Age of War

With the fall of Leviathan and the return of his children to his lifeless body, the Great Dragons finally knew defeat. They were permanently bonded to the entity that gave them life and could never return to the realms they ruled. With only what they could drag with them during the Summoning, the Dragons had to make do with what little resources they had. Life was beginning to flourish on this new realm, but the slate had been wiped clean and advantage was given to no one. What the Dragons did have was soldiers, weapons, and hungry races to fight for control. In the minds of Leviathan's children, there could only be one ruler of this realm, and warfare was going to be the only deciding factor.

The Atevan warlords were given superiority over all other races and species that were brought to Urd; the Dragons saw their race as the strongest in all aspects and gave them control of the armies. Promises of immortality and great wealth were offered for the task of fighting their brethren for ultimate rule. The Dragons used their hatred of Leviathan to foster the flames, and soon the armies of the Great Dragons spilled blood upon this new realm. The Dragons employed the imp-like Trul to create machines of war, to develop alchemical devices that would take the lives of entire troops, and to build indestructible fortresses to hold off the attacks of the opposing warlords. The realm of Urd only knew pain and suffering for the next thousand years. Slowly the armies of the humans fell beneath the Atevan campaigns; the powerful warlords occupied most of the lands north and south and finally the people of Ateva tasted sweet revenge against the Dragons.

The Empire of Ithmyrr (Ithmyrr once the name of their capital city on Ateva) was born. With the entirety of the world in their control there was no need to bow to the Dragons any longer. The Atevan General K'hren Dhal turned his back on the six children of Leviathan, claiming himself First Emperor of Ithmyrr and Dragon Lord. The Dragons, mighty as they were, could not equal the forces of the Atevans with a standing army of millions and sorcerers that were equal in power to the Dragons. The Atevans had the upper hand and exacted vengeance for the destruction of their realm.

This infuriated the Dragons; it was time to balance the scales. This time the Dragons turned to the humans, who had been no more than mere slaves and foot soldiers to the Atevan armies. As with earlier pacts between Dragons and Atevans, the humans were promised power and freedom in return for turning the tides on the Ithmyrrans. The Dragons also enlisted the aid of the great Sidhe Lords of Hod and the strength of a barbaric human tribe to the north that called themselves the Aesir. The last war of the age ensued, and within a decade the Ithmyrran forces were pushed back behind their original borders and the Dragons wrested back control. While the rule of the Dragons from this point on was not direct, they knew humans were easier to manipulate than their previous experiments with the Atevans.



The Second Age: The Age of Empires

The Dragons had learned that complete rule of this realm was an impossible task; they had gone the route of bringing one group to power, but it quickly fell apart with their plans crushed. It was here the Second Age began, the Age of Empires, an age of five Sorcerer Kings who would rule for over 2,000 years and bring about the Golden Age of Urd. The Dragons rewarded five of their most loyal warlords with the title of Sorcerer King, and these individuals would rule over the five nations of the world, each with the power of the Dragons to control their lands, titles, and people.

The Sorcerer Kings of the Second Age were:

- **Jarl Olvaar'Karn** of the Aesir, a barbarian king who gathered the combined strength of the northern tribes to invade Ithmyrr from the sea.
- **Manath of Niamh**, tribal leader who made a pact with the Sidhe for their help in ending the Atevan occupation of the west.
- **Queen Nythura** of the Empire of Dol Minor, a courtesan of mixed Human and Atevan heritage who betrayed Ithmyrr from within.
- **The Dragon Lord K'hren Dhal** of the Empire of Ithmyrr, reluctant to play into the Dragons' new world order, the Ithmyrran Emperor agreed to enter this league, if only shortly.
- **Setesh**, **Nekheny**, and **Asari** of Kesh, three Atevan brothers who remained in Kesh after the armies of Ithmyrr retreated. They wished to rule than be ruled over.

With boundaries set by the Dragons, the five nations thrived; each of the Sorcerer Kings ruled the lands with an iron fist and relished in all the luxury that their positions afforded. The Dragons each asked for a yearly tithing that included regional resources such as ore, gems, and occasionally human sacrifice; these demands were to be given without question.

It came to pass that great temples and palaces were raised for the Sorcerer Kings, slaves and servants were never in short supply to serve these powerful masters. The ruling classes formed from within the close circles of the Sorcerer Kings, in some cases family and in others those with the most resources to offer. The mighty cities featured the work of the finest artisans of Urd. Elegant buildings, awe-inspiring temples, and — in the center of the cities — massive ziggurats constructed to house the Sorcerer Kings, their advisors, generals, and accumulating wealth. It seemed that the Dragons had finally left the rule of Urd to man, although this was far from the truth. The Dragons had planned only a temporary relinquishing of power to the humans and Atevans; what came next began the death spiral of the Second Age and produced the arcane cataclysm that followed.

After a long period of silence from the Great Dragons, they returned once again to the gates of each of the nations, but this time in the form of Man. The Dragons had left their true forms to heal, hidden away in an undisclosed cavern, locked away until the time came that the great beasts needed to rise again. In giving up their true forms the Dragons were not able to use their magic, nor had they the ability to intimidate with their massive appearances. The Dragons were fragile, like any mortal, and trusted in their unknowing puppets to allow them entry into their holdings and court. As anticipated, each of the Sorcerer Kings took the Dragons into the folds and proclaimed them councilors and advisors. The Dragons' plans were unfolding just as they had predicted; the Sorcerer Kings allowed them access to all that they controlled. It was supposed to be a short wait before the Dragons each put a dagger in the backs of their puppet rulers and take control what they felt was rightfully theirs. What the Dragons did not foresee was the rise of two orphaned twins; each followed a different path from one another, but both would eventually bring an end to the First Age.

The Story of the Twins, Kishari and Valerak



The Tale of Kishari: The Black Mother

Kishari's parents died during an unfortunate raid on their village when she was ten. She and her brother were taken as slaves by a Keshite warlord and eventually sold in the markets of Karthazar. Here she was separated from her brother and taken to the lands of Dol Minor to serve in the house of the Sorcerer Queen. When she turned 14, she was trained as a priestess of Déasthai and offered her services to guests of the Queen or visiting emissaries. It was during one such visit that she garnered the attention of the Dragon, Kynos. Kynos fell madly in love with her beauty and took to obsessing over the priestess. Kynos made arrangements to buy her freedom from the temple and paid a handsome price in order to possess her companionship. Kishari was released from a life of servitude to the temple in order to become Kynos' concubine. With the favor of the Dragon behind her, Kishari moved through the ranks of Nythura's court. Kishari proved her worth in several of the Queen's campaigns against the barbarian tribes to the north. Kishari's tactical resolve and cunning impressed Nythura and she quickly went from councilor to military advisor in a few years. By the time Kishari was 22, she had the ear of the Queen's generals, advising them on strategy and politics.



Kishari's tenacity pleased Kynos and justified the price paid for her freedom. Kishari's loyalties to him ensured that Nythura would be kept in check and not act against her trusted advisor's counsel. As the years passed and Nythura's military prowess gained her more ground, Kishari would once again be rewarded. Kishari rose to the rank of Templar and she was given rule over the great City-State of Uruk. Bordering the fierce jungles to the south, Uruk was a center of power that could not be matched by any of the Sorcerer Kings. Uruk was purposely built over an Abyssal Portal that opened to the demonic realms. This gateway was seen by Nythura as an arcane source to strengthen her power, making her a dangerous adversary.

The Tale of Valerak: The Wanderer

At the age of six, the young Karthan boy was separated from his sister when she was sold to emissaries from Dol Minor in the slave markets of Karthazar. Valerak was a small child and worthless to the sailing ship captains and carpenters who needed strong backs for labor. He was left to the priestesses of Istasha to raise on the condition he be returned to the slavers in a few years' time. It came to pass that the slavers never returned for Valerak; it was destined that he serve the Dragon's interests from the temple and was indoctrinated into the order. The young boy eventually grew to adulthood and would continue to serve the order as a teacher and scholar of Istasha's word. It was at the time of his eighteenth birthday that he was ordered to travel to the City-State of Uruk, a place of turmoil and death. The city had been invaded by creatures from the abyss and many mortals were dying from battle wounds and plagues brought by the demonic forces settling there. Valerak led the healers through the deserts of Vuul hoping to reach the wounded and injured before more innocents were lost to misfortune. His destiny would not only have him cross paths with his twin sister one last time, but change his life in a way unexpected.

A demon that managed its way north from Uruk made its home in a drinking well shared by two warring villages in the deserts of Vuul. The demon was wise to play the rival warlords against each other, causing chaos and suffering amongst the people, who had no choice but cling to the warlords for protection. The demon grew bored of pitting the towns against each other and demanded human sacrifice; otherwise he would destroy both warlords and set the towns aflame. Unknowingly, Valerak and the healers entered one of the villages, and that night one of his priestesses was captured for the demon's sacrifice. Valerak was able to rescue the priestess from this fate, but himself was imprisoned by the warlords and tortured to near-death for his insult to the demon. It was here while he drifted closer to death that Istasha came to him in a vision and warned him of the destruction of Uruk. When he awoke, upon his chest was etched the sigil of Istasha, and it was said that Valerak glowed in golden light. Valerak returned to the village and dispatched the demon, retrieved the priestess, and made his way to Uruk to stop its demise.

The Fall of Uruk

The Sorcerer Queen Nythura knew of the portals to the Abyss when Uruk was first constructed. She also knew that each of the Sorcerer Kings she called her peers were making pacts behind the backs of the dragons to increase their power. Nythura had no fear of Kynos; she was well aware of Kishari's placement in her court to keep the Queen's plans in check, and she used Kishari as a pawn to keep the dragon occupied while she constructed the city-state. Uruk became the heart of Dol Minor and the jewel of five nations. It was a testament to this golden age, every luxury and modern convenience was provided to any who would leave their lands and become a citizen. At first Kishari had little problem keeping order amongst the people; the citizens were just happy to live in such a place and the guilds kept a low profile. However, Kishari's love of the Dragon Kynos and loyalties to the Sorcerer Queen would soon be tested.

In a weeklong ritual cleverly disguised as a feast in honor of the Dragons, the Abyssal Portal was opened. Nythura initially thought the ritual unsuccessful, but within a month the first of the devils crossed over. The Abyssal Lord Ereshal appeared in Queen Nythura's court bearing gifts and offers of ancient knowledge. The Queen, hungry for such promises, gave Ereshal her blessing to bring across a complement of his emissaries though the portal. Nythura entered a pact with Ereshal to gain the aid of his forces, and be taught the knowledge she craved. Nythura was blind to Ereshal's true motives in this relationship as she continued to absorb all that she could from the Abyssal Lord. With a solid pact in place, Ereshal crossed over large armies of demons and devils, all prepared to execute Ereshal's master plan… conquer the city of Uruk and march across Urd destroying and enslaving all in their path.

The Templar Kishari had become enamored with Ereshal; this infatuation could not come at a better time for the Abyssal Lord. Using lies and seduction, Ereshal used Kishari's influence as Uruk's Templar to further sway the court of Queen Nythura in his favor. Kishari soon caught on to his deception, but by then did not care and remained faithful to her new lover. When the time came, Kishari had the militia loyal to Nythura murdered and then turned over the control of the great city-state to the Abyssal Lord and his armies. The streets turned red with blood, devils and demons ran rampant devouring and destroying all in sight. The Sorcerer Queen was helpless to defend the area and fell back to her fortress in the Najambi jungle, along with Kynos and several hundred soldiers who escaped the demon occupation. Nythura knew her soldiers would not be enough and needed to gather a force that could withstand the brutal tactics of the Abyssal armies. Kynos had a plan... an army needed to be created, not recruited.

Using Atevan sorcery, Kynos took to crossbreeding the great Silverback Apes of Najambi with the remaining soldiers creating indestructible killing machines to fight off the Abyssal intruders. Although the magical transformation was painful to the subjects, in the end the man-ape hybrids were strong, intelligent, and completely loyal to Kynos. In the weeks to come the armies of man-apes stormed the walls of Uruk and fought viciously, attempting to wrestle control back from Ereshal's soldiers. It looked to be a losing battle — the man-ape soldiers were pushed back to the gates and some had fallen back to the jungle leaving the city to remain in the hands of the Abyssal creatures. Then a monk of Istasha arrived at the gates to call out Ereshal and challenge him to a final battle. The prize would be the total control of the city-state, while the loser would choose exile and be banished forever. The skirmish lasted over three days and all that foolishly found themselves in the way of the two warriors were slaughtered. The monk Valerak could not keep up with the devil, Ereshal, who never seemed to tire and his wounds healed within hours. Valerak finally called out to Istasha and begged for an edge in battle. With the favor of the Dragon over him, Valerak defeated the demon the following day; his sword imbued with the Dragon's energy, one great thrust pierced the unholy armor of Ereshal, dispatching him from this plane. Valerak turned to Kishari to punish her for allowing such evil to take place, but both realized within seconds that each was facing their lost twin. Valerak, not wishing to take his sister's life, chased Kishari into the jungle, but eventually let her escape. Kishari shortly returned to the rubble looking for signs of Ereshal, but not a trace of him was found. Kishari gave birth to twins. The two girls bore the mark of their father, hideous demonic children deformed with horns and barbed tails. Kishari screamed at the deformity of her children and thus they became her curse.

The remaining Sorcerer Kings — looking to punish Nythura and destroy all she had built — turned their sorcery toward Uruk and leveled it, leaving all who remained to die as an example. This great expenditure of sorcerous energies backlashed and not only destroyed Uruk, but turned most of Dol Minor to ash and rubble. The shockwave ripped through the nation of Vuul and partway into the neighboring nation of Kesh; when the smoke cleared the once great Sorcerer Kings were left without power. The Dragons in their human guises fled from the palaces and great cities of the Sorcerer Kings, leaving no trace of their departure. Powerless without magic, the people who they once held in servitude and fear rose up against their rulers and threw them from the tops of their towers or burned them alive. The Second Age ended with mankind taking back their freedom in a world left in waste and turmoil.

The Third Age: The Age of Reckoning

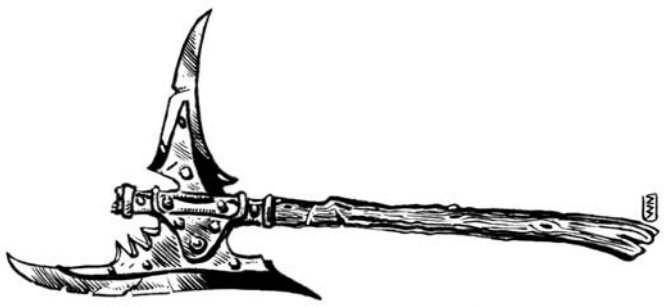
This brings us to the dawn of the current age. The dead have been buried, old names forgotten, and civilization rebuilt over the ashes and rubble of the old. The Dragons now sleep for an undetermined amount of time, but rumors from the north have it that a few are awakening and demanding sacrifice. The former lands of Dol Minor have still not recovered from the former age, and the people no longer refer to the land by its former name. The once-powerful Empire of Ithmyrr slowly declines into history, the rule of the First Men waning. The nations of Zhou, Khazakhaan, Mahajanna, and Tir Domhain have risen from the infrastructure of the fallen lands to challenge the right to rule. Noble savages from the north return to the world their ancestors once fled to try and regain their heritage and birthrights. Cultists continue to worship abominations; powerful sorcerers return often to claim the legacy of the Sorcerer Kings and rule alongside warlords and bandits in the wastes. Mankind has slipped his shackles and now walks free. It is one century after the cataclysm and the healing of the land is almost complete. Now it is time to learn from the past and leave that which is deadly uncovered and forgotten.

Chapter 14: Of Other Races

Ooruk

The bestial Ooruk populate most of the southern lands of the untamed jungles of Najambi. The tales of their hatred of man and callous betrayal of the now-fallen City-State of Uruk are legendary. These man-apes are seen as hideous monsters; many mothers use the stories of the Ooruk to keep their children in line, and many a hunter has traveled to the jungles of Najambi to attempt to slay one of the great beasts… only to never be heard from again. There is truth to the Ooruk abandoning their posts while protecting the greatest city in the old empire — they left the city-state in exodus as its people were being devoured by the demonic forces that invaded at the end of the Second Age. Why did such powerful warriors flee when called upon to serve the purpose in which they were created? While unique, the Ooruk can take their place as one of the true native children of Urd.

In the final days of Queen Nythura's reign, she was responsible for a sorcerer's pact gone bad that raised the armies of the Hell. A powerful Abyssal Lord marched on the great City-State of Uruk and her trusted Templar empowered him to do so. The Ooruk were created as a savage army to match those of the Hell Prince. Using sorcery and the advanced alchemy of the Atevans, the remaining soldiers were crossbred with gorillas captured in the jungles of Najambi. This blending of man and ape reared a vicious killing machine; the bloodlust of man now mixed with the strength, cunning, and prowess of the apes. These soldiers were engineered to be relentless enough to drive back the forces of the Abyss and recapture the falling Uruk. In the end, the man-apes could not fight off the armies of the Abyss, and while Uruk burned to the ground, they left for the jungles leaving their human masters behind to perish.



Now, one hundred years later, the Ooruk live hidden in the jungles to the far south, away from man and his malevolent nature. Their identity is taken from the home they once defended, a painful reminder of where they came and where they have gone. The Ooruk resemble anthropomorphic gorillas. Their massive frames stand between 5'5 and 6' tall, and weigh in at over 300 pounds. Although they still carry the psychological makeup of a human, the Ooruk embrace their more bestial traits. The Ooruk are covered with coarse hair from head to toe and can walk on all fours or move on two legs like a human. The Ooruk can live up to 50 or 60 years of age, but most do not reach such a venerable age due to cultural practices.

Culture: While they can never live alongside humans or their simian kin, the Ooruk made an effort in distancing themselves from the societies of man. Ooruk society is based on individual troops, and each troop is led by an alpha male (war-chief) with several key sub-chief males who become the center of the community. Surrounding this is a warrior caste, and below them are hunters, gatherers, and female domestics. Each troop ranges from 25 to 100 members, and there are troops that boast multiple war-chiefs. The Ooruk maintain a peace with the human tribes surrounding their territories, but have little compassion for those who cross their boundaries uninvited.

Leadership of the troop is constantly challenged by younger Ooruk who feel strong enough to take the title from the current war-chief. In most cases, the challenger is brutally slaughtered in combat or exiled from the troop with a brand to let all know of his failure. By Ooruk custom the war-chief is permitted to take multiple brides in order to keep his blood line strong, but other males are restricted to only one mate in life. The Ooruk tend to be monogamous in relationships with females and refuse to take another mate if the first is killed or dies of natural causes.

As hunters their livelihood depends on being able to capture and butcher the wild boar, elk, and deer found in their region. Raising crops has never been a strong trait amongst the Ooruk, and they commonly trade meat and leather for vegetables and grain with the surrounding human tribes. The course hair on their bodies provides enough coverage in the jungle to stave off the brutal summer sun and keep them warm in the colder jungle winters. Their human side however, comes with vanity

and brings concern regarding appearance. The Ooruk prefer to wear animal skins and ornate jewelry to match their station in the troop.

Culturally the Ooruk tend to prize youth and strength above all; it is considered a weakness to become old and no longer able to protect the troop. Once an acceptable age is reached amongst males it is customary to prove your worth to the troop letting all know you will not become a burden. There are two rites that are chosen upon the Ooruk's fortieth life-day. The Rite of Battle places the individual in a circle of five younger warriors who enter into a no-holds-barred combat with the aging Ooruk. In the chance that the individual survives, he is allowed to live out his years amongst the tribe with high honor; conversely, if he does not survive, his family is taken care of until another male comes of age to take responsibility. The Rite of Contemplation is one of self-exile. The individual in question is supplied with a week's worth of supplies and permitted passage through the troop's territory and into the jungle. The individual is then considered dead, but unlike the rite of battle the family is not taken care of by the troop. The Rite of Contemplation is the only rite that does not have to be done at the age of forty; this rite is usually chosen by those who wish to leave their jungle home to explore the world of man.

Religion: The Ooruk have left behind the world of idolatry so favored by humans. The idea of an afterlife where the dead gather to spend eternity in peace and harmony is an unrealistic fantasy in the eyes of the Ooruk. In the jungle, life is a day-to-day survival; there is no room for the praise of a deity or creator. The Ooruk were created with sorcery to be used as fodder, and there is no love or compassion in their hearts for their creators and former masters. The closest thing to deity worship that can be found amongst the Ooruk is the reverence to the heroes of their kind, those Ooruk who brought them to freedom in the jungles and broke them free from the control of Uruk.

There are two known Ooruk heroes, two great warriors, which influenced their way of life and beliefs. The first is Orkhrist Khagan, the Great Silverback and First King of the Ooruk. In the final days of the city-state of Uruk it was Orkhrist — a general given charge by Queen Nythura to lead the armies of the man-apes into battle — who gave the order to abandon their posts and flee the city-state for safety in the jungles. The second is the Ooruk who succeeded Orkhrist as King in the years following. Gru'Thul the Bloody was the first to take on the Najambi tribesmen to carve out the first Ooruk stronghold, Kangan. It was under Gru'Thul's leadership that the first nation of the man-apes was forged. There are no shrines to be found in the Ooruk encampments, nor temples dedicated to these leaders who brought the man-apes from slavery to freedom. Each of the faithful are said to carry on their person an artifact of the Second Age that holds a small fragment of bone from these influential heroes.

Language & Naming Conventions: In the language of the Ooruk (simply called Oooo), names are not gender-specific. With the major component being body language and tone, the difference between the male and female are determined by the manner in which the name is spoken and the accompanying movements of the speaker. Common name prefixes for the Ooruk are: Kree-, Ghul-, Gru-, Haak-, Shag-, Skar-, Yagh-, and Zug-. The prefix is usually associated with the individual's' position in the troop. In the example of the Ooruk hero Grul'Thul, Gru is the prefix and Thul (Oooo for leader) is the suffix.

Sample Cultural Traits: Brutish, bestial, hunters, survivor, resourceful, loyal, cunning, war-like, strong, jungle-children

Sample Idiosyncrasies: Stubborn, hateful, quick-tempered, untrusting

Draki

The realm of Fel is far and removed from that of Urd. It is a lush and vibrant plane of existence that is home to swamps, jungles, and the lizard-like Draki. It is on Fel that the Dragons enslaved the lizard-folk of Ashael (a moon that circled Fel) and brought them to Urd to fight in the Dragons' war for dominance. It was the first of the Draki brought to Urd who chronicled the Great War between Leviathan's children. The Draki were given the task of compiling the vast knowledge of Leviathan and keeping it safely locked away. This repository has been referred to as the Chamber of Whispers, and it is said that only the Draki can call upon its forbidden secrets.

At the end of the First Age, the Draki were hunted by Atevan inquisitors in an attempt to obtain any materials that would allow them control of the Dragons, but the Draki fled south into the jungles to hide the knowledge they protected away from the reach of the First Men. In the hasty retreat, several Knowledge Crystals were left behind in temples dedicated to the Dragons, and the keys to unlock the wisdom of the Dragons became lost. Now in the Third Age, the Draki attempt to seek out the Dragon Crystals —seven great stones lost to the ages and their locations along with them.

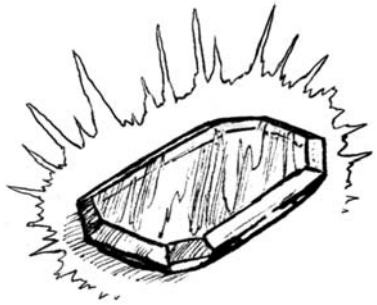
The Draki still protect the remaining receptacles that hold the Dragons' knowledge in the underground city of Drak-Ashael on the western edge of the Najambi jungle. While the power of the vault and the Knowledge Crystals are keyed to only to the life force of a Draki, over time the race has lost the understanding of how to use or extract knowledge from the arcane devices that hold them. It is this dilemma that brings the Draki back to the world of men, to find the seven sacred crystals in hopes to obtain the knowledge of opening a portal back to Fel and returning home after thousands of years.

The Draki resemble a cross between a bird of prey and a fierce lizard. They stand at heights of four to five feet, with slender reptilian-like bodies and long, muzzled faces. Their mouths are

filled with two rows of jagged, dagger-sharp teeth; their hands and feet are tipped with sharp claws that can rip through flesh or hide like a hot blade; and their well-muscled bodies give them an agility, strength, and speed not possessed by man. The Draki's skin is rough and scaled like that of a lizard. The Draki are hairless creatures and do not possess feathers (as some explorers have documented), with skin colors ranging from jungle greens to crimson red. The Draki walk on two legs in a hunched position, their large tails help in keeping them balanced, and their hands allow them to hold and utilize tools and weapons almost as effectively as any human, Atevan, or Ooruk. The Draki's short lifespan (30 years on average) makes them a bit impatient in comparison to the other races of Urd, and most find idle pleasure a waste of time.

Culture: The Draki were the caretakers and masters of the realm of Fel. The Draki's superior intelligence and evolution away from the other theropods that inhabited Fel made them the dominate species. Unlike their distant cousins, the giant Saurex and deadly Velosaurid, the Draki are a peaceful race, leaving their primal instincts behind them and embracing a more philosophical take on life. By design, Draki descend from deadly carnivores, their claws and teeth along with their cunning make them the perfect hunters, able to take down the most capable prey. Draki philosophy teaches them that the hunt is a test of the great god Fel, and not to be engaged unless a test of their prowess is called for. With this in mind the Draki survive on an herbal diet consisting of brewed potions and elixirs that allow them to absorb the nutrients needed to survive. This method of feeding also contains their intense cravings for flesh and blood.

The Draki's life is surrounded by the concept of the voyage; each hatchling is given the choice of protecting the hidden city or going out into the world to search for the great crystals. Those who choose to stay as protectors are taught the ways of the elders, how to maintain the mystical vessels in the vault, and what knowledge of Fel that can still be passed on. The protectors are sworn to a monastic life where they live and die protecting the secrets of the great Leviathan. Those Draki who wish not to serve in the hidden city are sent on the life-quest: a journey out of the jungles and into the world of man. Those who leave must dedicate their lives to locating the ancient shrines and temples that may hold the remnants of the Knowledge Crystals. This find may be the only hope the Draki have to returning home.



Draki elders (Draki over the age of 40 are rare, but do exist) hold the cosmic map (a star chart with the course from Urd to Fel), and pass this valuable scroll to the next generation of elders. This information is kept to only a few because of the fear that the map might make its way back to the Atevans. The council of Drak-Ashael makes up the ruling body of their society — what is ordained by the council is taken as law and not questioned. Challenges brought before the council relate to the further protection of the vault and the Draki life-quest; those found in contempt of the council are exiled to the outskirts of the hidden city and left to be hunted by the humans or Ooruk. Very few escape, but those who make it out alive never talk about the hidden city… while the individual may be embittered about their exile, the secrets of the vault must be kept.

Very rarely is a Draki adventurer encountered. Draki society is equal; there are no gender-imposed restrictions on positions on the council (or otherwise) and males and females share in all duties within Draki society. Material wealth has little meaning and killing other living creatures for gain is against most of their doctrine. Those Draki who take shield and sword in hand most likely have not done so for treasure and fame, but as a way to locate the lost Knowledge Crystals in order to help his people finally make their way home.

Religion: Worship of the First God, Fel, has waned since their arrival on Urd. The life-quest and seeking the ancient crystals does not give much time for reverence. The philosophical Draki look within for sources of inspiration, encouragement, and self-enlightenment. It is this outlook that makes them ever vigilant in their search for signs of the lost Dragon temples, and keeps them focused when interacting with the world of man. The Chamber of Whispers is the closest representation to a temple or sacred ground for the Draki. It is within these halls that the knowledge of all existence is stored (or so they believe), and within the chamber there can be no rage, no anger, and no evil. Any believed to have ill will toward the chambers or the Crystals of Knowledge stored within are sentenced by the council to exile and hunted down as a heretic and conspirator.

Language & Naming Conventions: Draki have found speaking the languages of man very difficult. Without the proper physical traits to form words or pronounce those spoken in the human lands, the Draki continue to speak in Sleeth (a language that can be traced back to the first Draki brought to Urd). While it is not impossible for a traveling Draki to speak the trade language of men, words tend to come out with a heavy lisp or the over-pronunciation of the *consonant* S. Common Draki names are generally one syllable and pronounced with a hard S or H sound at the front or ends of their names. Women and men can share the same names as there are none considered gender-specific. Example names: S'latch, S'loth, Seelath, Satakth, and Slakh.

Cultural Traits: Enlightened, cunning, wise, disciplined, seekers, primal, hunters, predator, keepers of secrets

Idiosyncrasies: Secrets, forbidden knowledge, alien, inhuman, bestial, reptilian

Sidhe

The realm of Hod is a dark forested world ruled over by powerful entities known as the Sidhe. These monstrous abominations are neither man nor plant, but something more ancient, sinister, and older than the Dragons. The Lords of Hod are perceived as massive sentient trees and it is easier to think of them as such than try to wrap one's mind around the true horror that stands before them. The Sidhe are tied to the world of Hod in the way a tree's roots are tied to the earth. Hod supports and nourishes the world and the Sidhe do the same, a symbiotic relationship where both benefit from being entwined. From Hod these terrible Lords draw upon the First God who created the world centuries before and the Sidhe wield magic far more proficiently than any sorcerer. The Sidhe use their power in ways that the great Leviathan himself could never dream.

The Atevans claim that the Dragons brought the Sidhe to Urd when they were dragged from the eight realms and bonded to Leviathan's corpse. The Draki Knowledge Crystals in the Chamber of Whispers tell a different story in which the Sidhe grew from Leviathan's corpse. No matter which version of the tale you wish to believe, the Sidhe came on their own accord with an agenda to enslave the Dragons and feed the power of Leviathan to their hungry god. In the First Age, the Sidhe helped free the people of Niamh by allowing the humans to tap into the dark sorcery of Hod and repel the occupying Atevans. Unknowingly the people thought the Sidhe as allies and granted them the secrets of Atevan sorcery and alchemy.

As communication between the giant trees and man is difficult (the Sidhe "embrace" a human to use as a mouthpiece, only to fully absorb their victim within a few days), the Sidhe needed a voice that could speak for the Sidhe while being part of the Sidhe. The Sidhe took Atevan prisoners captured during the occupation to be used as a template; the trees absorbed these prisoners and began to create dopplegangers. While they looked like Atevans from a distance, these replicas were made up from the bodies of the great trees. Vines and roots became muscles and hair, leaves and bark became skin, and in each the Lords of Hod placed the life-seed, the spark of life needed to animate this new life form. These abominations were also called sidhe (lowercase s), and became the vessels in which their creators could interact with mankind. The sidhe have lived alongside man since the First Age, even after the great Lords of Hod were banished from the realm. The sidhe of the Third Age are a rare sight, and even those who encounter them in the lands of Tir Domhain claim they meld back into the forests as quickly as they appear.

Domha legends tell of a remaining Tree Lord who could not be removed with the banishing ritual. The sidhe refer to this survivor as the Life Tree, and while suspected to no longer be sentient, it still remains the birthplace of the sidhe who still remain. The sidhe are neither friend nor enemy of the human tribes of Tir Domhain, they remain neutral and rarely cross the waters of Loch Taibreamh. Even though they are looked upon as harmless, they are seen as demons by the local tribes and unwelcome. The sidhe range in height from 5'8 to 6'5, have long slender features, elongated pointed ears, and greenish-hued skin tones. Hair (most have long braids of vines growing from the tops of their heads) is kept long and braided, and eyes are dark, pupilless orbs that seem to look in all directions at once. As dopplegangers of the Atevans, their anatomy is replicated to a fault and from a distance it is sometimes hard to tell that they are living plants.

Culture: Like the Trul and the Ooruk, the sidhe are children of Urd. The sidhe are one with the land, and suffer illness and even death if the land to which they are tied becomes tainted or plagued. Because of this tie to nature the sidhe constantly tend to the areas that surround Loch Taibreamh, the life-tree, and most of Tir Domhain. No longer controlled by the Sidhe, the children of Urd have become caretakers and protectors of the lands. It is true that most humans shun them because of their ties to the Hod Lords, but in the years since the banishment they have made allies amongst the Draoi (Domha priests who protect the sacred groves of the tribes and bestow blessings over the planting and harvest seasons).

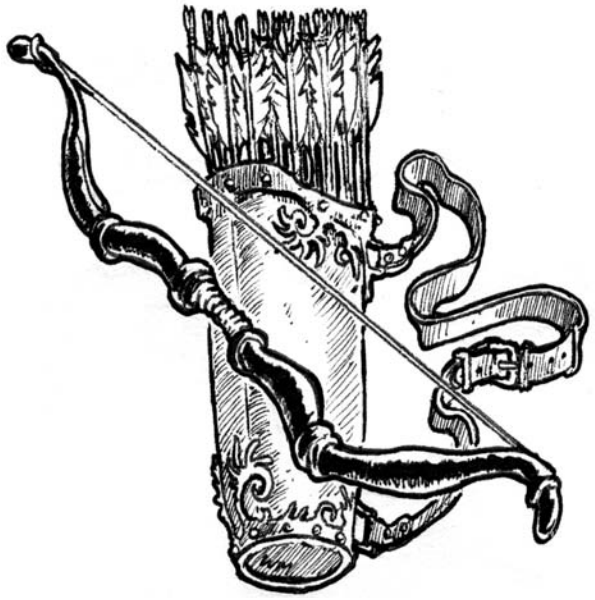
The close ties to the land have given the sidhe the ability to remain hidden and walk through the woods without a trace. It is this ability that has kept them at an arm's length from the tribes and war-bands who would rather see them destroyed. Over the ages the sidhe have found that they are vulnerable to some of Urd's native metals and minerals. Iron is as deadly to the sidhe as acid is to humans. Just the mere touch can cause pain and long exposure is a death sentence. The weapons and armor of man are useless to the sidhe and avoided whenever possible. The favored weapon of the sidhe is a near-indestructible bow referred to by the Domha as the "Elf Bow", elf being a derogatory term used when referring to the sidhe. This weapon is created from the body of the sidhe who wields it, the bow is tied into the life force of creator and it can be fired by the owner with deadly accuracy. Legends from the Second Age tell of several bows made for the Sorcerer King Manath and his Templars. The sidhe can only create two such weapons in their life, and it is rumored that if such a weapon is given to a human he is bonded to that sidhe for life. It is for this reason that Domha lore tells that gifts from the sidhe are never to be accepted in fear of such a bond.

Communication with man is easily done through the stimulation of vine-like vocal cords; sidhe have been constructed to mimic the Atevans in all ways including tongues, lips, and teeth to help form words. The sidhe can also speak telepathically with each other, and it is said this ability

originates from the Life Tree receiving and sending the telepathic messages from one sidhe to another, but none have been close enough to it to know for sure. Lastly, the sidhe appear to be of either gender (male or female), but this is only in appearance. The sidhe cannot reproduce, nor can they engage in sexual activity. Once grown the sidhe are immortal until killed physically on this plane of existence, at this time their spirit returns to the Life Tree to be recycled and born again in a new body.

Religion: There is no God, but Hod… The sidhe believe that the realm of Hod is akin to Urd in that both are the remains of greater gods. In their home realm the Sidhe are tied to the world — it nourishes them, it guides them, and it gives them great power. It is said that the great Tree Lords of Hod constantly commune with the world and share in its secrets. To the sidhe they believe that the Lords of Hod are their creator, but unlike them they are tied to Leviathan rather than Hod itself. They are children of Urd and listen to its cries of pain. They are aware of the damage done during the Second Age by the great Sorcerer Kings and now they feel the healing must begin. Unlike their parents, the sidhe only commune with Urd for a short period of time each day, referred to as the "The Trance". During this state the sidhe penetrate the soil with their roots and connect directly with the world, communicating, listening, and learning.

Language & Naming Conventions: The sidhe have adapted to speaking the languages of the Domha and the trade tongue spoke across the kingdoms. They have no true language of their own as they communicate telepathically with each other through the great Life Tree beyond Loch Taibreamh. Names mean little to the sidhe as they do not identify themselves as individuals, only part of a whole, but when needed the sidhe will use the names of the Lords of Hod in order to allow the humans to give them identities. A few names that have been documented are Aelatha, Lhot, Liabha, Otlep, Saalauat, Tig-nigh, Gotubhane, and Yskith.



Atevan

Ateva was the realm of the First God, jewel of the cosmos, and birthplace of sorcery. The Atevan history is filled with brutal warfare, the creation of horrific war machines, and the worship of barbaric entities sadistic and cruel. The inhabitants of Ateva ruled through fear and manipulation; humankind were no more than animals born to slavery and bred to serve the Atevan lords. Ancient lore tells us that that the entity Ateva, an early god before the beginning of time, created the world in order to hide from the powerful Leviathan. It is from Ateva that the people of the realm draw their arcane power. Ateva and its people live in a symbiotic circle, feeding Ateva the life energy it needs to continue giving life, and in return imbuing its children with great power. The Leviathan who had threatened the First God Ateva from the time of creation wanted more than just the entity's life-force, Leviathan wanted the complete rule of the realm and its people. Foreseeing Leviathan's treachery in a vision, one of the imperial sorcerers turned the tides and tricked Leviathan to relinquishing his power. In his weakened state, Leviathan was banished to the void to lick his wounds. However, by focusing such magic at the Great Dragon, the sorcerer also weakened the Emperor and his Templars, and with the Atevan lords now weakened, the humans turned against their masters and fought against the Empire.

On the opposite end of the cosmos Leviathan brought into existence six lesser gods, the Great Dragons, to assist in returning to Ateva and finally destroy what had been the thorn in Leviathan's thick hide. Leviathan's plans for victory were short-lived as the Dragons warred amongst themselves and with their creator. In the end Leviathan took a mortal wound and with his weakness known to his children, great Leviathan was torn asunder. The Dragon's life force was thrust into the core of Ateva, killing the god within. In a blink of an eye the realm was laid to waste. Both the kingdoms of man and the empire were decimated. Those who remained struggled to survive, but the arcane backlash was too much to bear and both the Atevan and Human races were about to blink out of existence forever. It was fate that the Dragons were summoned back to Leviathan's corpse and with them the inhabitants of Ateva also went. The Dragons needed the Atevan Lords to fight for them in the wars to come, and offered immortality and ownership over the Humans they brought with them as a tribute. The pact was made and the Atevans ruled over the lands of the Urd for centuries, but history did repeat itself. The Atevans, thousands of years later, now live behind the walls of their diminishing empire, and watch Humans rule the world that was once theirs as time moves into the Third Age.

There is no question of the Atevan people's mental and physical superiority over humankind. Both Atevan males and females stand taller than their human counterparts by one or two feet, their extremely muscular physiques and advanced intelligence give them a leg up on those they refer to as the

"Sub-race". Atevans tend to be dark of skin (olive to pitch black) with eyes of blue to green with hues in-between, and long manes of coal-black hair. Related to the noble Atevans are the Zhou (scholars of the Atevan court). The latter bloodline varies in appearance (the Zhou have lighter skin tones and facial features).

Culture: Atevans foster a decadent and unremorseful society; the Ithmyrran philosopher Shoal was once quoted as saying, "There is no pleasure in life if one has to worry about repercussions"; these words have been carved on the Imperial throne for longer that Atevan scholars can remember. Ithmyrr is ruled as a Kratocracy, the nobility look after the day-to-day concerns of the people while the Emperor (and his Templars) create and enforce the laws of the realm. While there are many laws in place to keep the peace and promote economic stability, laws tend to only apply to those beneath the noble caste and the humans who live within the Empire. Nobility generally live outside these laws and change them frequently to suit their needs. Celebrations and feasts are commonplace throughout the Empire, with days dedicated to the War Gods of Ateva, days dedicated to the Emperor, and days that randomly seem fit for acknowledgement are celebrated thought each city, town, and village. Those who do not comply with their part in the festivities (either to help with set up or just being part of the celebration) are arrested and most time executed as part of the activities of the day.

Each year towards the autumn months the Emperor declares the "Night of Blessing". This is a night-long festival when the nobility are allowed to travel through the streets and bed those of a lower status in order to create bastards to serve at the Imperial Palace or the noble estates. This ritual (according to the Emperor) is mandated by the Gods and anyone interfering (sych as husbands protecting their wives, brother protecting sisters, etc.) shall be imprisoned or worse for their blasphemy. Slavery is widely accepted throughout the Empire and is considered a part of life. Humans are considered property of the nobility who controls the region in which they live, and all humans are expected to perform whatever duties that they are called upon to do. Half-breed Atevans are usually taken from their human parent at birth and raised in the homes of the nobles that sire them. These bastards have no claim to the rights of nobility, but are awarded freedom and allowed to serve as civil servants or squires.

The Atevans do not look upon the world outside their borders with any favor, and interrogate, torture, and eventually execute any entering the Empire without express permission from an official. This distrust has made the citizens of the Empire paranoid and intolerant of outsiders. The Emperor's department of propaganda has ensured the populace believes that the nations outside the wall are filled with bloodthirsty mongrels who wish to destroy their way of life. While most would see this as a blessing, to the people of the Empire (from slave to noble) see this as a horrific happening. The Empire of Ithmyrr has had trade embargos placed on them since the end



of the First Age. While Kesh keeps open trade with the Empire, the other Kingdoms have refused dealings of any sort. The Merchant Houses of Kesh maintain a steady supply of needed resources to keep the Atevans in their accustomed lifestyles, but for items not available from the Keshites, the Empire sends out human smugglers to pick up items in the guise of travelers from the north. The latter practice is done without the approval of the Emperor, and has in the past had a conspiring noble, his family, and his servants executed for treason. The Ithmyrran Navy during the First Age was the mightiest force on Urd, able to destroy entire coastal military encampments and villages from the safety of the oceans. In the current age these massive warships are used as cargo carriers when trading with the Keshites, and as of late have been seen off the shores of Najambi for some unknown, possibly sinister purpose.

Religion: There are six major gods and goddesses that the Atevans honor and hold reverent. This is not to say the Atevans do not have many other minor deities and demi-gods to which they pray and offer sacrifice, but it is the core six that have temples and shrines erected in their honor. The Ithmyrran High Priests do not follow the teachings of any one deity, but teach the wisdom of the six no matter how the philosophies and dogmas of each deity contradict the others. To the Atevans this allows for the bending of doctrine to make it fit their needs from one day to another. The Atevan gods and goddesses are symbols of War, Justice, and Fate, which can be interchangeable depending on what blessings need be bestowed. The worship of these celestial beings do not grant power to their priests, nor do prayers to them ever get answered; to illustrate the power of the gods the Atevans substitute sorcery and witchcraft to give the appearance of divine power. Humankind living within the Empire is given a choice to worship the Atevan gods, but those who refuse are

labeled as soulless and usually placed into hard labor as would an animal. The worship of the Dragons is forbidden to any citizen of the Empire and those found in such practice are quickly made an example of. It is rumored that the Emperor and his generals still offer sacrifice to the Dragons of old, but again those spreading such false accusations are put to death as a traitor. In the Third Age, cults dedicated to the exalted gods have been appearing across the Empire (and all of Urd) like a plague. The priests of Mahesha (Assassin Prince), Kishari (The Black Mother), Valerak (The Wanderer) and Apeph (Keshite Serpent Lord) have been gathering followers amongst the slaves and some high officials, causing the throne some worry in the past quarter century.

Language & Naming Conventions: Atvontic is the spoken language of the Empire, with two separate dialects to denote those of noble birth and those of common or human lineage. The spoken language of the Emperor and his court slightly differs, as a form of the ancient Atevan tongue "Atvonshe" is still used by those privileged enough to speak, read, or write the dead language. The great libraries beneath the Imperial Palace house the tomes of Atevan history, which are written in Atvonshe. The privilege of reading the ancient texts is reserved for those who have been gifted with an aristocrat's education. The second dialect, Atvonese, is restricted to the lower classes and slaves within the Empire. Atvonese is a simplistic language using broad strokes, making it more akin to slang than a structured form of communication. Atevan names are broken up into three distinct parts. First is the title — an individual's status in Atevan society is a measure of his worth (and the worth of his household) and involvement within the Empire. As this is a vital part of the individuals' privileges, it is mentioned first, usually separated by an apostrophe. Second is his (or her) birth name; this is the Atevan's personal identity given at birth and carried into the afterlife. Third is the family house name. This is sometimes reflected in the houses' profession, a deed that the family is known for, or in the case of ruling aristocracy the name of the founding member. An example of this would be the name Balt' Althir Garrok. Balt is a military title, Althir (the individual's name), and Garrok the name of his noble house.

Common Titles: Balt (Captain), Val (Sergeant), Gul (Councilor), Thul (Lord), Draag (General), Fera (Merchant), Draal (Soldier), Kir (Slave).

Common Prefixes Male: Althir, Baarak, Davir, Evaar, Fayur, Gaal, Gredrig, Jaroon, Lerack, Morik, Navan, Pajad, Qam, Ralor, Sulrik, Thum, Zejen.

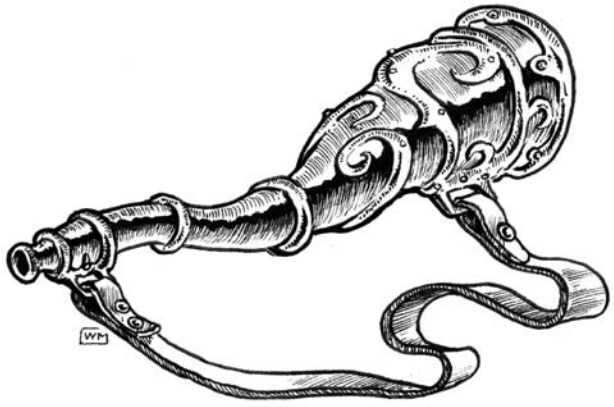
Common Prefixes Female: Afana, Bel, Dreana, Elia, Fenwa, Galie, Kyra, Jani, Lowa, Morsues, Olasa, Petra, Riana, Saasha, Theen, Willa.

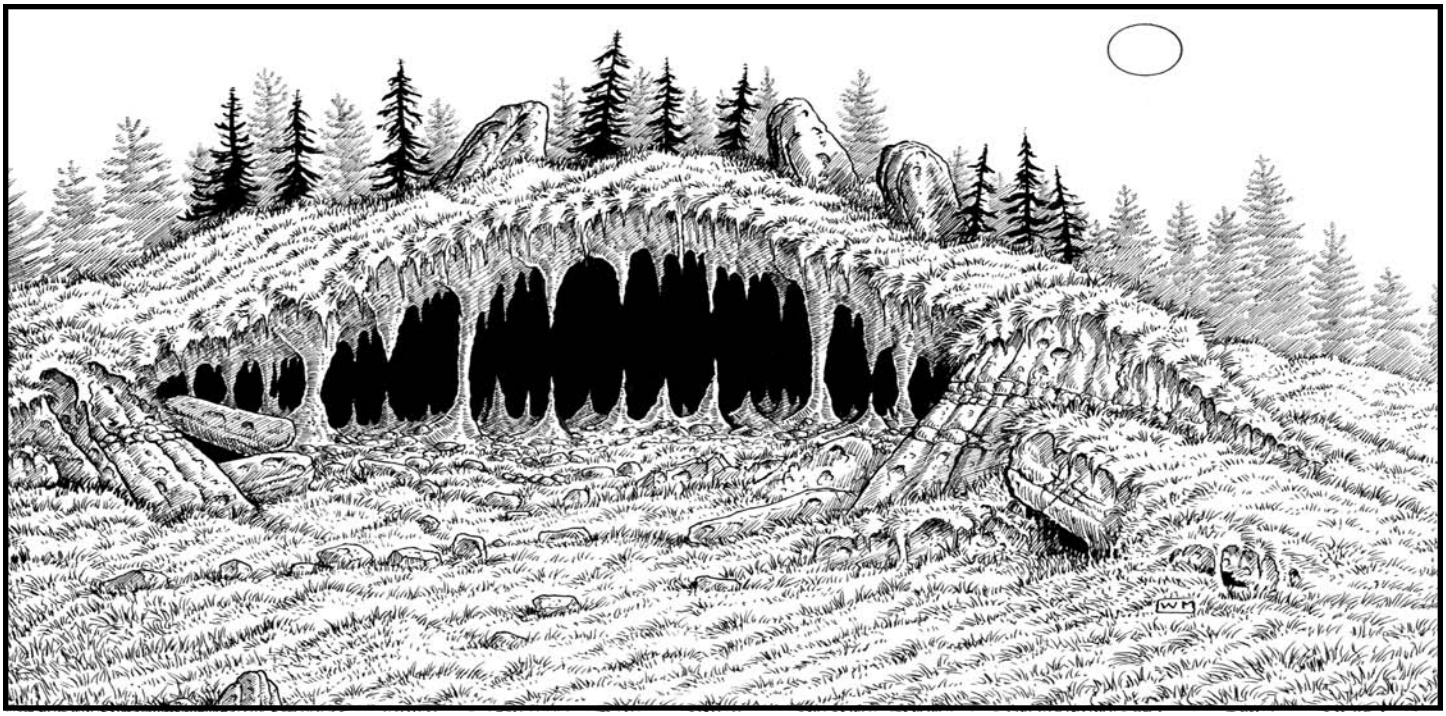
Common Suffixes: Altrom, Beyor, Crin, Dabulous, Ethaar, Galtheron, Kandimir, Joth, Legara, Neathril, Preytorus, Rigel'n, Sigmar, Thanol, Zepherous.

Trul

Cunning, scheming, and twisted are only a few words to describe the stunted monsters who find home in the long-dead Dragon's underbelly. The Trul have their origins working the mechanisms deep in the realm of Hul, where they repaired and tended to the god-machine that gave life to the youngest of the realms. In the First Age the Dragon Kht'Thu the Malign used the Trul to gather resources from the dead Dragon's body and keep stockpile for the war that was to come. The Trul, able to manipulate organic matter, could shape the elements into whatever was needed. When the Dragons were made aware of their ability, the Trul were commissioned to create wondrous bio-mechanical devices, great machines to be used as weapons of mass destruction. After the Atevans finally conquered and occupied the entirety of the realm, the Trul's weapons were turned against the Atevan armies by the Dragons to defeat the arrogant Empire of Ithmyrr. The misuse of the Trul's creations caused them to retreat back into Leviathan's belly and remove themselves from the surface for good; they would no longer use their talents for the surface people's bloodlust.

In the Third Age the Trul are no more than myth, portrayed as monsters and boogiemen by theatrical troops in historical reenactments and mothers wishing to scare their children into behaving. As mankind begins to search for answers about their origins and adventurers now unearth ancient sites in search of artifacts of the First Age, the Trul's underground cities are in danger of being discovered and this is causing them to resurface after millennia of hiding. Those who have seen the Trul in the Third Age describe them hairless creatures akin to moles, with large hawk-like noses and beady red eyes. The Trul are sensitive to light and nearly blind on the surface world. Most Trul who must travel to the surface wear special spectacles fitted with colored crystals to dampen the oppressive and bright sun of Urd. Their height is no larger than 3'5 on the average with stubby hands and bowed legs. Trul are lawful in demeanor and orderly in nature; they find chaos to be a disturbing concept and cannot be around those who cannot comply with their methods for long. They are not an aggressive race and see bloodshed as barbaric, but will fight if provoked or their safety compromised.





Culture: The Trul live in a completely totalitarian society, controlled by the one referred to as "The Mind". As a people the Trul do not believe in freedom of the individual, it is mandated that all members of society are part of "The Great Machine" and work together to keep it running. In this case the Great Machine refers to Leviathan, or what is left of the Great Dragon on which many life forms live. The job of the Trul is to tend to the decaying infrastructure of the world and ensure that it stays functioning and can support life. This ongoing maintenance includes repairing the biological components that are still functioning, taking resources from one end of the land mass to the other for nothing else but to balance the center of gravity, and most important of all to rid the Dragon's body of foreign parasites and other creatures who feed upon Leviathan's remains. No Trul has yet to meet the voice in their head that calls itself "The Mind", but it is legend that this somewhat immortal leader of the people is none other than the consciousness of the Great Dragon himself.

While there are male and female amongst the Trul they take no pleasure in relationships or coupling; it is only the will of the Mind that have them create offspring, and only to further the cause of the world itself. The reproduction is a quick and simple process of both male and female Trul entering the birthing pods and succumbing to bio-mechanical devices that harvest the biological components needed to grow and incubate a new Trul. The settlements of these fantastic creatures can only be described as living cities. The strange crystal structures, the membrane-like walls, and the material components seem to bend to the will of the Trul. There are no doors on the living quarters, no stairs to walk up or down the endless twisting structures. The Trul only have to think and doors will open, or concentrate on where they wish to go and the living structures do the rest. This symbiotic arrangement with the world also makes it hard to function in the world of the humans, since their relationship to the structures of men do not give them the ability to control its actions.

Religion: Worship is not a concept well understood by the Trul. The Mind is neither a deity nor celestial entity that demands prayer or sacrifice. The Trul serve the Mind as an extension of their own will, the Mind is what gives them knowledge, the Mind is the world, and the Trul are part of that circle. There are no shrines, temples, idolatry, or symbols to be found in a Trul city or settlement; the Mind is not tangible so therefore there cannot be representation.

Language & Naming Conventions: The Trul do not see themselves as individuals and therefore do not have naming conventions that are common in the world of mankind. While this does not affect the Trul, the surface dwellers have a hard time when encountering them since they all look and dress alike. Trul that have come to the surface to communicate with the people of the Third Age often refer to themselves as "The Voice" or "The Mouth" since they are simply interaction on behalf of the Mind. Humans and Atevans have given them derogatory names to identify them, such as Nome, Troll, and Goblin, but this does not seem to faze or insult the Trul. They have just taken it as a naming convention and have even taken ownership of such titles. On the surface world the Trul tend to have the capability to speak any of the human tongues; languages are said to be translated by the Mind and given back to the Trul to communicate with man. In the underbelly of Leviathan the Trul rarely use sound for communication, but rely on a series of gestures, expressions, and simple noises to communicate with each other.

Chapter 15: Nations of the Fallen Empires

Karthis

Capitol: Nefilheim

Demographics: 90% Karthan, 5% Aesir, 2% Haan

Government: Tribal

Allies: Khazakhaan, Svartrheim

Enemies: Ithmyrr

Religion: Totem- War Gods: K'orma (Atevan War God), Fjolnir (Aesir Storm God)

Exports: Karthis steel is highly valued by soldiers, mercenaries, and adventurers who covet a light blade with a razor-sharp edge. Merchants who come in possession of such weapons can make up to five times the original purchase price in the marketplace due to rarity. Many collectors claim that the blades are forged and tempered using methods known only to the First Men, a technique lost to the world after Ithmyrr closed its borders over one thousand years ago.

Imports: The barbarians rarely look outside their borders for goods or staples. Items not native to their borders (tools, luxury items, and spices) are acquired though barter, not as an imported commodity.

Primary Languages: Karlani, Aesnish

Currency: Barter, Brass and Iron coinage



Overview: Karthis is a land of treacherous mountain ranges and lush fertile valleys, a land of breathtaking beauty and hostile climates. The center jewel of the Northern Crown, Karthis is surrounded on all borders by the Aesir to the north, the Domha to the west, the Haan to the east, and the Vuul to the south. Travel is almost impossible in the northern lands during most of the year; the roads are impassible due to the ice and snow. The barbarian tribes who populate the areas ensure that they are well-stocked and have full stores as traveling outside of their villages is a death sentence. The tribes along the southern borders have adapted more to the ways of the Vuulese and Keshites, and have built trading villages along the edge of the River of Blades. While contact with other races is still frowned upon, the people of southern Karthis don't quite share the xenophobic opinions of their northern kin. In the past 200 years the trading village of Karthazar has been raised to the status of an official City-State and has broken its ties with the rest of the country to stand on its own. Now ruled by the pirate Blackrazor Haine, the inhabitants of Karthazar consider the mountain folk ignorant and weak.

Society: The barbarians of Karthis have very little trust in those not tied to a clan or tribe within their borders. Because of this, the people of Karthis rarely leave the lands outside of their tribal borders. The men and women of Karthis share a common ancestry and are directly descended from the First Men of Ithmyrr — as a whole they are not proud of this lineage and it tends to be a sore spot amongst the tribes. The tribes constantly feud with each other over ownership of land and resources; in some cases tribes have gone to war over such things as whose grandfather built a fence that is on the border of two rival villages. The mountain barbarians live within their means, all food, clothing, and tools are generally created by artisans within a given village. Items that cannot be produced within are bartered for during fairs and festivals.

Barbarian villages and towns tend to be spread out with very little in the way of buildings clustered together. They prefer to set their homes high upon peaks looking down onto their farms, places of work, and sacred areas. Homes are commonly built from wood or stone with a large enough spaces to accommodate several rooms for eating, sleeping, and entertaining. Almost all homes are built with a sub-floor or basement used for keeping food, supplies, and a possible

shelter if the weather proves too harsh. The village chieftain or clan elder will usually have a home near the center of the village or town. These great halls are not only used for the private residence for village leaders or chieftains, but also as places of gathering, celebration, and planning during times of war.

While there is animosity amongst most of the clans, the need to survive the harsh environment allows for even enemies to trade with each other. Those living in the valley lands and to the south find themselves to be a bit more opportunist. Most of the petty rivalries are put aside in order to trade with others (even outsiders) and life is lived with a bit more luxury and comfort. Barter is a way of life to most; if something is needed, an object or service of equal value is offered to match the cost. Currency is seen as an evil and something left behind when their ancestors left Ithmyrr over a thousand years ago. This is one of the reasons that Karthis steel can be an expensive commodity — the mountain barbarians who forge such weapons will not accept money for their work and will not mass-produce the weapons at any price. In the past 50 years barbarian blacksmiths have been coming to Karthazar looking for work and supplies; those willing have been forging such weapons for the merchant houses in trade for supplies for their villages.

Major Geographical Areas: Karthis houses the largest number of mountain ranges on the entire continent. To the northwest are the Eldridd Mountains that form the border between the lands of Svarthheim and Tir Domhain; to the east are the Helviti Mountains — the eminence of this range keeps the Zhou and Atevans of Ithmyrr at bay and makes infiltration near impossible. In the center of the land are the Lothaal Mountains, home to the first tribes of Karthis. Many of the keeps and outposts of the Atevan armies can still be found here (some intact), but are seen as places of evil and avoided by most. Finally to the south sits Mount Drauga. This mountain is more in height than its width and keeps Karthis protected from the peoples from the south (namely Vuul and Kesh). The barbarian villages and towns are commonly built upon the high cliffs that look down the mountainsides; this practice enforces the people's paranoia of being infiltrated by foreign armies. Even for those who live in the valleys and foothills, homes are built on the highest vantage points overlooking valuable resources or sacred monuments.

Sites of Importance:
Nefilheim: The closest thing to a capitol city in Karthis. This sacred place is said to be the location of the "Battle of Frost", a defining victory for the early Atevans who settled the area during the latter part of the First Age. The barbarians tell of great giants (the Jötnar) brought from Ásgarður/ Yzgyrd who held the mountains for their own and preyed on the human and Atevan villages for food and wealth. The people of Karthis believe it was here that the decision was made to not return to Ithmyrr and remain free. While there are no signs of the massive stone keeps of the Jötnar, the area is home to close to 30,000 farmers, artisans, performers, and traders who live there year round. Sitting at the tip of the Lothaal Mountains, Nefilheim is close enough in proximity to Untermyrr and Svarthheim to see traffic from both countries in the late spring, summer, and early fall months. Clan leaders and village officials travel to Nefilheim at least once each season to discuss the goings on in each of their areas. It is in these gatherings that truces are made, wars are started, and justice is served to those being held for crimes.

Each clan normally handles their own distribution of justice, but in cases where the crime or incident is not so black and white, the accused are brought before the council of Clan leaders to have judgment placed upon them. Each year in the spring and then again in the fall, the clans travel to Nefilheim for the spring fertility festival of Barna and the fall harvest festival of Lÿjask. During Barna, the unmarried who have come of age are encouraged to find a mate, celebrate surviving the winter, and barter for items needed for their villages. It is a time of music, games, and entertainment for those who have overcome the deadly cold of the winter. The festival of Lÿjask follows the same format of revelry, except now the focus is on trading supplies for the upcoming winter. Those who live in and around Nefilheim are considered wealthy and blessed, as its citizens do not have to deal with the petty politics and senseless wars of the barbarian clans.

Aefaraan: The outpost at Aefaraan was originally used as a prison during the First Age by the Ithmyrran Emperor; later the stone fortress became an outpost vital to the protection of the western borders against raids by the Aesir and Domha war bands. Today, almost 3,000 years since its construction, the old fortification still stands, its stone walls intact, and its foundation solid. In the Third Age the fort has been converted into a walled city, a place for travelers to rest on their way east, or to wait out the winter if their travels brought them into the mountains late in the year. Unlike Nefilheim, Aefaraan conducts business with merchants and traders from outside Karthis and accept currency as well as barter for payment. While this is frowned upon by the barbarian tribes local to the area, it is overlooked as the city is able to bring in items that would be rare otherwise and make them available to those who can afford it. Structures and dwellings outside of the old fort are built in the traditional style of the area (stone and/or wood), but within the high walls of Aefaraan, old bunkers, barracks, and stables have been repurposed into housing and commercial buildings. To the barbarians of Karthis, Aefaraan is a place best avoided — it is considered a den of evil and sin, and those entering through its wrought-iron gates will lose more than just the valuables in their belt pouch.

Chronicle: Karthis has been thought of as the wild lands from the beginning of the First Age. The Atevan generals and warlords could not send troops west by direct route during the winter months, and this made the occupation of Niamh (the lands now known as Tir Domhain) difficult to maintain. The intimidating mountain trails appear unstable, monstrous

creatures live along the crags, and primitive wild men attack those who are not prepared for battle. The First Men used the mountain tops as lookout points to build fortifications and way-stations, prisons were built on the sides of mountains to give prisoners only one way out, and they took whatever resources they could easily port out by beast of burden or slave. It was here that the Atevan soldiers stayed when all troops were ordered back behind Ithmyrran borders during the first uprising of man. Safe within the fortifications, the remaining soldiers sent their ultimatum to the Emperor and declared their independence from the Dragon Crown of Ateva. In the end, the families of the soldiers were exiled into the mountains of Karthis and told never to look back. It was not long before the exiled Atevans mingled with the human tribesmen living in the mountain range from the beginning of the First Age; it was from this union that the current inhabitants of Karthis came. During the Second Age, the people of Karthis fought off the armies of the Sorcerer Kings who tried to take the Ithmyrran forts and keep them for their own advantage. The Aesir learned early on what Karthis steel and the irate barbarians who wield it are capable of, while the barbarian tribes of Niamh/Tir Domhain constantly sent groups to attack the border guard. Now in the Third Age, the corruption of the southlands is making its way north; Karthazar, which started as a small trading post, has now grown to the size of a City-State and continues to spread its sinful ways northward.

Collusion and Scandal: The former pirate, now self-proclaimed Warlord "Blackrazor" Haine is plotting with the Merchant Princes of Kesh to increase manufacturing of Karthis steel. They have been preying on some of the weaker tribes who live at the base of the mountains and taking the captured men back to Karthazar to force them into servitude. The rumors of these attacks reached the ears of the barbarians of the northern tribes who are now traveling to the southlands to take care of the Warlord Haine and tear down the walls of Karthazar once and for all.



Ithmyrr

Capitol: Asheaal

Demographics: 90% Atevan, 9% Human (mixed lineage), 1% Other

Government: Monarchy

Allies: Kesh

Enemies: Khazakhaan, Karthis

Religion: The Old Gods, Dragon Worship

Exports: Precious stones, ore, narcotics

Imports: Spice, qahwah (coffea plants), exotic sundries

Primary Languages: Atvontic, Zhōuwén, Keshtic

Currency: Silver, Iron, Bronze (coin)

Overview: Now only a shadow of its former glory, the empire of the once-powerful First Men slowly declines into chaos and civil unrest. Ithmyrr is truly in its last days; the Atevan people continue to practice hedonistic rituals, live lives of debauchery, and waste the last of its resources to maintain the illusion of wealth and decadence. The venerable Drikhan III sits upon the Obsidian Throne as Emperor among many who await the opportunity to have him removed. His mind is cloudy and his coherency questionable, as 800 years has taken its toll on the former Atevan warlord. Drikhan is content with letting the people of Ateva and the Empire slowly fade from the pages of history, but others are not of the same mind. His nephew Khandar II (the undisputed heir to the Obsidian Throne) has other plans for the Empire, including a campaign that would lead to the reoccupation of the all the northern kingdoms. While Drikhan has made many attempts to discredit Khandar and have him exiled under Atevan law, the younger man has the ears of many council members who refuse the request. Ithmyrr is ruled by a Monarch chosen by family connection to the first Emperor, or those who are from families of the court. Since the bloodline of the First Emperor was gifted with immortality by the Dragons in the First Age, there have been very few to take the throne; a position to be filled only upon the physical death of the monarch. In the Third Age, however, Drichan III is from a mixed bloodline; while gifted with a long life he now finds himself slowing dying at the age of 801 years.

The citizens of Ithmyrr are a people divided on matters of religion. Many still look to the gods of their home realm of Ateva, these brutal War Gods and Goddesses still influence Atevan culture even into the Third Age. Many of the feast days and special holy days that are celebrated throughout the Empire are bastardized versions of rituals dedicated to these cruel deities. Amongst the royal court of the Emperor, the practice of Dragon worship is still seen as acceptable. There is

much truth to the rumors that the Dragon's massive bodies sleep beneath the coastal waters of the Styrwyrm Sea. The Atevan Emperor believes that the Dragons will return and the Atevans will be reinstated as the masters of Urd once again. The government of Ithmyrr cares little for events in the world theater. It is the shared opinion that the barbarians have been given ample time to rule themselves, and failed miserably. Unable to control the gift of sorcery given to them by the Dragons, they turned against their masters (the Sorcerer Kings) and destroyed part of the world in the process. Mankind is still looked upon as weak, and in the minds of the Atevans is still nothing more than slave labor. While the throne looks down on the idea of trading with the other kingdoms, the Emperor is no fool and knows that trade between Ithmyrr and the outside world is a necessity. The Merchant Princes of Kesh have been happy to take Ithmyrr coin and goods for needed supplies, and Zhou regularly sends merchant caravans though the walls to sell goods. In the past few years' trade has been done primarily by sea as barbarian tribes of Khazakhaan have been ambushing those leaving Ithmyrr by road to the border.

Society: Only those of pure Atevan blood can be raised to the station of the privileged nobility, those of mixed blood may only serve the crown and are often treated as second-class citizens. While it is true the Emperor is not of pure Atevan blood, his family's political power keeps him on the throne. Pureblood humans raised within the walls of Ithmyrr are destined to serve the crown as slave labor, or sometimes if fortunate given a position within the home of a noble family as a major domo or personal servant. Any citizens (full blooded Atevan or otherwise) not sharing the views of the court or the Emperor find themselves imprisoned or exiled. Life revolves around the whims of the ruling class and the Atevan festival/feast days, none of which are geared towards the lower-class citizens of the Empire. Each season holds a sometimes weeklong celebration in which the nobility spends most of its days eating and drinking to excess, and then sharing their fortunes with the less fortunate. While this does benefit some with the gifting of food, clothing, and some financial gain; others find that this "blessing" comes at a cost. The nobility look upon those beneath them as property and, in some cases, pets; there are no laws to protect the servant class and it is not uncommon to find rape, murder, and ritual sacrifice as part of the festivities. In the autumn festival known as the "Night of Blessing", the Emperor gives his "blessing" to the male nobility to run through the streets in the nude and take whichever woman he sees fit. This "ritual" is in dedication to Istasha the Mother (one of the Great Dragons who is worshiped as a fertility goddess by the Atevans), and not seen as inappropriate by members of polite society.

Daily life is something that is determined by station, political influences, and wealth. The nobility spend most of their days tending to the lands they have been entitled to by the Emperor. They are accountable for ensuring that the farms bring in ample supplies of food, that mines are producing, and artisans



are creating practical (and luxury) items for those who need (and can afford) them. The servant class spends most of their time tending to their masters — making sure households are kept in order, teaching the noble children, and in some cases tending to the household's funds. The slave class is put to labor in the mines, tend the farms, and is used for menial tasks, like keeping the streets clean, repairing roads, or being kept as prostitutes. Simply put, Ithmyrr society is only for Atevans of note and those of the royal bloodline. There are many temples to be found throughout any Atevan settlement of size. Statues of the Great Dragons can be found almost everywhere, and even though Dragon Worship is frowned upon in some circles, no one dares challenge the crown to have them removed. Other temples found are usually dedicated to the Old Gods, and some may offer shrines to several of the Gods under one roof. The Priests and Priestesses are no better than the nobles, they offer services to those who can afford them and excuses to those who cannot. Being a member of a temple has its boons, but with a bias against second- and third-class citizens, only a few can reap the benefits of being part of the fold. The clergy that occupy the positions as temple custodians, high priests/priestesses, or initiates are chosen from the same genetic pool as the nobility; although these roles have been occupied from time to time by those of mixed blood, or even humans who could muster favor within the court.

Major Geographical Features: The land that the Atevan people call home can only be described as oblate and featureless. Bordering the south to protect from the advances of the barbarians of Karthis, sit the Helviti and Lothaal Mountain Ranges. Nearly impassible from both sides, these colossal obstacles provide an alternative to the construction of a massive wall or gate. Smaller lakes and patches of forest surround the borders beyond the mountains and also provide the Ithmyrran armies with defensible space in case of military action against the Empire. Beyond these natural borders sit the flatlands; despite the occasional set of foothills or manmade valleys the majority of the Empire is built over the plains. While this allows great expanses for planting crops and tending to livestock, it does not allow much for shelter during the occasional storm or blizzard during the winter months. Atevan builders and architects tend to favor structures constructed high upon mounds or carved into the foothills.

Sites of Importance:
Asheaal: The capitol city of the Empire and home of the Obsidian Throne of Ateva. The people of Ithmyrr refer to the city as "The Jewel of Ateva" or the "Jeweled City", a name most befitting for the structures found here. The great palace of the Emperor (known to some as DragonHome) — a testament to the days of Atevan control — sits in the center of the ancient city. The structures that house the noble families, high priests, and those of political importance are formed from Atevan Crystal. Brought by the settling Atevan Warlords during the First Age, these living crystals can reshape to form whatever is needed of them. Reminiscent of the palaces and temples on their long-lost realm, these crystal structures are all that is left of the great Atevan civilization. The crystal structures tower hundreds of feet above the city, looking down upon the marketplaces and grand bazaars in the merchant square. The palace sits in the center of these massive citadels, making it almost impossible to enter the building without being seen by the soldiers stationed in each. Asheaal is home to over 25,000 Atevan citizens, and humans (which are not counted for the purpose of census) can be found intermixed amongst the populace as servants or laborers. The humans who live in the city are kept by the families or houses that employ them; by Atevan law humans are not allowed to own property or land. The city is protected by a large gate constructed of stone and steel. The walls reach up to 50 feet at their highest points and average about 20 feet in areas that have a view of the lake or forest.

Aliargimm: This remote northern village remains a summer resort for the wealthier families of the court. Resting on a manmade plateau overlooking the vineyards and wineries, Aliargimm is a peaceful escape for those who can afford to spend their summer months in style. Security here is less of an issue due to its remote location and military checkpoints leading up to the village itself. The months spent at Aliargimm are filled with debauchery, deviance, and the tasting of forbidden pleasures. At the center of the family estates and chateaus that make up the majority of the village sits the temple of Déasthai, the Atevan goddess of sin and prostitution. Nightly nobility and those who can offer a large enough donation can enjoy the pleasures of the priestesses of Déasthai, or take part in a feast that indulges all of the senses.

Kor'Thaar: The great port city of the Empire and stronghold for the Ithmyrran navy rests along the crags overlooking Salaak Bay. Once a major port of trade for the Ithmyrran merchants during the First Age, now the city has become a fortress to house the naval forces and ensure the protection of the coastline from possible invasion from the south. Being the key industrial city of the Empire, Kor'Thaar is the home to ship-building facilities, merchant houses, textiles factories, and narcotics-processing plants. With embargoes against them from most of the known world, it is very rare to see ships from anywhere other than Kesh at its docks. It has become more common in the past few years for independent traders and merchants to risk the scrutiny of the Ithmyrrans and come ashore, but for those few who have braved it there are many willing to trade and sell. While still under the banner of the Obsidian Throne, Kor'Thaar is less xenophobic towards outsiders and tends to turn a blind eye to free humans and the other "mongrel" races such as the Draki and the Ooruk. Laws and fines tend to be strict and unforgiving to those not citizens of the Empire. It is not unheard of that a captain could be imprisoned or worse for something as trivial as a permit, and once the captain is sentenced his crew is then forfeit and taken into slavery.

The Kor'Thaar underground has become a problem for the Imperial Guard in the past 20 years since the trade with Kesh has begun. Thieves from Mahajanna have begun to place guilds within the city, taking advantage of those traders not protected under banners. Extortion and murder are a plague along the harbor, thieves mixing crates of Ithmyrran narcotics in with standard cargo only to have the ship attacked once it is far enough into the bay. Kesh has opened an embassy in the city to protect their interests; this diplomatic status has made it hard for the Ithmyrrans to go after the Kesh merchants when foul play is discovered. The Emperor, wishing to keep this relationship with the Keshite government a friendly one, has allowed these merchant princes a bit of free reign. Kor'Thaar is also the home of Morgoeth, a sanitarium of sorts that is used for those no longer deemed competent. This massive, grey stone structure has been constructed above and below ground in order to keep some of the more dangerous "guests" away from the other less homicidal ones. In the Third Age, Morgoeth is used as a prison or for the unruly of the Empire, and is also the living quarters for the local garrison, but it is rumored that the sub-levels of this "prison" are still used for torture, medical experimentation, and other unspeakable acts.

Chronicle: Ithmyrr, the Empire of the First Men still stands as a reminder of the First Age, a time of violence, bloodshed, and world domination by the cruel Atevan Warlords. Once the borders of this powerful Empire reached across the northern

continent and as far south as the edge of the Najambi jungles. Scattered across the lands of Urd, outposts and strongholds — terrifying yet majestic to behold —remind the citizens of the free nations that not too long ago they bowed to the mighty Dragon Lords of the Obsidian Throne of Ithmyrr. It was the defiance of the First Emperor who turned his back on the Great Dragons and declared himself a god that brought about the rebellion that forced the Ithmyrrans behind their borders. While the Empire licked its wounds during the Second Age, five of its most powerful Warlords were chosen by the Great Dragons and given rule over the lands of Urd. These "Sorcerer Kings" were given power far greater than any that had been bestowed previously to the First Men. Ithmyrr continued to function without the assistance from the rest of the world, and watched with pleasure as the Sorcerer Kings slowly gave way to temptation that in the end almost destroyed the five kingdoms of man. Unfortunately the court of the Emperor was not immune to internal strife and unrest. The Zhou — court scribes and alchemists — began to question the ethical motives of the Emperor, this along with a coup to take the Obsidian Throne ended up in an unforeseen rebellion. The Zhou were exiled and left to die as traitors to the throne; those who were not executed or sent to Morgoeth were led naked and without possessions across the plains to head south to the barbarian-infested Helviti mountain range alone. In the Third Age, the outlook of the Empire has become that of optimism. With the true Sorcerer Kings dead and almost forgotten, the world of man is ripe once again for the rule of the Dragon King. In the first time in near millennia, the Empire of Ithmyrr has now opened its borders to eventual trade with the world, and is heading out beyond its borders to evaluate the strengths of each of the new nations.



Collusion and Scandal: The current Emperor Drikhan III claims to be the last of the Great Dragons bloodline and seeks to awaken his brethren to bring about the end of days before his death. His nephew Khandar II (heir to the Obsidian Throne) thinks him mad, but the court fear to challenge him as their wealth and status would be on the line. He secretly prepares for a journey to the sacred sleeping city under Salaak Bay to attempt to awaken the Great Dragons and rule Urd for all eternity with the gift of immortality from the Dragons. While the Emperor plots and schemes, his nephew forms plans of his own. Recent expeditions to the Najambi jungle and the mythical island of Xochiquetzal in search of artifacts from the First Age have been his priority. Khandar II feels that the true power to rule never came from the Great Dragons; it was the magic of Ateva that held the world in the grip of the First Men. Only with these artifacts returned to the throne will the Empire of Ithmyrr rule again.

Khazakhaan

Capitol: Fusang

Demographics: 85% Haan, 5% Karthan, 6% Zhou, 4% Other

Government: Tribal

Allies: Karthis, Tir Domhain

Enemies: Ithmyrr, Zhou

Religion: Totem (Nature Spirits)

Exports: Copper, Livestock, Animal products, Cashmere, Wool, Hides, Coal

Imports: Oil, Building Tools, Spice, Building materials, Sugar, Tea

Primary Languages: Khalhar, Daoine, Karlani, Zhōuwén

Currency: Barter, Brass and Iron coinage

Overview: Khazakhaan is a land divided amongst warlords and tribal chieftains. The barbarians of Khazakhaan share lineage with the people of Zhou and Untermyrr from which they are descended. There is very little in the way of organization amongst the tribes and war bands that populate the expansive plains, each feud with neighboring clans always leading to conflict over even the simplest of matters. Warlords rise as protectors of villages and towns only to take the resources and wealth from the people, and leave once there is no more to be had. The Haan are a people divided between living a life of hunger and poverty or giving into the local warlord in hopes that his promises of protection and food are on the up and up. Having descended from political exiles and prisoners, the people of the plains have no one other than themselves to turn to in times of need. Raising livestock and minimal farming allows for barter and some coin for those who live close enough to the marketplaces, but unfortunately most of what the humble farmer produces is taken by roaming bandits, or local toughs who prey on those who cannot defend themselves. The Haan, despite living in destitute poverty, have other talents and abilities that give them an edge in other areas if not economical. The Horsemen of Haan are some of the most skilled in mounted warfare; their ability in breeding their horses, and training and conditioning of the steeds for battle is exemplary and unequalled in the world. The nomadic lifestyle is of importance to the Haan. Some tribes make their living by following the migration of Latifrons or Domha Elk along the plains so as to hunt for meat to feed their people and hides to sell at the marketplace. The citizens of Khazakhaan are a proud people who find humility a virtue and honor a necessity of life.

Society: If one were questioned about the people of Khazakhaan, the reply would label them as murderers and thieves, and common thugs who raid and kill with little mercy.

While this may be accurate from an outsider's perception, it is far from the truth. The people of Khazakhaan (better known as "The Haan") are a people displaced from a mixture of cultures that were forced from their homes during the First Age and left to die on the open plains. What some view as savagery the Haan call survival, using any means necessary to remain sheltered, fed, and able to provide for one's family. The Haan took many of the values of their former cultures with them, and continue to teach them to their children and grandchildren. Heavy Zhou influences can still be found in Haan crafting and art, the philosophy of the Zhou elders, the belief in the spirit realms, and the use of alchemy are still prevalent in their teachings. Their Aesir ancestry gives the belief in death before dishonor, an eye for an eye, and that revenge is indeed a dish best served cold. The Haan are far from united as a people; each clan is ruled by a chieftain or warlord who looks after the interests of those he protects. Each warlord employs a group of soldiers to work as a militia and protect his interests. He keeps mercenaries on retainer if a larger group is needed to defend the warlord's holdings. Not all warlords can be considered honorable, and some leave their people to be slaughtered if it means a better profit from the spoils. Surviving on the plains for many generations have given the Haan a resolve that puts other barbarians of Urd to shame. The Haan have learned to become masters of the hunt, superior horsemen, and resourceful farmers. The nomadic tribes set up and break camp within minutes to continue to follow the herd animals across the plains. Their yurts and equipment have been designed to collapse and stow away quickly. Those who live in more permanent villages have built them according to ancient Zhou traditions, creating harmony with the land and spirits. In both groups it not uncommon to hear the cheerful song of the Haan carry across the winds of the night sky; the song of a people who wait for the day when peace will unite all of the Great Spirit's children.

Major Geographical Features: The most pronounced feature of the region is the Tian-Shan Mountain Range, which separates Zhou from the Plain of Khazakhaan, forming a natural barrier between the barbarian hordes and the enlightened people. The mountain reaches heights of close to 7,000 feet at its largest peak and is surrounded with smaller peaks ranging from 3,000 to 5,000 feet. The Mountain Pass at Ayul (the first of the Khazakhaan cities) begins what is referred to as the Golden Road that winds its way through the southern hills and continues to the port city of Fusang. The Golden Road is kept free of thieves and bandits to allow merchants from Zhou bring cargos of silk, spice, and alchemist's goods to Kesh. While the Emperor of Zhou cares little for this nation of criminals, trade with the southern nations is a concession he cannot afford to lose. Along the road are found the heads of bandits who attempted to rob merchants in their travels to Fusang. The mountains are home to those referred to as "Wild Men", barbaric simpletons who are more animal than man. The Zhou tells stories of men who can take the appearance of wild animals (bears, wolves, horses) that prey on humans for food and material goods. In truth the "Wild Men" are no more than hunters and trappers who live in the mountains surviving off their kills and wearing the hides for clothing. It is easy to mistake these unkempt people when they appear wearing a bearskin (with head attached) as some sort of man/animal hybrid.



Sites of Importance:
Fusang: The Imperial City of Khazakhaan; Fusang is the last outpost of the Son of Heaven to occupy space in the land of the barbarians. Fusang hosts the largest marketplace in the nation, with merchants gathering from Kesh, Vuul, Karthis, and Untermyrr. Items from all over the world are brought to the markets of Fusang and sold with enough iron and silver coins to satisfy the merchants. What is not brought to the city of Fusang is made within. Captured peasants and barbarians are brought to the city by slavers and warlords and sold to the artisan labor-markets to make articles of clothing, ornate jewelry, and wooden toys. These goods are produced for little or no pay and sold in the markets as import items. Fusang is also a major trade port protected by Emperor Wei's navy; ships both merchant and passenger come in and out of the harbor on a daily basis. The harbor also boasts to be one of the most lavish in the East; here you will not find crime-ridden dives or lower class inns, only expensive restaurants, public houses, and resorts. Those visiting with little money are instructed to stay aboard their ships or face arrest by the Minister of Mercantile. Appearances are not all that they seem, there is a notable black market in the underbelly of the city selling goods that would not usually be carried by the merchants in the marketplace. Gangs of local thieves who refer to themselves as the Hui also can be found roaming the streets looking for a fat rich merchant or traveler with extra coin weighing him down. As the city is still considered part of Zhou, entrance into the gate from the land is heavily monitored and entrance to the city is selective.

Ayul: This city that sits on the border of Zhou and Khazakhaan has had the fortune over the past ages of being the first stop for merchants on the Golden Road. While no longer under control of imperial rule, there are still many trappings of the former occupation of Zhou. Ayul was initially constructed to be a resting place for merchants before traveling to Fusang along the Tian-Shan Pass. When the Emperor relinquished control of the territory in the early Second Age, he maintained a small militia to keep the merchants quarter of the city under watch. The layout of this large town is almost that of a resort village; besides the merchants quarters the rest of the buildings were designed to house visitors and the permanent caretakers of the Fengkuang Sanitarium that lies to the east. When the sanitarium was left with little funding from the throne, the inhabitants moved back behind the borders of Zhou and the town became almost desolated. Warlords have come and gone, but the merchant's quarters still remained protected by soldiers from the Zhou army. In the Third Age, Ayul has become the home and base of operations of the Warlord and Slaver Trab Tarl. Tarl is a ruthless barbarian with little care for the Emperor or his troops. On several occasions Tarl has clashed with Zhou soldiers over the merchants quarters and the trade items that are brought into the gates. As the warlord gains more favor from the locals and amasses a larger mercenary force, the Emperor has given him a bit more leeway and pays the warlord tribute. Little is known of the warlord's future plans, but it is feared that such a buildup of force so close to the Zhou borders could mean a fierce fight with a barbarian horde that could crush the standing armies of Shenshi and make its way into the heart of the empire before the Son of Heaven could react.

Queaiao: What started as a mining village and prison camp in the First Age has grown into the size of a small city by the end of the Second Age. Queaiao was a place to send the unfortunates of the Zhou Empire, those who could not afford the imperial taxes or were too poor to maintain property and title were sent to work in the Siwáng coal mines to pay off their debts. While the Emperor did not believe in incarceration, it was his belief that the soul could be cleansed of demons and bad spirits if put to hard labor. The mines produced coal for the people of Zhou and kept the undesirables of the towns and villages of the "honorable" people. When the Emperor finally pulled his military and ministers from Khazakhaan toward the middle of the Second Age, he left those who lived in Queaiao to fend for themselves. Without the intimidating factor of the imperial troops, nomadic tribes began to arrive using the town as a stopping place along their yearly migration bringing offering of food and hides to the people who lived there. The village has seen a major growth in population as more nomads have stayed to build a community rather than continue to hunt along the trails. In the Third Age Queaiao is strong, a community of over 10,000 people, and continuing to draw in others who wish to live protected and in peace. The Warlord Bataar Xanim has risen from the ranks of the people; the child of a nomadic hunter, Bataar has taken the title of Chieftain and



King. This has brought ill will from Trab Tarl of Ayul and clashes between the two have cost the lives of many innocents, mercenaries, and advisors.

Chronicle: Khazakhaan, once an annex of the nation of Zhou, was declared unsuitable to the needs of the First Jade Emperor Zheng Wei and given to his court to use the land as they see fit. The honorable minister of public opinion constructed Fengkuang Sanitarium in the foothills of the Tian-Shan Mountains to place those who conspired against the "Son of Heaven" in a secure environment, allowing them time to contemplate their treachery against the throne. The Emperor with little use for the land continued to support and fund projects that would remove the less enlightened from his borders. The discovery of coal deposits along the western side of the Tien-Shen Mountains brought more opportunities for resource-gathering and those too poor to pay taxes to the throne were sent to hard labor. Toward the middle of the Second Age, the Emperor no longer wanted to fund these endeavors and pulled his stake in the land. With the Golden Road and the port city of Fusang being the only financial gains that remained, the Emperor employed the local warlords to watch over his interests, using hired mercenaries to supplement his own militia. His plan ultimately backfired and Khazakhaan fell under the control of those warlords who had sworn to uphold the Emperor's will. Zhou's foothold in Khazakhaan is slowly slipping out beneath the Empire — reports say that two barbarian warlords now battle to see who shall lead the massive armies over the borders and attack the Zhou on their way to the walls that protect Ithmyrr.

Collusion and Scandal: In current times many of the clans and tribes are disbanding and slowly being absorbed by the warlord Bataar Xanım. He has watched the oppression of his people by the Empires of Ithmyrr and Zhou, and now plans to start a campaign of terror to move though the lands of the backstabbing Zhou and end with the occupation of the Empire of the First Men. Bataar makes room on his horse's saddle for the heads of the Son of Heaven and the bastard Ithmyrran Drikhan III. The only person to stand in his way is the wealthy slaver Trab Tarl of Ayul; the warlord Tarl has also amassed an army of the people with similar goals in mind. Smaller skirmishes have already taken place along the Golden Road, but escalation between the two powerful warlords is inevitable and from this a winner will emerge.

Untermyrr

Capitol: Yzgyrd

Demographics: 90% Aesir, 3% Karthan, 3% Haan, 4% Other

Government: Clan

Allies: Svartheim, Karthis

Enemies: Tir Domhain, Ithmyrr

Major Religion: Totem & Ancestor

Exports: Alloys, Ivory, Animal Products, Fish

Imports: Glass, Silver, Silk, Spice

Primary Languages: Aesnish, Karlani

Currency: Bronze, Ceramic, Barter

Overview: The savage northlands of Untermyrr are home to the brutal Ice Barbarians of Yzgyrd. This is a race not quite human, but not all together alien like the citizens of Ithmyrr. The Aesir met the same fate of all others brought over by the Great Dragons in the First Age; subjugation to the Atevans was inevitable and fueled the conflict that would free them from the grasp of the First Men. Finding the climate and conditions similar to their home realm of Yzgyrd, the Aesir people migrated to the edge of the world and settled along the coast of the Styrwyrm Sea. Here they found a land that was free of Ithmyrran tyranny, a land far from the mulling of the humans, and a place where the longhouses of old could stand once more. The frozen north, however, does not provide much in the way of resources. Very little grows in the sleeted soil, natural minerals to forge items of metal is very scarce, and — while food is abundant (fish, whale, bear, etc.) — there is little variety. Trade with the barbarians of Karthis helped supplement their diets and armories, but it was the raids on the villages of northern Niamh during the First Age that filled their larders and brought slaves. Into the Second Age, the great Jarl Olvaar'Karn was chosen as the first non-Atevan Sorcerer King for his cunning strategy in dealing with the Ithmyrran occupation of the north. This relationship with the Dragons gave an advantage to the Jarl and his successors that allowed for his people to begin trade with the other nations, lessening the need for the raids that had become a necessity to stay alive. The nation of Untermyrr established trade routes from Karthis, down through Zhou, and finally through the great cities of Kesh. The Aesir had little love for the powers granted to their leaders, the tile of Sorcerer King as mostly discarded and used only to appease the great Dragons. This power put a strain on the relationships between the clans, some wanting nothing to do with such witchery, and some hungering for the power that would make them akin to the old gods. The last Sorcerer King of Untermyrr, Æsbiorn Olvaarson, relinquished his title and powers shortly before the incident at Uruk in an attempt to unite the Aesir people, but was too late. In the Third Age the people of Untermyrr returned to their northern homes; the splitting of the clans caused a schism that sent some to the southern borders and brought about the birth of the nation of Svartheim. While trade relations with the other nations are still intact, the Aesir of Untermyrr have returned to the old ways of their ancestors trying to recreate the quality of life they lost.

Society: There is no one ruler who protects the interest of the people; a meeting of the clans decides on a chosen leader who then sits as a figurehead in the great longhouse in the city of Yzgyrd. This leader (given the title of Jarl) adjudicates claims, accusations, and the problems of the clans. In the early spring when the roads become safe to travel, each of the clans sends a representative to the Great Hall for a meeting of the clan chieftains. Although given the title Jarl (King) this ruler only holds office until he is proven unfit (usually in the form of combat with one younger and more eager to take the position) and then is succeeded by another. Most of the clans handle their own affairs and look to elders and chieftains for recourse, but as tradition is sacred amongst the Aesir the position of Jarl must be filled. Necessity has forged the Aesir into hardened warriors, adept seamen, and shrewd businessmen. In battle their ferocity is unmatched; those who see the long ships of the Aesir approaching from the sea only know fear and pray that they are not on a raiding party that day. On the sea their long ships can out-sail even the best made Ithmyrran vessels across the rough northern seas. Trade has been important to the nation's economic survival. Have little in the way of resources other than what can be gathered from the sea and the small amounts of metal from the land, trade ensures that the Untermyrran people can survive another brutal winter.



Major Geographical Features: There is very little of interest when looking at the land in which Untermyrr was settled. Almost the entirety of the north remains frozen or weather-impacted for most of the year. As one moves southward, conditions improve and the climate becomes warmer, but never truly obtaining temperatures over seventy degrees. Despite the icy barren landscape, Untermyrr does claim two geographical features that are worth attention. To the west stands Mount Aesir — while not much of its high peaks (8,025 feet at its highest point) are utilized, the earlier Jarls once used the lower hills as lookout points to detect Ithmyrran invaders

during the First Age. Hunters still walk the lower paths looking for game and sport, but most claim that the higher peaks are haunted and home to the gods. Perhaps superstition on the part of the common folk, but some say they can see Fjolnir (God of Storms) riding his winged horse along the peaks during bad thunderstorms... showing his anger to the people below. Jormungand's Maw, a natural inlet that rests close to the capitol city of Yzgyrd has provided a natural harbor and place of trade since the Second Age. Named after an Yzgyrd hero said to have swallowed one of Leviathan's kind during the creation, the rocky beaches along this massive fjord house several smaller fishing towns and a ship-building facility. Smaller islands and outcroppings create a natural defense for any ship that does not carefully navigate through and ships entering without signaling intention are met midway and boarded for examination of cargo and crew.

Sites of Importance:

Yzgyrd: The capital city of the nation of Untermyrr and home to the Great Longhouse of the Jarl. Yzgyrd has claim to being the first city of the free people of Urd and became a point of contempt with the Ithmyrran military during the first human rebellion of the First Age. While referred to as a city, Yzgyrd is more of an extended village with the Great Hall sitting at the center and other buildings added ad-hoc over the ages. There is very little in the way of farmland around Yzgyrd; livestock is kept in cleverly heated pens using natural hot springs found beneath the ice (these same hot springs are also used to heat houses and places of business). What little fruit and vegetables that can be grown is often preserved and stored in ceramic containers. Businesses have always been kept close to the Great Hall due to sometimes spontaneous witenagemots (assemblies call by the Jarl) in which the shopkeepers and businessmen were called. Surrounding these facilities, making almost perfect rings around the center, are the garrisons of the Jarl's soldiers; surrounding them are the homes of those who live within. Yzgyrd tends to see most of the trade items that come into the country before the rest, in addition to the fishing villages nearby along Jormungand's Maw, most of the bounties of the sea are brought through Yzgyrd before heading across the trails to the other marketplaces. The buildings found here tend to be older and of more sound construction than other towns and villages. Most of the clan leaders have homes in Yzgyrd that are tended by servants, keeping them clean and ready for occupation by a Lendmann and his family.

Myspeilheim: Named after the realm of fire and smoke from Aesir mythology, Myspeilheim is the gateway to the southern lands and second point of trade in Untermyrr. The settlement is aptly named as the lumber mills, blacksmith's forges, and fires from the merchant's camps constantly send up thick clouds of smoke and ash that covers everything living and inanimate in soot. Having access to the lush forests that border Karthis from Untermyrr, wood and wood products are milled and sent north to be distributed amongst the clans who bid ferociously to get these resources. Not truly a town or city, Myspeilheim can be described as a large encampment of seasonal workers, traders, and hunters. While the weather does not reach the ridiculous lows of the northern half of the country, the winter storms make it difficult to operate. During the prime months, traders from Karthis, Svartheim, and as far as Khazakhaan, make their way along the mountain trails leading to Myspeilheim to trade for the rich whale oils, ivory, and pickled fish. As it is a difficult path along the Eldridd Mountains to reach the encampment, Myspeilheim has little need for a presence of soldiers other than a small militia to keep the peace.

Manndŕap: North of Untermyrr, sitting at the mouth of Jormungand's Maw, lays the village of Manndŕap, a place far removed from the influence of the Jarl and home to the warlord Ynnik "Frostbane" Olafsen. Manndŕap, an Yzgyrdan word meaning "slaughter" or "to slay", best describes the ruthless band of warriors who have retreated from the clan's indecision to live in the fashion of their ancestors. There is only one true way to enter the heavenly realm of Valhöll, and that is with a sword in hand and lust in one's heart. Manndŕap is not a village in the normal sense; there are no families living here, no community to take care of the needs of others. The village only contains those banded together under the banner of the warlord. A simple longhouse makes up the majority of the village with several yurts and shelters to house the warriors. While the clans of Untermyrr no longer raid the shorelines in the Third Age — attempting to keep the appearance of being a civilized people — Ynnik and his marauders continue to terrorize the northern coast with raids into Svartrheim and Tir Domhain. His men are known as the DraugrVerr (Ghost Men) as they seem to always appear with the fog in the middle of the night and disappear in the same manner. Ynnik Olafsen has been given the nickname "Frostbane" by his men; Olafsen seems to be almost immune to the frozen temperatures of the north and even dives into battle with little more than a loincloth to keep out the chill. Rumor has it that Ynnik has Jotunn blood in his veins. His tall and stocky build gives him the appearance of an Yzgyrdan giant, although he is no more a giant than the others that serve with him.



Chronicle: Untermyrr's rise was born of rebellion and the need to break bonds with the cruel Ithmyrran Empire. The wild tribes of Yzgyrd were held to serve as scouts for the Ithmyrran military during the Dragon Wars, given the duty of brutally slaughtering those who did not submit to Ithmyrran occupation. Having decided not to continue being the lapdogs of the Emperor, the Aesir leaders brought their people in exodus to the frozen lands north of Ithmyrr to start a new life as free people. The first years in the north were riddled with death and betrayal as some could not survive in such extreme temperatures and sources of food, warmth, and shelter were scarce. Many left to return to an indentured life as other simply starved or froze to death. Tjolnir Gunnarson, a former captain in the Ithmyrran military and now escaped servant of the Empire, took what engineering knowledge he had learned from the Atevans and mapped out the great longhouse of what was to become the city of Yzgyrd. It would not be long before this landmark building was surrounded by others and over a few years became home to the fledgling Aesir. From this base of operations, the Aesir were able to fend off attempts by the Ithmyrran military to bring down the city and retaliate with raiding parties sent by sea and over land. By the end of the First Age the lands around the great hall of Yzgyrd increased as more and more refugees from Ithmyrr crossed over the Adacrya River and settled in the lands which would officially become Untermyrr in the beginning of the Second Age. It was because of the bravery of the then-Jarl of Untermyrr, Olvaar'Karn, during the human rebellion against Ithmyrran occupation that brought about Untermyrr as a world power and a a result Karn was named the first Sorcerer King.



Collusion and Scandal: Not having been impacted by the magical cataclysm that laid waste to or affected most of the other nations, Untermyrr has been biding its time and building up its forces to take down the weak and almost defenseless Ithmyrran Empire. Still a nation with limited resources, trade has become an important endeavor once more and the long ships of the Untermyyran merchants can be seen in troves in the harbors and ports along the east coast. With the entry of Tir Domhain to the world theater, raiding the small villages along the northern coast has slowed, but not eliminated due to the need for slaves and other resources.

Svartrheim

Capitol: Thul

Demographics: 70% Aesir, 20% Karthan, 5% Domha, 5% Other

Government: Monarchy

Allies: Karthis, Untermyrr

Enemies: Ithmyrr

Major Religion: Totem (War Gods), The Exalted

Exports: Metal, Grain, Livestock, Animal Products

Imports: Alloys, Ore & Gems, Spice, Silk

Primary Languages: Aesnish, Karlani

Currency: Barter, Brass, Iron, Silver

Overview: The Kingdom of Svartrheim remains the only true "Kingdom" amongst the nations of the known world. While others are ruled by tribal leaders, merchant princes, emperors, and warlords; the clans formally of Untermyrr put aside their differences to be united under one banner. The current King Hrodulf Úlfrbane has found that the title passed down from his father and grandfather before him comes with a stigma. The clans of the northern Aesir barbarians, along with the tribes along the borders of Karthis, look to the fledgling nation as nothing more than a grouping of cowards. Conflict is a constant and skirmishes along the border towns with the local tribesmen have escalated over the past 25 years. Many of the once loyal clans have returned to the north to rejoin the Aesir people of Untermyrr, while others have traveled west and intermarried with the people of Tir Domhain. In many ways it has strengthened the resolve of the citizens of the realm, but weakened the position of the king and the royal family. Svartheim is a fertile land with far more potential for raising livestock and growing produce than their northern cousins. Its position between three other nations makes Svartrheim strategically perfect. With the political situation becoming a powder keg with a very short fuse and talk of overthrowing the King are now more than just whispers, the clans begin to rally soldiers and mercenaries under multiple banners to fight for the right to leadership.

Society: The people of Svartheim consider themselves to be the more civilized branch of the Aesir people, having opened their borders to trade and alliance with the surrounding nations. They are still barbarians to the core. With the new trade routes being opened by the Monarchy of Svartrheim to allow greater merchant investment in the land, there has been some pushback by the Karthan barbarians. Most have found mutual benefit in allowing this type of traffic into their country, but as many of the northern tribes have little love of the Keshites, it is more tolerated than welcomed. Svartrheim is known

throughout the southern lands for their exquisite blacksmiths, brewers, and bakers; crafting seems to come naturally to most and Svartrheim craftsmanship is praised by many. There is no common law amongst the people as each clan enforces their own sets of rules to live by. If judgment is needed to determine innocence for crimes committed, the guilty party and the accuser would be given time to assemble groups of oath-takers to act as character witnesses. If both can be vouched for the issue is settled by combat. Matters may be brought before the King, but the clans find little need to send those on trial all the way to the capitol city of Thul. Villages tend to be kept small with no more than eight to ten houses or buildings in a typical settlement; however, villages are built in close proximity to one another so getting help from neighboring families is not difficult. These family groupings make up the individual clans, with most living within them being related in some fashion. As previously mentioned, the rich soil and less frigid weather allows for farming and the raising of livestock without the worry of losing crops and herds like in the far north. With the abundance of these resources, meat, dairy, and root vegetables have become a staple diet of the people. Exotics such as spice still needs to be imported, but while some might find Svartrheim cooking bland and boiled it is never scarce. Having broken from the rule of Untermyrr a few generations past, the clans that make up the majority of the populace still pray to the War Gods of old and look to the spirit world for guidance. Very much still a society of warriors, both men and women train in combat and weaponry from a young age. This produces a reserve militia that can supplement any conflict quickly and with minimal wait. Their belief in battle as a spiritual obligation makes the men and women of Svartrheim just a deadly and twice as dangerous as those nations who claim martial superiority.

Major Geographical Features:
Eldridd Mountain Range: The mountain range forms a natural border and keeps the countries of Karthis and Untermyrr at an arm's length. The treacherous trails from both the south and east make it impossible to bring large numbers through without detection, an advantage that has helped the people of Svartrheim fend off attacks by marauders and warbands. By far not the tallest mountain range in the northlands (Eldridd's highest peak stands at 6,070 feet), but is considered the most expansive next to the Lothaal Mountain Range of Karthis. Beginning at the base of the city of Thul, the range continues for miles, eventually spreading outward toward the southern end of the kingdom. Although the hills and mountains form a tight cluster there are many caves, caverns, and sinkholes scattered throughout, offering shelter for any lost in its fold, but also making homes for creatures that traverse the area. The Aesir claim that these hills are home to Ysgyrd giants known as the "Bjergtrolde" who hide away from the sun during the day and hunt men as food in the night. These stories are seen as myths by most, but almost always used to describe the unexplained fires that sometimes appear in the hillsides at night.

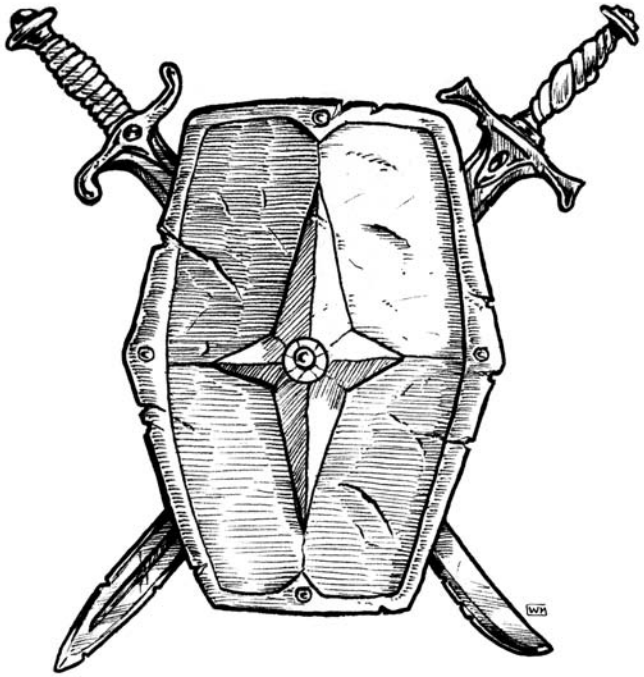


Sites of Importance:
Thul: Named after the lost Yzgyrd city that vanished during Leviathan's destructive war against the First Gods, this important site houses Svartrheim's King, council, and the clan leaders who support his rule. Over 10,000 people live amongst the hodgepodge collection of buildings, homes, and barns that make up the city proper. As with most Aesir towns and villages the Great Hall or longhouse is constructed in what would be considered the center of the new construction, and all other buildings are built around the Great Hall to create rings. The city itself has no walls or defense structures, but to navigate through the maze of buildings to finally reach the Great Hall is no easy feat so many do not attempt invasion. Thul's diversity of visitors, settlers, and merchants gives the city an exotic feel. With a blend of different construction styles, colorful districts, and numerous cultures bringing a "taste of home" to the market places and bazaars, a traveler might forget that he was in the northlands. The King and his militia attempt to keep the peace as best they can; in appearances Thul looks to be under control, but cultural discrimination by the nationals makes for unnecessary violence and racial tensions that eventually will lead to bloodshed.

Chronicle: Svartrheim is a nation born out of chaos, a parting of ways brought about by a people divided and suffering the fears of isolation. As the parent nation began to distance itself from the rest of the world toward the twilight of the Second Age, the western clans did not wish to follow. These tribal chieftains rallied together and named a King, one that would leave behind the ancient laws and move his people forward. While this move brought on a series of minor skirmishes between the clans, the Jarl of Untermyrr and his tribunal of

chieftains eventually allowed this split and tolerated the rule of this so-called "King". At first it was declared that the new ruler would still pay tribute to the Jarl of Untermyrr, but with the fall of the Sorcerer Kings and the reclusion of the northern Aesir tribes, the new king declared the west lands an independent nation. The people awaited retaliation from the Jarl, and none ever came. The city of Thul along the River Syrgja, a former den of river merchants and sea marauders, was named the capital and was quickly converted to serve the needs of the throne. The chieftains began to identify themselves as the people of the Sverd or Svart (Aesir word for "sword") and as this term spread amongst both nationals and travelers, the fledgling kingdom took the name Svartrheim to identify themselves and this new nation.

Collusion and Scandal: In the Third Age, the people of Svartrheim take a neutral position on world politics and agendas; they freely trade with whomever they can make deals with and hold little prejudice against any nation. Unfortunately, this branded them as "weak" amongst some of the nearby barbarian tribes and they now find themselves the center of ridicule. Over the past hundred years many of the clans have intermingled with the Domha, blending many of the customs and cultures of both people. This practice has infuriated some who still hold to Aesir traditions and splintered the clans even more. Svartrheim sits on unstable ground in the current day with many (including its own people) ready to turn on the current king for letting the values of the people become perverted and corrupted. Some of the more influential clans have made it known that they plan to usurp the throne in order to place a less cowardly man in power, while others consort in secret meetings and conspire to dissolve the monarchy and return to the days of clan tribunals to support the laws and people.



Vuul

Capitol (s): Y'Mataar & Sokurah

Demographics: 30% Vuulese (mixed blood), 25% Keshite, 15% Karthan, 10% Aesir, 10% Haan, 5% Domha, 5% Other

Government: Magocracy/Feudal

Allies: Kesh

Enemies: Ithmyrr, Zhou

Major Religion: Dragon & Outsider Cults

Exports: Grain, oils and textiles

Imports: Timber, wine, precious metals and stones

Primary Languages: Elasme, Karlani, Keshtic

Currency: Ceramic, Bronze, Iron, Barter

Overview: Vuul stands as a testament to the Second Age of man and the fevered dreams of a mad Queen. The region contains ancient City-States, dilapidated temples to forgotten gods, and villages built over the ashes of those destroyed in the cataclysm a hundred years past. Once the great Empire of Dol Minor controlled most if not all of the southern territories — from the edge of Karthis almost to the tip of the Najambi jungles, this land was under the heel of the Sorcerer Queen Nythura Daldrax. Now where lush forests once grew there is nothing but burnt soil and charred stumps; where large cities of learning and the arts once stood lay rock and rubble. Nothing seems to grow in the tainted soil, and the oppressive heat takes its toll in a landscape with little water or shade. In the Age of Reckoning slavers and warlords now rule the former empire, battling over land and resources while the innocent are caught in-between. Hunger, disease, and poverty is the only thing the people of Vuul know, justice is a fruit they can never seem to taste, and hope has long been forgotten. To the north and west the old City-States of Y'Mataar and Sokurah once again cast a shadow over the lands as powerful sorcerers take up the mantles of Sorcerer King and amass wealth and power by intimidation and fear. Rumors abound of the return of the Exalted God Valerak, of cults snatching up children to sacrifice at temples dedicated to the Dragons, and of a black ore reputed to enhance sorcery and witchcraft. The draw to this fallen nation continues to grow as adventurers come to seek the artifacts of Uruk, learn of this black ore known as Leviathan's Bones, and travel to the last unexplored nation, Najambi.

Society: The extremely hot days and frigid nights of the Vuul desert make it near impossible to farm or raise livestock. The populace has become dependent on those who can safely bring these scarce commodities to their locations. It is not for lack of transport or manpower that the average citizen cannot go to

the marketplace; it is the inevitable robbery of the cargo and possible loss of life that makes most reluctant. This has been one of the ways the Sorcerer Kings and territorial warlords have been able to create dependency on their protection. Unfortunately, the common people bow to the Warlords for protection against the thieves and slavers, only to become enslaved to those who promised protection. This way of life is only seen in the handful of towns and villages of the over-populated desert areas. Those who are fortunate to live in communities near the ocean and rivers thrive from the merchants that constantly cross the desert and wastes to do business with the Warlords and Sorcerer Kings. The river villages hire out rafts and small boats to bring cargo from Kesh and Najambi to the City-States and market ports. With slave trade a popular form of barter within Vuul, some of the river ports have changed their venues from marketplaces to slave dens where large cages were constructed to hold the numerous amounts of thralls brought though each season. Politically Vuul has become increasingly feudal with the Warlords claiming more areas of control and others expanding their domains through bloodshed and murder. Law is only what has been decreed by the local lord and enforced by mercenaries and private militia paid generously for their services. For those who do not fear the Warlords, the increasing cult activity throughout the towns and villages has made some uneasy. Cults to the Great Dragons, powerful demon lords, and ancient Keshite God-kings have been traveling through the wastes, adding numbers to their following and terrorizing those who offer little or no tithing. Temples have been raised in the City-States for the more financially influential of the sects, with unmentionable practices have a blind eye turned toward them by the Sorcerer Kings who rule. The worship of the ancient God-King Setesh is one such cult that has risen to power over the past 20 years. Vuul has also seen the rise of the massive City-States of Sokura and Y'Mataar ruled over by the self- proclaimed Sorcerer Kings Lux Al Var and Malec-Ryb, both known for their practice of the old Atevan black arts and pacts with things dark and evil. The newly formed Merchant Princes of Kesh have breathed new life in the once-dying land with new trade routes, wealthy merchants, and curious travelers to be found on the roads and in the villages and cities of this fallen empire.

Major Geographical Features:

Akhkharu Desert: This expansive desert (second largest on Urd) is known for its brutal heat, its deserted temples and towns, and lack of life. It is almost impossible to cross without proper provisions, animals bred for desert travel, and the blessings of the gods. The desert is nearly fully enclosed with mountain ranges surrounding it on all sides, forming an almost complete circle in which the City-State of Y'Mataar is the only entrance in or out. During the Second Age smaller towns and military holdings were common place along the travel routes created to take people from the northern edge of Dol Minor (Vuul)



straight though to Uruk. Now what is left of the original roads and trails is cracked and mostly torn away from violent sandstorms and time. The towns that once were occupied by the citizens of the Empire have shared the same fate as the many temples and other places constructed by the Sorcerer Queen's engineers. The desert can no longer support human life for sustained periods of time, and those foolish to cross over the burning sands are never heard from again. The current Sorcerer King of Y'Mataar Lux Al Var has begun using the desert as a prison for those he simply wishes gone. The unfortunate prisoners are brought to the center of the desert by cart and left behind to die. Lux Al Var knows that other horrors live in the abandoned dwellings of the desert and his Templars believe that the prisoners he sends out to die are just mere sacrifices to appease something more frightening than he.

Adash Desert: The "serene" desert is called so by the inhabitants that have made this small patch of desert their home. Groups of nomads travel in tightknit groups across the land from the base of Mount Khemet to the Livyatan, gathering what they need from the sea during the summer and fall months and traveling back to the mountains in the winter months. Having no impact on the nearby City-State of Sokurah, the Sorcerer King ignores the presence of the desert tribesmen as they pose no threat to him or his operations. Travelers on the River Amorha refer to the nomads as the Keffiyeh or "Scarves" — the tribesmen are fond of keeping their faces hidden in oversized scarves that cover their heads and faces. Not much is known about the Keffiyeh, except that they are excellent riders (the moas being their animal of choice), hard workers, and deadly swordsmen (as rumors say).

Makat Desert: The once-barren landscape northeast of Sokurah has seen much change since the beginning of the Third Age. Malec-Ryb, Sorcerer King of Sokurah is excavating portions of the desert, digging deeper into the lifeless ground looking for some unknown prize. Small towns have popped up almost overnight as more workers travel to the area looking for work and shelter. Massive machines, the likes of which have not been seen since the First Age tear at the ground, throwing dirt and ash into large mounds and fill the air with thick black smoke. Those working are sworn to secrecy and those who learn too much have accidents with the machines or accidentally fall down the holes. It has been confirmed that sightings of the hideous Trul have been seen at these sites tending to the machinery and assisting in the digs.

Mount Khemet: Next to the Edridd Mountain Range of Svartrheim, Mount Khemet takes its place as the second largest precipice. Beginning at the mouth of the Bru Inlet and winding its way through the center of Vuul creating almost a full circle, the mountain range is said to resemble a natural rock fence in which to contain the brutal northern desert. During the Second Age temples to the Great Dragons were built upon its highest peaks, and military bases and chateaus were kept by the Sorcerer Kings of Dol Minor as fallback points and seasonal homes. In the Third Age most have forgotten the existence of such structures, with travel almost impossible through the desert to reach the mountains from Y'Mataar, and impassible roads to the west. These ornate buildings slowly decay with no one to give repair or upkeep. Queen Nythura's pleasure palace, Orgia, is said to be hidden in the lower foothills of the mountains; this great wonder was said to have been built by the Atevans during the First Age and claims of walls made from gold and gem-encrusted fixtures still gather the interest of collectors and adventurers. Nythura's diaries speak of a caretaker she referred to as Ekimmu, an Atevan word meaning "Blood Snatcher".

Khremata Forest: One hundred years after the Great Cataclysm, life slowly returns to charred soil of Vuul. The Khremata Forest is an anomaly in which lush forestland began to rapidly grow from the dead zone known as the Dol Minor Wastes. The one thing most can agree on is that the forest is haunted; strange sites and horrific events tend to be a common story from those who have entered and escaped intact. The mention of demonic trees and plants lead some to believe that the Lords of Hod have returned from their banishment and are creating an environment to once again take a foothold on Urd. Villagers from the bordering settlement of Kem speak of seeing loved ones who had mysteriously disappeared into the forest return in the night; looking almost transformed with greenish complexions and pupilless eyes.

Gode Fens: This area of marshy lowlands interspersed with low hills occupies the lands between the Bru Inlet and the River of Blades. With frequent heavy rains and flooding that lash the marshes, the water flow and deposits that form the bodies of water constantly change. Ships navigating through the Fens often become lost or run aground. Few trails through the area exist — as paths are created, changes in the water levels and shifting soil make it difficult to continue in any one direction for long. Unwary travelers have been known to take a false step and get sucked into a sinkhole or worse. Apart from dangerous storms, dense fog is a common occurrence in the Fens and further increases the difficulty of crossing. Ships familiar with the terrain can take the precautions necessary to cross safely, while those attempting to cross without guidance can be lost in the area for days.

Sites of Importance:
Dol Minor Wastes: Once a beautiful manicured landscape that stretched from Bâhal to the City-State of Vuul, the land once held the gardens, zoos, and sanctuaries of the Sorcerer Queen. During the destruction of Uruk the land was engulfed with dark sorcery brought forth by Queen Nythura's bitter peers and turned to rock and ash. Although mostly covered now by the thick copses of trees and plant life, many of the structures still remain in and around the forested area. The settlement of Kem on the edge of the Seqet River uses some of the older structures and has rebuilt many for homes, businesses, and a small river port. Despite the large forest that seems to take up most of the area, the Dol Minor Wastes remain mostly desert with an abundance of deadly dire creatures roaming through

the rubble or hiding on the outskirts of the forest awaiting smaller creatures or travelers who come unprepared. A group calling themselves "The Red Scarves" roam though the wastes with unknown intent. Some say they are sworn protectors of the area, while others view them as mercenaries and terrorists. Their leader is said to serve a cause long forgotten and holds his people at the fabled "Red Tower".

Uruk (Former City-State of): The once enlightened City-State of Uruk was the jewel of the Empire of Dol Minor; Uruk was a place of learning, wares made by the best artisans on Urd, and standards of living not seen in any age. The streets were paved in marble, and no citizen ever feared harm or ever went hungry. If not for the greed of the Sorcerer Queen who cared more for domination than the welfare of her city, Uruk would have become a true center of power in the world theater. Now broken and in ruin, Uruk remains a reminder of the great magical cataclysm that leveled the mighty Empire of Dol Minor. Today Uruk sits shattered on its crumbling foundation overlooking the jungles of Najambi to the south. Adventurers and treasure hunters from all corners of the continent are drawn to the legends of the Sorcerer Queen's vaults, rumors of artifacts and gifts from the Dragon Kynos makes temptation greater than personal safety. Camps that are erected to search for such treasures are short-lived and tend to be abandoned without a trace of those who came to seek their fortunes. Those who are able to return and tell their stories claim to have seen demons and man- beasts wandering through the ruins after sundown. The current Sorcerer Kings know that Uruk still holds a significant source of dark power and while the demon lords are long banished, the Abyssal Portal is far from closed. The demonic forms that some have witnessed are that of the Kyss, the Black Mother's twin daughters who returned after the destruction of Uruk to find their Abyssal father. Legend has it that when Lady Kishari went mad she left her daughters alone in the ruins. The two soon found cracks in the Abyssal rift and began to draw upon its energy, which accelerated their growth and twisted them. Needing mates to further their bloodline, Kishari's daughters took to capturing human tribesmen from Najambi and adventurers who dared enter the ruins at night, only to kill their captives once the children were born. There still remains a garrison that protects what is considered salvageable, but in recent years their numbers dwindle and shady deals are said to be made within the ranks. These guardians — a splinter group of the Sentinels of Valerak who call themselves the Knights of Tal Abastion — still remain and vow to watch over the fallen city. Uruk has garnered the attention of the Merchant Princes of Kesh, the Sorcerer Kings of Vuul, and the Emperor of Ithmyrr in the years since its fall, although none currently have the resources to explore the demon-infested ruins where the treasure is rumored to have been stored.



Jaraan: The first of three major river ports along the Seqet River that flows from Karthis along the Kesh border and ends at the old shipyards at Uruk. Jaraan is an independent city governed by retired river pirates and a host of investors from adjacent nations. With the need for river travel for trade, the ports of Y'Mataar and Karthazar became seedy and restricted. Pirates, marauders, and exchequers roamed the docks of the major City-States looking for cargo that could be heavily taxed or stolen once the ships set out to sea. While Jaraan is no better than the ports of the north, merchant ships and travel vessels can pay for protection from the governing body of Jaraan and keep their cargo (and ships) intact when traveling north or south though Vuul. In order to keep out any warlord who would think of claiming the port, Jaraan's rulers — known as the Council of Eight — have brought aboard mercenaries to protect the port's interests and patrol the rivers looking for signs of trouble and keeping those who have paid tribute safe. Vessels for hire can also be found for a price as well as experienced crewmen and supplies. In the past ten years Jaraan's black market has grown tremendously with items that even the Merchant Princes of Kesh would be jealous of, the only problem is that for those who cannot afford to pay for protection might not live to see their new purchase make it home.

Bâhal: The second of the port towns along the river cannot boast the amenities of Jaraan, but has found its place in the world as a port of the enlightenment and culture. This small village has grown and expanded over the past 15 years under the rule of the Warlord Al Rahib. Bâhal is now known for its festivals, artists, musicians, and ever-expanding marketplace. Under the Warlord's protection those who would come to steal, racketeer, or otherwise cause havoc are soon found dangling from rafters near the docks, aptly named the "Row of Shame". Bâhal hosts a diverse group of citizens and visitors; with Kesh and Najambi being the closest neighbors it is not uncommon to see the Ooruk and Draki intermingling with merchants from Kesh and northern Vuul. The Aesir and other northern inhabitants tend to be rare as access to the village is difficult from the far north, but that does not stop some adventurers from those parts entering the port when traveling to destinations south.

With the constant flow of people in and out of the port Warlord Al Rahib has become neurotic and paranoid. Al Rahib is not what some would consider your atypical warlord bulging with muscles and a demeanor for battle; this is quite the opposite. Al Rahib is unusually tall and thin, with a tight anxious face surrounded by a small, well-trimmed beard. He seems weak and unfit for physical combat, but his resolution and tactical mind are his greatest strengths. At best, he is wary of his surrounding neighbors, having little trust in the Merchant Princes and the Sorcerer King Lux Al Var. He is feared by his subjects and as such worries little about those who have permanent residence in the area. Rumor has it that the Warlord suffers from derangements that can affect his

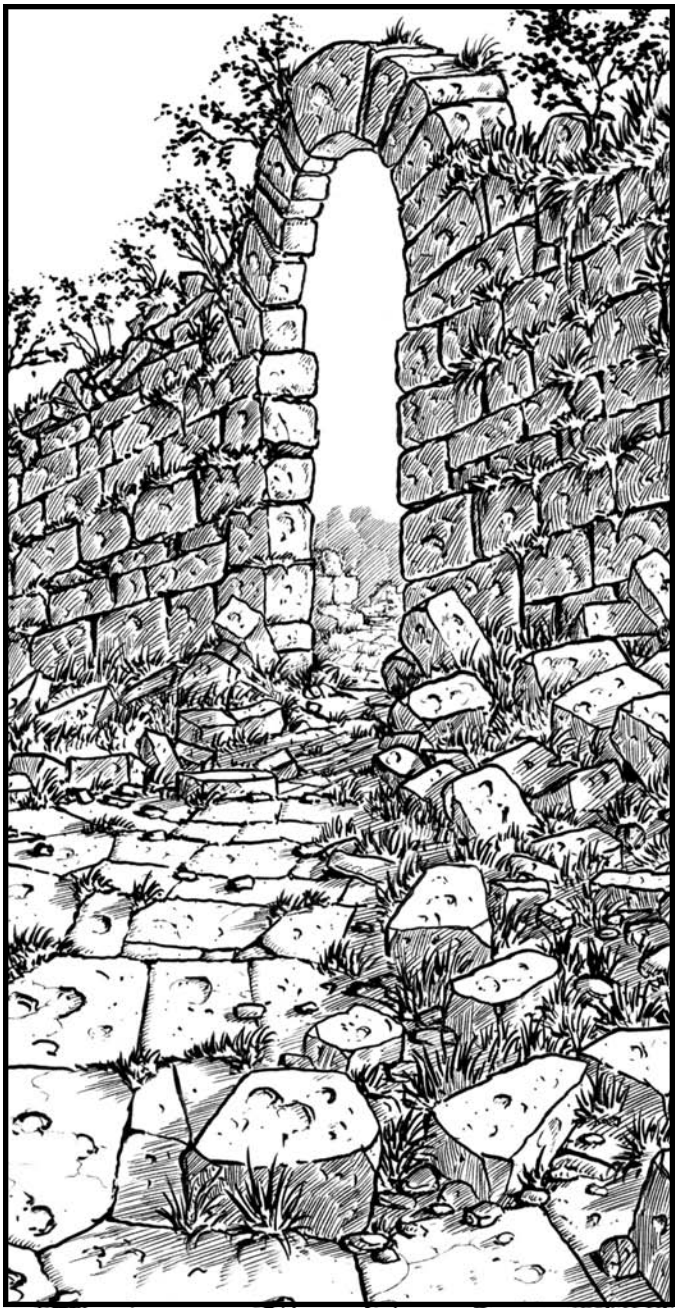

The Ruins of
Uruk

ability to rule; he requires a special elixir imported from Ithmyrr that calms his nerves and allows him to function. Despite this, Bâhal is quickly becoming a popular stop for those visiting Vuul for either business or pleasure.

Kem: This recently constructed port town serves as the last friendly stop along the Seqet River before it empties into the Amphiptere Sea. The small river port continues to survive despite the recent events surrounding the Khremata Forest, which sits within a stone's throw of the town. Most visitors are here for no longer than an evening as there are almost no proper facilities for ship repair, the inns are overprices and filthy, and the Kem markets gouge travelers on item pricing, as they claim to be the last "civilized" port on the river. With this precedent set in place Kem has attracted thieves, pirates, and mercenaries, all of which use the port to make a few extra irons from the gullible and weak-minded. Those running from debtors, criminals, or the authorities can find haven in Kem; the forest and neighboring jungle make it near impossible to locate someone who wishes to be hidden. Kem also offers touring companies who can take interested parties into Uruk or Najambi for a price. Some are known to be semi-reputable, meaning they will not leave you on the outskirts to die, while some prey upon those that society would never miss.

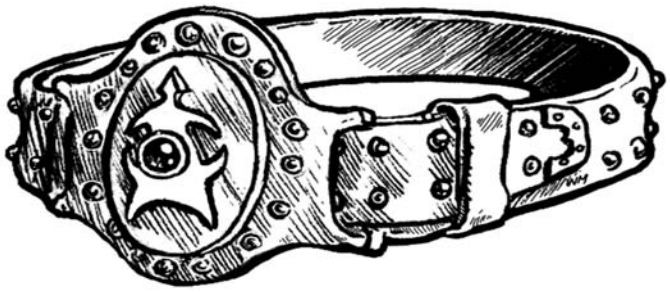
Karthazar - The City of Swords: One of the first City-States founded by Queen Nythura, Karthazar's initial construction was to facilitate a great lighthouse to guide mariners sailing into the Bru Inlet away from the jagged shorelines and into safe harbor. To protect the harbor a fortress was constructed around the lighthouse, a massive structure built from the rock in which the lighthouse sits; this became what is now known as the Citadel of Ursham. In time, barbarians migrating from the north and citizens of Dol Minor came to settle in the shadows of the Citadel seeking the protection of the island fortress, and gradually developing Karthazar into one of the largest City-States of Dol Minor. Now Karthazar is far from the mid-sized port city of the Second Age and boasts almost a thousand permanent buildings and numerous outbuildings and lesser structures. Located in the northwestern territory of modern Vuul, Karthazar sits ominously, spanning across multiple smaller islands that overlook the River of Blades.

Trade has become lifeblood of the City of Swords. On the largest of the inner islands, a great open square serves as a marketplace during daylight hours. Here merchants and traders erect tents and temporary stalls to hawk their wares and haggle with potential customers and visiting buyers. During the market day all manner of goods ranging from finished woodwork, textiles, metalwork, to exotic pets are available for a price. On non-market days, the otherwise empty plaza is used by the militia for training or to hold local competitions and events such as horse racing. Given the proximity of the port to mountainous lands of Karthis, the market often plays host to Karthan smiths who have a well-known reputation for maintaining the secrets of forging Atevan steel. Unlike the two remaining City-States, Karthazar

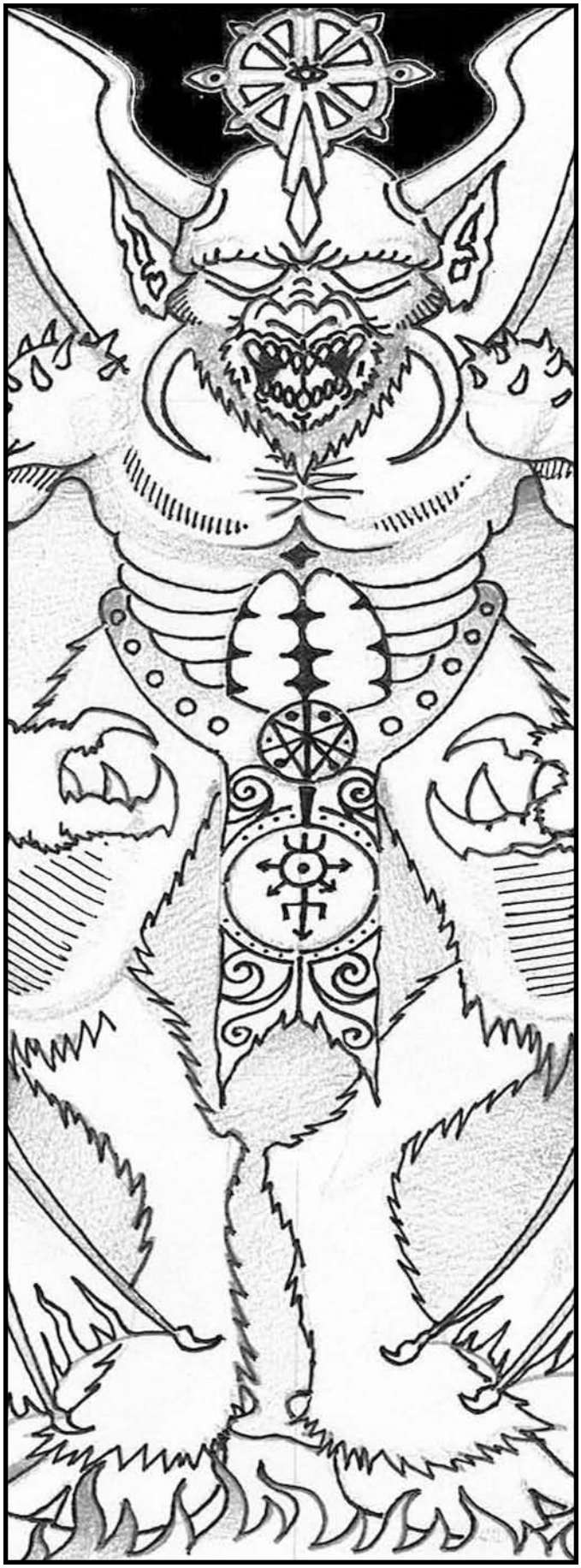


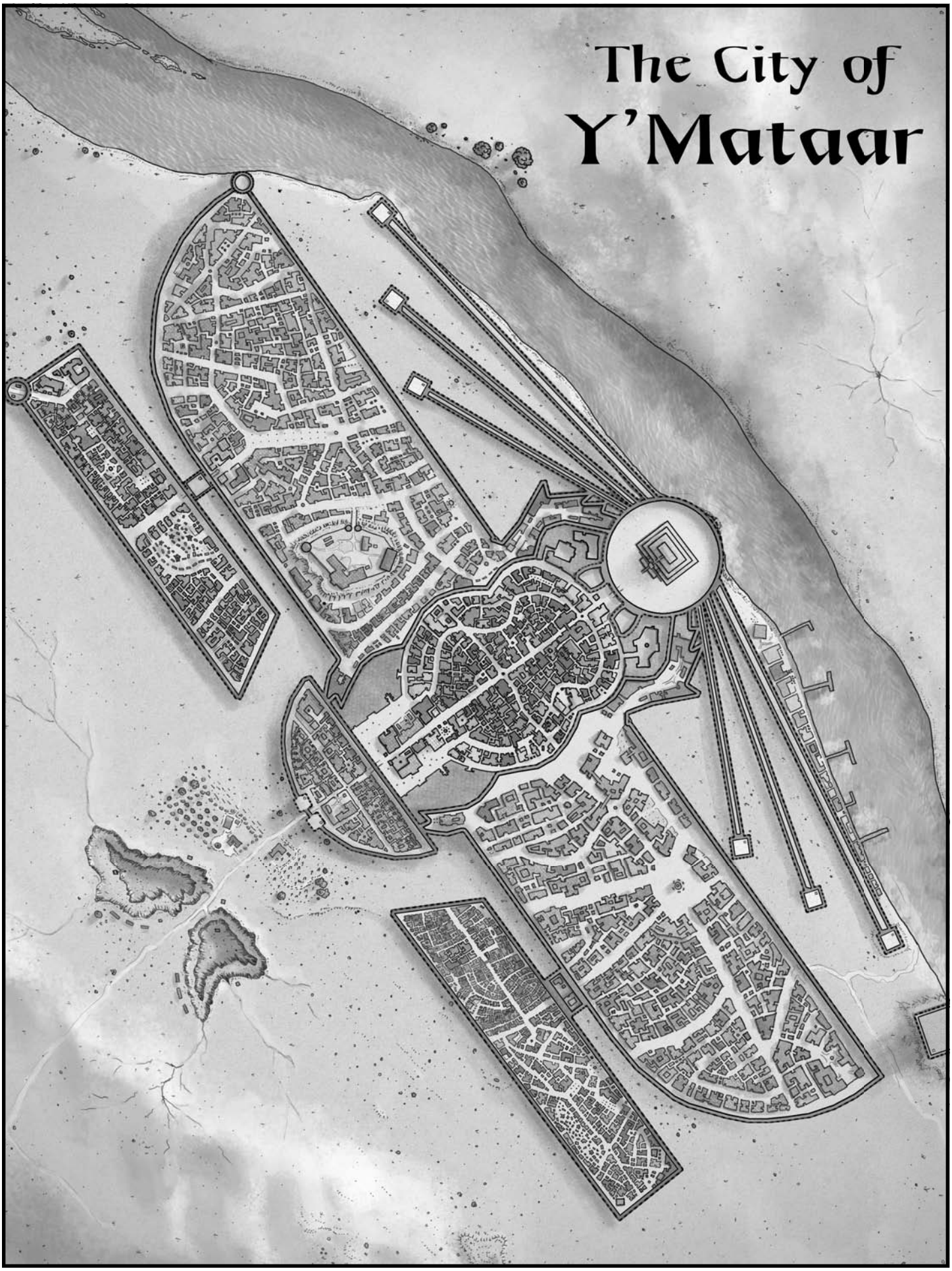
is ruled over by the Warlord Black Razor Haine. This Pirate Lord rules Karthazar from his private citadel high atop the sea cliff, known as the Shield. Haine began his career like many other river pirates, taking advantage of merchants and passenger vessels that were being guided through the River of Blades or were traveling unguarded through the inlet. His ship The Wretched Wake is a legend amongst the locals and can still be seen traveling along the rivers when Haine heads to the seaport of Jaraan for business. A shroud of mystery follows the Pirate Lord like a dark cloud; what is known of his exploits makes most think twice before attempting to cheat or steal from his holdings, and recently it has come to light that his involvement with the pirate council known as The Eight has surrounded him with allies that increase his power and reputation.

Chronicle: The lands that make up the country of Vuul once fell under the reign of the Empire of Dol Minor, a brutal and untamed landscape awarded to one of the five original Sorcerer Kings of the Second Age. Not always a lifeless desert, Dol Minor (Vuul) was host to beautiful forest land, fertile soil, and breathtaking scenery. Truly a diamond in the rough, land with raw potential that in the right hands could be shaped into a thing of beauty. The immortality of the Sorcerer Kings gave them the advantage of time and with this Queen Nythura forged for herself what was to be known by all as the Jewel of Urd. Dol Minor was the center of civilization, and the massive city-states, elaborate temples, and growing population made Dol Minor the place to settle and live a fulfilling life. Settlers came from all over the known world to plant roots in one of the many towns, villages, and cities. While the Sorcerer Queen was a cruel mistress, her public face was adored by every citizen of her empire. As with all who harbor greed and jealousy in their hearts, Nythura wanted more. She began to inch her way over the Seqet River and fought to occupy parts of western Kesh. The Sorcerer King Asari would not tolerate this for long and Kesh retaliated. The Great Dragons had wished to stay out of the affairs of their rulers and allowed these petty skirmishes to continue. This reluctance of submission from her peers was seen as insult, and to further fuel her rage the Queen's spies reported a rumor that Manath, Sorcerer King of Niamh, was consulting with the Tree Lords of Hod, entering a pact in order to wield their alien magics. Nythura would not be outdone and made dealings of her own with the Abyssal Princes, in the end she was taken advantage of and she — along with Dol Minor — was wiped from Urd's surface by the other remaining Sorcerer Kings, leaving only ash and rubble behind as a reminder of her greed and treachery.



Collusion and Scandal: The emergence of the Order of Valerak has turned the tide of power for now. These devout followers of the Exalted God have been interfering with the plans of the new Sorcerer Kings and ruling Warlords. The Warlords, however, refuse to give over their seats of power so easily and are hunting down the followers of this order to execute as an example. In recent months an elderly woman claiming to be the Sorcerer Queen Nythura has been witnessed in the towns along the Seqet River; none have taken her seriously, but her movement has been tracked in the direction of the City-State of Sokurah.




The City of
Y'Mataar

Cities of Note

Y'Mataar

Demographics: 70% Vuulese, 20% Keshite, 5% Mahajanu, 5% Other

Religion: Sorcerer King, Dragon Cults, God-Kings

Primary Languages: Elasme, Karlani, Keshtic

Overview: Where Karthazar sits as the beacon of the former Empire of Dol Minor, Y'Mataar could be called the gateway. Sitting at the fork of the River of Blades and the Seqet River, Y'Mataar has served the purpose of watching over the river trade between the north and south. Amused by the Keshite symbol of transformation, a theme the Sorcerer Queen adopted when she transformed the desert lands into mighty cities; the City-State of Y'Mataar was constructed in the shape of a giant scarab, with immense wings stretched far and wide. Although it is an independent City-State holding no allegiance except to itself, Y'Mataar is home to embassies from all the known civilized nations of Urd, and boasts the largest merchants quarter of any city on the continent. The great Merchant Princes of Kesh, the trading companies of Svartrheim, and noble merchant houses of Zhou all reside in large estates within the merchants quarter provided by the Sorcerer King. Each estate is considered sovereign land of the country that holds the title. Slavery is a booming commodity in the marketplace of Y'Mataar, brought in from all over Vuul by the local warlords and shipped in by slavers from the other nations; Y'Mataar's slave market is second only to the great slave auctions of Neter-Aaru in Kesh. Pricing in the slave market is based on several factors — age, health, mental stability, and skill set raise the price of the slaves by large increments... You can get cheaper slaves through private slave brokers, but none should be surprised that they just purchased a murderer who will turn on his new master at the first chance. When money is not changing hands the people of Y'Mataar enjoy many of the forbidden pleasures in life. Temples to the Déasthai offer carnal pleasures for just a mere donation and great eateries bring the finest foods from across Urd to be sampled and enjoyed. For those who find fine food and pleasures of the flesh not as appealing, Atevan dream spas can be found near the royal quarters. These lush and extremely overpriced quarters offer exotic narcotics from Ithmyrr, Zhou, and Mahajanna. Here patrons can relax in a soothing steam bath that allows the narcotics to seep into their skin and help them toward an out-of-body experience for a couple of hours. The Sorcerer King Lux Al Var has declared the last day of each month to be known as the festival of "Blood & Wine". The people of Y'Mataar are required to join the Sorcerer King on the steps of the Royal Ziggurat to watch gladiatorial matches and share the many casks of wine brought in for the occasion. Those who cannot or refuse to attend become entertainment in the game on the following month. Lux Al Var takes great pleasure in forcing his subjects to watch the bloodshed and death count of the games, as it makes him feel more godlike and powerful.

Society: The people of Y'Mataar share the same arrogance and entitlement as those who live within the borders of Ithmyrr. The Sorcerer King empowers them to feel superior over others and frowns upon those who do not share his feelings. Everyone is provided for, which means even the lowly street-keeper can afford to live in comfort without much want. However, rules and laws mostly apply to the worker caste and those found in contempt of the system are left to die in the Akhkharu Desert or found fighting in the arenas. The artisan caste gains a few more privileges than the common workers and civil servants; these artists, architects, and musicians are given better quarters, food, and a larger stipend to spend at the marketplace. While this caste has a few less rules to live by, they are still required by the Sorcerer King to produce on the whim of Al Var. The merchants and nobles share the last caste within society, it is these individuals who hold no recourse to the law and are allowed to do as they wish. Punishment is given directly from the throne and could be anything from losing one's title, being placed into a lower caste, or public execution, again at the whim of the Sorcerer King.



Sites of Importance:
The Royal Ziggurat: One of the most impressive pieces of architecture to be found in the City-States is the Royal Ziggurat. This luminous structure towers over the city, almost as if the building was watching over Y'Mataar itself. At the top of this stepped structure is a temple formally built to house the Dragon Kynos, but now used as the throne room of the current Sorcerer King. Using the temple as a measure of the structure's overall height, the Royal Ziggurat reaches the height of 300 feet at its summit. Long flights of stairs descend from the temple down to the street level, each having a landing that allowed access to other stairwells for foot traffic of visitors or servants. What makes this structure more impressive than Sokurah's or Uruk's great ziggurats is the craftsmanship and materials that went into its construction. Although worn with age and factors related to the Cataclysm, the structure continues to make an impression. The stairways are paved with bronze and iron inlay; many of the murals still sparkle with the crushed ruby and sapphires that were mixed into the paint. To feed his ego, Lux Al Var is beginning the construction of an additional step above the temple, one that would be used for sacrifice — overlooking the altar is a large 12-foot long statue of his august body, cast in pure silver, and decorated in gems stones and finery.

The Gladiatorial Arena: Despite the objection of Lux's Templars and the outcry of his council, the Sorcerer King's obsession with the gladiatorial games eventually brought them to his front door. Over the last two years the Royal Gardens and Zoo have been torn down and in its place a gladiatorial stadium has been built. During the Festivals of Blood & Wine the gates to the royal compound are swung wide open and the people are allowed in to watch the events, drink wine, and make bets with the Sorcerer King's brokers. Taking full advantage of the circular courtyard plans he is in the final stages of building a chariot track around the Royal Ziggurat to encourage additional blood sports and the occasional horse race.



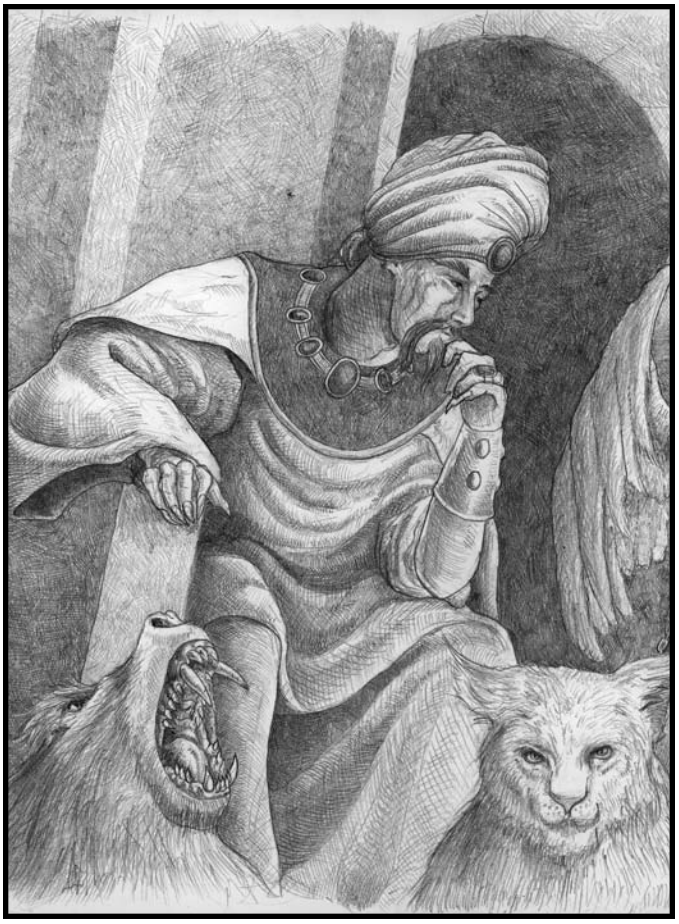
The Merchants Quarter: At the center of the great scarab lies the great merchants quarter. Occupying almost a third of the city, this area serves two purposes — house the merchant houses and house the Grand Bazaar. The Bazaar is part marketplace and part auction house. Entrance to the quarter is nestled between high security walls that extend to the Royal Ziggurat and finally the Seqet River. The quarter is only open to the public from dusk until dawn, after which the massive black iron gates are closed to traffic. This, however, does not mean that the area disallows special visitors during the night. Inns and taverns host minstrels and bards most nights, fine eateries line the cobblestone walkways, and the exotic can always be found for those with coin. Guests must be invited into the quarters before dusk and cannot leave until the gates open again in the morning. Those who attempt to climb the gates tend to find several bolts in their backs before reaching the top.

Queens Harbor: While Lux Al Var attempts to keep appearances within the great City-State, the same cannot be said for the harbor. Knowing that he cannot control the rabble who docks their ships at the harbor, Al Var spends little resources and time in upholding the law there. Stationed nearby, the Harbor Master and Y'Mataar military look after the day-to-day upkeep of the area, but turn a blind eye on things that do not concern the operations of the harbor or profit. Merchant vessels from foreign nations are assigned to a Templar who looks after the ship, crew, and cargo; this is considered important as foreign trade fills the Sorcerer King's coffers. Others with less clout must fend for themselves and soon learn that Queens Harbor is best visited with a strong detail of mercenaries. The inns and taverns along the docks are filthy and more times than not visitors will need to bring their own bedding. Cheap food, prostitutes, and a good bar fight is always on the menu; sailors with some coin to spare can find a night of pleasure for very little money, although the lye soap needed to wash away the lice the next morning can be an unforeseen expense.

Collusion and Scandal: Wealth, greed, and debauchery have taken its toll on the Sorcerer King and his subjects. Little worry or concern about events happening on the other side of the great walls of the City-State has brought its citizens to the verge of becoming lambs for the slaughter. Meanwhile, the Warlords of the Wastes, Pirate Lords of Jaraan, and the Sorcerer King of Sokurah all strive to strengthen their resolve and amass armies to fight over territory. Rumors brought down from the Royal Ziggurat by Al Var's loyal Templars say that he has grown weak and looks more to his treasuries than offering sacrifice to his Abyssal master A'goth-Amon.



Lux Al Var, the Sorcerer King of Y'Mataar: Lux Al Var began his early years as a priest serving the undead Keshite Lords, tending to the unorthodox needs for the former God-Kings of Kesh. In this service Al Var learned the secrets of necromancy, the ritual rites of the first Sorcerer Kings, and the privilege of accessing the ancient Atevan scrolls of sorcery. Life as a servant, however, was not at all in the plans of this ambitious priest. At the age of 20, Lux Al Var fled the city of Khertet, taking what he could grab from the vaults of the Keshite Lords, and rode the River Seqet north to the City-State of Y'Mataar. It was the beginning of the Third Age and the political structure of Dol Minor had fallen. Queen Nythura's Templars had seized control of the Royal Ziggurat until final word of her demise reached Y'Mataar. The citizens were rampaging through the streets and within days law and order ceased to exist. Lux found an opportunity amongst the chaos;



the people were frightened and it would only be days until the gates to the royal quarter would fall. Order had to be restored, but neither Nythura's Templars nor her ministers could quell the terrified mobs. Turning away at the gates to Y'Mataar, Lux traveled into the Akhkharu Desert to call upon the Demon Lord A'goth-Amon, a hideous baboon-like creature who the Keshite Lords would often offer sacrifice for exchanges of power. After days of meditation and ritual, the demon appeared and made pact with Lux Al Var. For blood sacrifice on each new moon, the power to rule would be his. Al Var's chroniclers tell of the day he arrived through the gates, being pulled by nightmares on a chariot made of bone. With a show of arcane might Lux Al Var took the throne and ruled from on high. When news of the Sorcerer Queen's death reached Y'Mataar, Al Var declared himself the new Sorcerer King and living God.



Sokurah

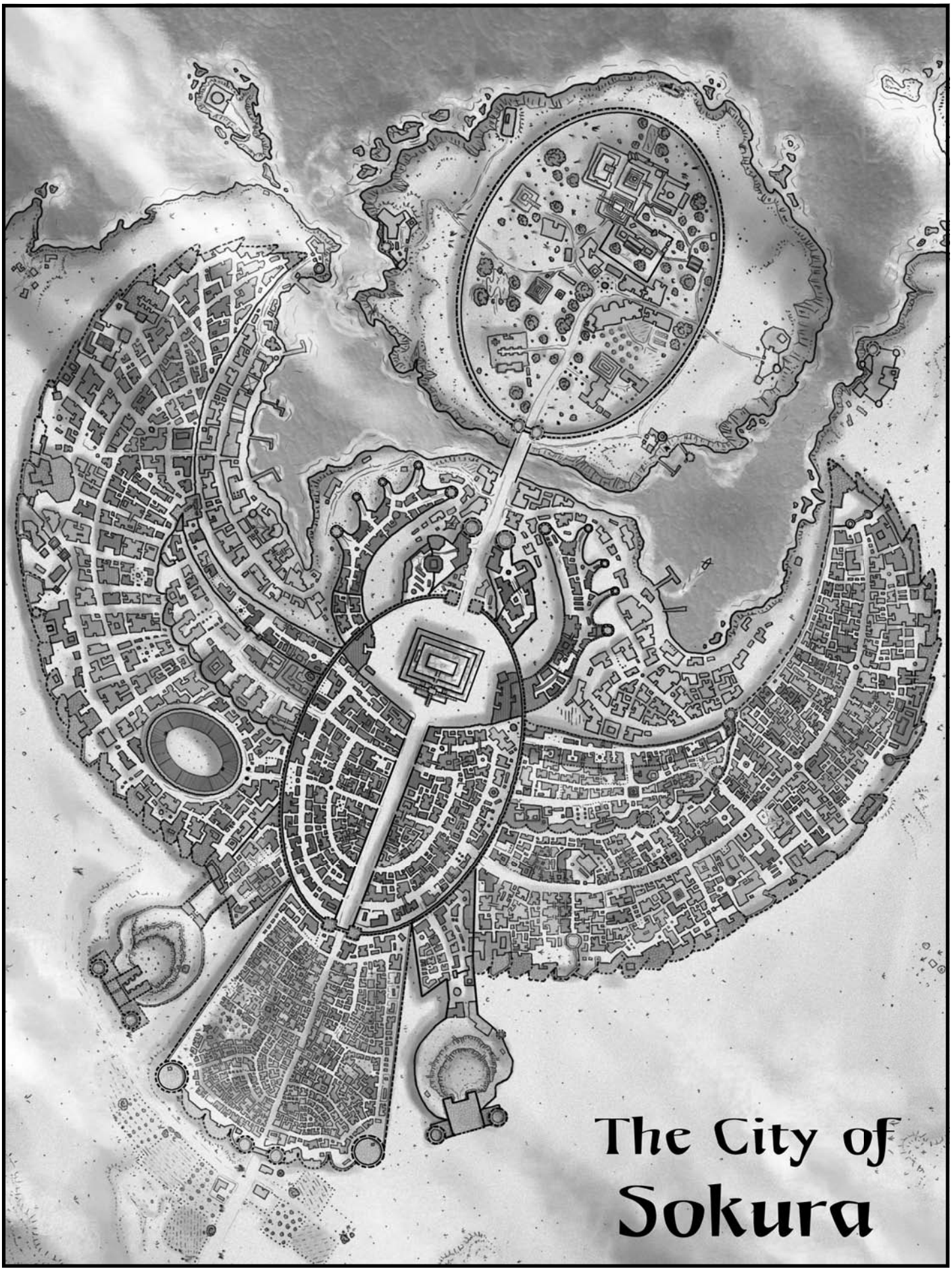
Demographics: 80% Vuulese, 10% Keshite, 10% Other

Religion: Sorcerer King, Dragon Cults, God-Kings, Elder Creatures

Primary Languages: Elasme, Karlani, Keshtic

Overview: Constructed at the mouth of the Amorha River, overlooking the Livyatan Ocean and all points west, the City-State of Sokurah rises from the desert in a way as to almost intimidate any who would arrive by sea. The great walls that shield this near-impenetrable fortress tower high above the structures within, giving no vantage point to either side. The Sorcerer Queen's vanity can be seen in all avenues of its construction, from the imagery carved into the stones of the street to her face perfectly chiseled on the walls that face the ocean. Sokurah was the third of the great City-States built in Dol Minor during the Second Age; Nythura boasted the dedication of her newest seat of power to the Keshite God-King Nekheny, whom a hundred years earlier fell in battle to his brother, Setesh. Sokurah had been designed to resemble a great falcon with outstretched wings, with sharpened talons grasping the shoreline and watching eyes looking out to sea. Near the center was constructed Hāru Palace, an ornate ziggurat that would serve as a secondary home for the Sorcerer Queen and a place of worship for the Dragon Kynos. When Queen Nythura fell in the destruction of Uruk, rule of the City-State was quickly seized by her Templar Captain Malec-Ryb, who later declared himself Sorcerer King and undisputed master of Sokurah. In the Third Age, Sokurah is quickly becoming the seat of political power in Vuul, Malec-Ryb has begun to unite several of the Warlords under his banner and has put out bounties on those who resist. The Sorcerer King knows that he has a fight ahead of him with the Warlords Al Rahib and Black Razor Haine, but this is nothing more than a setback.

Unlike Y'Mataar, Sokurah does not rely on trade and merchant traffic to survive. From its earliest conception Sokurah was to be a place of industry, manufacturing, and construction. Shipyards, refineries, workhouses, and mines were built to fuel the economy of Empire, allowing for Dol Minor to not only be the leaders in trade, but also a source of manufactured products such as clothing, furniture, ships, and oil. Malec-Ryb continues to gather resources and manufacture goods; access to the sea means he does not have to send his ships up or down river, nor pay protection money to the Council of Eight out of Jaraan. Using prisoners and slaves as labor has effectively cut costs on running his businesses — why hire men for coin when new slaves and/or prisoners are easier to obtain? Sokurah does not follow a societal system of caste or social class; each citizen is considered equal and is required to offer his or her services to the crown. The people who hold any entitlement are Malec-Ryb's military officers, advisors, Templars, and priests — these individuals have been given


The City of
Sokura

title and residence in the city and live within the royal district of Sialk-Ur. As for the rest of the quarters and districts each zone has a specific delegation of what or who is allowed within each area. Several places do not hold such restrictions, but as roads are blocked when districts are gated for the night, travel becomes almost impossible. The Arena, Marketplace, Temple district, Entertainment district, and Asar Harbor give an example of places that citizens can visit during their free time. As there is always the possibility of being stuck in any given district, bunk houses, inns, and taverns are plentiful and continue to be in demand.

Most of the city's efforts (resources and labor) have been focused on the excavation in the Makat Desert over the past 10 years, with disappearances of people from the common areas and reports of workers murdered after being allowed to witness the mining site has most worried. As more and more workers are being pulled from other places of industry, the local economy has taken a hit. This endeavor has been shrouded in mystery and conspiracy from the beginning, but Malec-Ryb is adamant about something that might be discovered there.

Society: Content is the best way to describe the people of Sokurah. The Sorcerer King treats most with a fair hand, but his intent is often in question. Civil service is a requirement from birth and parents must register their child with the Ministry of Civil Duty within 30 days of birth or the child is taken as a ward of the Sorcerer King and the parents forced into hard labor. Once a child comes of age they are assigned as an apprentice to a tradesman or to an overseer in the factories. The child's deciding factor of where they might be assigned in based solely on the parents' skill sets; those who become wards of the crown are assigned to tasks at random by the Ministry. Slave labor is looked upon favorably in some professions as jobs that can be deemed deadly are not assigned to citizens. Most slaves are brought in by slavers from the Wastes or by slave ships along the ocean routes; however, if a citizen loses his rights by way of crime or actions against the crown, they become property of the City-State and are stripped of privileges. The slave pits continue to see new blood as former citizens now serve their King in a new way. Wages for the average citizen are minimal, but enough to feed one's family and have a few extra to take care of housing and some luxuries. Those citizens tied to professions where implements are needed are provided with the tools and clothing needed to perform their jobs. Entertainment of a simple nature comes cheaply in Sokurah; the squares in most districts provide wandering minstrels, troupes of actors, and the occasional exotic dancers at no cost. On the traditional day of rest (every tenth day) the Ministry of Citizen Welfare provides free meals and libations to all via temples and administrative buildings; while not the most exquisite of fare, the beer is free. Although Malec-Ryb has declared his godhood, he still provides places of worship to compliment his own divine services. The Sorcerer King sees the other gods and goddesses as brethren and therefore is only a small part of the great pantheon of old.

Sites of Importance:
Assinnu Mines: The question on the minds of most is what lies beneath the surface of the sand outside the great City-State? What seemed to begin as a simple geographical survey to determine mineral content has grown into an obsession for Malec-Ryb. At first it was just a small mining operation and now it is a project that consumes most of Sokurah's resources. The mining camp appears as giant sinkholes scattered throughout the desert floor that finally lead up to the foothills of Mount Khemet. Thick plumes of smoke and debris fill the air over the encampment as odd metal machinery and furnaces continue to chew up the landscape. Teams of miners and engineers sift through the refined ore in search of something. At first the labor came from the slave pits and prisons; now groups from the commons are being taken by Malec-Ryb's Templars in the night and forced to work as labor in the desert. The Ministry claims it is the right of the Sorcerer King, and those who oppose soon join the others working in the mines. Rumors of strange dwarfed humanoids working the mining machinery have been spreading amongst the citizens. Inquiries to the crown have proven to be fruitless and continued mentions of the sightings have people fearing that the Sorcerer King has summoned imps and devils to assist with this task.

Sialk-Ur: The royal district of the City-State and the center of power for the Sorcerer King. Centered in the northern portion of this district, Hāru Palace climbs into the sky like a ladder to the heavens, casting an intimidating shadow over his trusted advisers and enforcers. The district is gated on two ends with heavy restriction as to who has access. Within the gates ornate buildings house the various civil ministries, the homes of Malec-Ryb's trusted advisers, and other important administrative functions of Sokurah. The land surrounding the King's Ziggurat contain finely manicured gardens, a small private zoo with animals imported from all over Urd, and bathhouses constructed of obsidian and marble for entertaining visiting nationals.

The Slave Pit: This smaller district houses the slaves of the Sorcerer King. While it facilitates the hundreds of slaves that perform the manual labor and dangerous jobs of the City-State, this area is also used as an auction house and temporary residence for the slavers passing through the area. Auctions are held twice a month for those citizens wishing to buy servants for their estates, or in some cases buy back their loved ones who have been stripped of their freedom by the crown.

The Witches District: While not entirely an industry; the export of alchemist's potions, healing salves, and other holistic medicines are produced and sold by the curators of this district. Anything from creams to stop the pain of a bug bite to poultices that can heal knife wounds can be found in the numerous shops and corner carts. Visiting dignitaries and travelers can be found wandering this district during the evening hours looking for charms and fetishes to protect them on their journey home or to have their fate read to them from the rune-bones of a witch's purse.

Collusion and Scandal: The Assinnu Mines have been under scrutiny as it has taken the Sorcerer King away from his rule on many occasions just to sit outside the dig sites and wait for news. There are many who speculate that Malec-Ryb is after a First Age artifact, while others believe he has found a source of precious metal the likes of which will allow the City-State to begin producing swords , armor, or fine jewelry. The hideous diminutive creatures seen working the digging machines have been identified as Trul, mole-like creatures who served the Great Dragons during the First Age by buying machines of war. What Malec-Ryb has found under the desert sands is an ore known as "Leviathan's Bones" that when burned can create fire capable of melting steel or turning a man to ash in seconds, but when ingested has been known to amplify a sorcerer's ability to perform magic and increase the magnitude of his spells.

Malec-Ryb, the Sorcerer King of Sokurah: Once a loyal servant of Queen Nythura, Malec-Ryb excelled through the ranks and made Templar by the time he turned 20 years of age. He served as the Queen's military advisor and lover over the years and acted as steward to the throne when the Queen was away on business. The privileges given to him were short-lived as Queen Nythura took on the former priestess Kishari as High Templar, and Malec-Ryb was asked to step down. Malec, however, had the one thing that Lady Kishari did not: the respect and loyalty of the Order of Templars. When all were ordered to report to Uruk to assist the Queen in fighting off the Abyssal invaders, Malec-Ryb held back the reinforcements from Sokurah to teach the Sorcerer Queen a valuable lesson about trust and honor. When Uruk fell, Malec seized Hāru Palace, along with the 70 other Templars he had under his command. Upon the news of Nythura's death he took control of the City-State. Malec-Ryb has very little use for sorcerer's pacts and dealings with the underworld; while he consorts with elder forces he holds allegiance to none.



Kesh

Capitol: Khertet

Demographics: 75% Keshite, 10% Vuulese, 5% Mahajanu, 5% Najambu, 5% Other

Government: Plutocracy/ Magocracy

Allies: Vuul, Mahajanna, Zhou

Enemies: None

Major Religion: God-Kings

Exports: Grain, papyrus, pottery, linen/flax, glass, lotions/perfumes

Imports: Pepper, cinnamon, frankincense, ginger, iron, wine, nuts / figs, tin

Primary Languages: Keshtic , Elasme, Nazambu, Mahajanu

Currency: Ceramic, Bronze, and Silver

Overview: Kesh is the home of the Merchant Princes, powerful Djinn, and the undead Keshite Lords. The God-Kings of the Second Age still hold power over the people though puppet monarchs and are still revered as gods by many. The last of the God-Kings, Tehuti, entrusted Kesh to a number of Merchant Princes at the end of the Second Age to focus the wrath of the populace towards the other nations, thinking Kesh innocent of such tyranny. The Princes declared the Kesh an emirate, a nation independent of any relations to the Sorcerer Kings or their doings. The promise of wealth for all citizens won the hearts of the people and hostilities like those of the other nations were minimal. The ruling Princes watch over and maintain each of the great merchant houses:

- Prince Ramses of House Bahārāt (Spice)
- Princess Sekhmet of House Ma'kulaat (Foodstuff)
- Prince Asad of House Mamluk (Slaves)
- Prince Khalid of House Qomash (Textiles)
- Prince Mushtak of House Taa'ih (Travel)

These Merchant Houses when united form the Kesh Trade Alliance and are diplomats of sorts promoting trade within other nations. The Princes are recognized as ambassadors and treated as such whenever they are abroad. The markets of Kesh can only be described as breathtaking — whatever the desire, the sought items can be found in the marketplaces of the Merchant Princes. Since they have full control over trade laws within the Kesh borders there are no restrictions imposed as to what can be sold, meaning items found illegal elsewhere can be easily found and purchased here with little hassle or remorse.

Society: The Keshite social and economic scale is based on a caste system; the God-Kings rule from on top of the great pyramid and at the bottom the serf caste creates the foundation of what the others rest upon. This social model enforces the idea that no matter where you are placed, your position is still an important part of the great structure of life. There is little want for food or simple needs, the farms near the River Seqet produce more than is needed and what cannot be grown or slaughtered can be found in the markets. Coin is uncommon amongst the Serfs as they are provided for by the Houses, but as they are allowed to keep a portion of what they produce, barter can allow them a day at the market like others above them. Each man, woman, and child enjoys their share of happiness and prosperity; Keshites all find pleasure in music, dance, and culinary delicacies, and each night the streets are filled with the sweet smell of cooking meat and beautiful music permeating the air. Because of the social caste system, slavery is legal and very commonplace in Kesh, and slaves can be bought at a fair price at the market. The Keshites see no shame in the role of slave, which has made this practice as common as hiring an artisan to patch a roof or work the fields. The law protects slaves from overt abuse and any master found guilty of such is punished harshly.

Kesh boasts enlightenment in the ways of spirituality and the eternal soul; Keshites spend their lives enjoying the pleasures of mortal life while preparing for the next. This gives most a different perspective on matters of life and death. It is the belief that in each life the soul will reincarnate into a better station than the one previous; it is only in death that a soul can be weighed against sin and either is cast into the void or return to the world in a new form. This idea of immortality through multiple lives allows the Keshites to be free of the idea of complete ownership of one's body, which allows for a more enlightened approach to pleasures of the flesh.



Major Geographical Features: A'nekh Mountain Range: Referred to as the "Black Mountains" by the people of Kesh, this diminutive mountain range (4,000 ft. at most) forms the natural border between Kesh and the jungles of Najambi. While not volcanoes in the true sense, the mountain range sits on top of a volcanic field, giving the peaks their blackened appearance and producing the black rock found at the base of the mountains. While many choose not to explore the peaks and valleys of the range, it has been rumored that thieves and marauders running from the law have taken up home in the caves high above the desert floor. Interest in the mountains has returned over the past few years as cultists of the God-King Setesh have made pilgrimages to the mountains to find the hidden temple in which Setesh was banished during the beginning of the Second Age. A recently uncovered map shows a pathway that enters into a hidden valley to the east — the hypothesized location of Setesh's Pyramid of Gold.

Sites of Importance:
Khatib: Not truly a city belonging to the emirate Kesh as it sits outside their borders, but over the centuries Khatib has been in the care of the Keshites with little interference by neighboring nations Khazakhaan and Karthis. The city dates back to the Ithmyrran occupation, showcasing the fine Atevan architecture with its ornate temples, grand palaces, and towering learning annexes. The city has seen a frequent change of rulers throughout the First Age; the murals of the Empire of the First Men have been chipped away and replaced with the murals of the next rule. The city has changed hands at least four times before being taken by the Keshites toward the end of the Second Age, but to honor the history of this now ancient city, what murals are left remain unchanged. Khatib continues to be a place of learning and education; many schools of business, philosophy, and theology occupy the buildings within. The temples have been converted to housing for those who come for education, and other buildings have been altered to house a marketplace and residential living areas for those who wish to settle. Lastly, Khatib is home to the Great Library of Urd, a massive repository of books, scrolls, and artifacts from the First Age. The materials within are highly prized and heavily guarded; those who wish to see the contents of the library can only do so by appointment and for academic purposes only. Scholars who work within the Great Library talk of an ancient Djinn who has been placed as guardian of the materials. Those caught attempting to steal or vandalize the materials within are subject to his punishment.

Neter-Aaru: The City of Ossuaries, or so called by the many who occupy this one of three major ports along the Shang-Ren Sea. In the days of Ithmyrran occupation, Neter-Aaru was used as the final resting place for Atevan soldiers who fell in battle during the desert campaigns. It was said that the Trul sculpted the earth beneath the sands to create numerous shelves and chambers for the bodies of the fallen. Over the burial chambers, a temple to the Dragon Anu was constructed, marking the underground tombs and giving the grieving a place to pray for their loved ones. During the Second Age the lands were awarded to the Atevan warlord Nekheny for his loyalty in overthrowing Ithmyrran rule of the area. Structures were soon built surrounding the temple of Anu and thus the first city of Kesh was born. The oldest of the Keshite cities, Neter-Aaru has become a major port of trade for all destinations north; especially for those who would rather steer clear of issues surrounding the ports of Vuul. The underground caverns were a major concern once the city opened its gates to merchant traffic, as the passages under the

city fostered a criminal underground that is almost impossible to track. Thieves, assassins, and other undesirables have managed to break ground all over the city to create alternate entrances (and exits) out of the caverns. The Keshite militia forces that watch over Neter-Aaru are on constant alert trying to track down the nefarious guild activities that impact merchant trade and public safety. Visitors to the city, however, tend to be fascinated more with architecture, cultural diversity, and exotic marketplaces.

Akert: Another of the Atevan keeps constructed during the First Age, Akert was adapted by the God-Kings to serve as a holy city in honor of them, and then later adopted by the Merchant Princes to serve as a capital city. While the many temples, bathhouses, and places of worship still make up a majority of the structures, many have been converted to serve as administrative buildings or manor houses for the Princes. Akert (as with any city within the Kesh borders) is used as a merchant hub with an inviting merchants quarter and a marketplace to sell their wares. However, the city has not been developed to be trade-centric and lacks the other amenities that the port cities have to offer. Like the City-State of Y'Mataar in northern Vuul, Akert has made available embassies for the heads of state and their council; this allows for traveling dignitaries to have a place to rest while the Merchant Princes find time to meet with their guests. The city is under the complete control of the Merchant Houses; law enforcement is done by private security detail with varied results on prosecution and sentencing of those acting outside of the law. Being far removed from the farmlands to the west, the citizenry of Akert tend to be higher in the social caste and more compliant to the laws set by the Merchant Houses.

Khertet: The true seat of power in Kesh remains the city of Khertet, better known to most as the "City of the Dead"; aptly named as this is the resting place of the former Keshite Kings. This name, however, is a facade; it is a lie told to the people of Kesh to keep them from the truth of what became of their God-Kings. The crypts beneath the former capital city in fact do not contain the mummified remains of the former rulers, but those of their high priests; sacrificed to give the illusion of the God-Kings' passing. Not wanting their new subjects knowing of their gifts of immortality by the Dragons, each took turn at ruling, later faking their deaths and claiming ascension as gods. Now with the gift of immortality gone, they preserve their longevity though sorcery and alchemy, hidden away from the surface world as creatures existing between the realms of the living and the dead. These undead sorcerers are referred to by the Merchant Princes of Kesh as the Keshite Lords, still the undisputed kings of the nation. While no longer the capital city of the nation it remains the largest and most scenic; large temples and burial tombs form the core of the city with a built-up residential and trade area along the Patdakal Sound. Those traveling to Khertet via the Sound are fascinated by the massive statues and faces of the God-Kings carved into cliff faces, while those traveling overland tell of the beauty of watching the sun set over the Great Pyramid that sits in the center of the city. The temple district is closed off to visitors of the city and entrance is allowed only by invitation. The God-King Tehuti still holds court here with his brothers, strategizing with the Merchant Princes on matters political and domestic. Tehuti, not having undergone the immortality process of his brothers, can still make appearances in public, referring to himself a minor prince if questioned. The marketplace of Khertet sees a large amount of trade with Mahajanna, Najambi, and Ithmyrr. It is at the request of the Princes that the Atevan vessels are allowed to enter the harbor unchallenged and fair trade be given to its merchants. While this trade concession is frowned upon by most of the civilized world, it is backed by the Merchant Houses and the Keshite Lords.

Chronicle: During the reign of the Ithmyrran Empire the land of Kesh was considered nothing more than useless desert. Several small outposts were constructed along the Shang-Ren Sea and the Patdakal Sound to keep tabs on traffic going to and from Najambi. As things began to go south for the Empire in the final days of the First Age; Nekheny, an Atevan Warlord, and his brothers turned against Ithmyrr and assisted in ending the Atevan occupation of the desert. When the Dragons awarded title and land to those that fought aside them, Nekheny was given rule. The name Kesh comes from the High Atevan word Keshaan'ti, meaning "Land of Civilized Kings"; this seemed a fitting name for desert lands in which Nekheny and his brothers would rule as one. Harmony between the brothers was short-lived as Setesh, Nekheny's youngest sibling, attempted to poison his brothers and take rule for himself. The brothers managed to overcome the horrible sickness brought about by the poison and cast Setesh into the void as punishment. The brothers each took the role of "God-King" and ruled over their subjects as living gods who would someday return to the heavenly planes after time spent on Urd. Throughout the Second Age the land of Kesh flourished and grew, cities and towns began popping up along the Seqet River as major ports began construction to handle trade from the sea. For over 2,000 years Kesh remained the most enlightened nation next to Zhou, and like its counterpart remained intact when the Sorcerer Kings of the Second Age fell from power.

Collusion and Scandal: As the years roll on the Keshite Lords become restless in their underground tombs, watching as the lands they once ruled become a mockery under the foolishness of the Merchant Princes. With the other true Sorcerer Kings no longer a threat, the former God-Kings plan to make their presence known, taking back that which they mistakenly gave away. Knowing that their brother Setesh is due to be released from his prison on the Ethereal Plane, they must prepare for the worse, including sacrificing their cover and returning to the world of the living to fend him off once again for the sake of the people and lands.

Shesh

Capitol: The Walking Market of Shesh

Leader(s): The Market Queens of Shesh (Liura, Kalashi, Juna, Mirrowa, Nunes, Ywesa, Lonassa, Aol, Khuli, Ossa, Mnaw, Jhunni, Yvre, and Hjadwa)

Demographics: 94% Sheshani, 5% assorted Zhou and Kesh, 1% Other (these percentages do not include the large number of homunculi produced as servants and slaves, golems, or indentured or enslaved members of other races)

Allies: Kesh, Mahajanna, Zhou, Khazakhaan

Enemies: Karthis, Barbarian Raiders

Major Religion: Worship of the Horse Goddess; House Gods Worship

Major Exports: Homunculi, slaves, golems, horses, weapons, flowers, fruits, vegetables, spices, drugs, glass, alchemy, tin, machined goods, cookware, furniture, magic items and magic, conspiracy and intrigue

Major Imports: Water, Salt, Trade goods from across the world of Urd

Primary Languages: Sheshim, Keshtic

Currency: The Uri (a long, flat coin of gold, silver, copper, or tin that serves as the primary trade unit in Shesh)

Government: Matrilineal Dictatorship

Overview: The Walking Market of Shesh is one of the greatest wonders of the age; a mobile city stretching 15 miles in length and 3.5 miles wide that travels a yearly circuit from the foot of the Urdhirn in the Helviti Range along the coasts and rivers and to the sands of Kesh in the south. Built on platforms joined to the backs of mighty golems from a bygone age, the Walking Market of Shesh is a mobile nation unto itself that serves as both home and place of business for the hundreds of thousands of nomadic Sheshani , slaves, homunculi, and golems that comprise the powerful merchant clans of the Walking Market. The Walking Market is also a rabbit warren of commerce, with goods and services priced and sold from all over Kesh, Zhou, Mahajanna and beyond. Ruled by a council comprised of the 14 sorcerous Market Queens of the merchant clans, Shesh is a nation, a people, a marketplace and a trade caravan all in one. The Sheshani will tell you, however, that Shesh is, above all things, a market and what a market it is. Generations after the itinerant tin miners, tinkers, and spice merchants of the Sheshani found the Lost City of the Horse Goddess, the roving market of Shesh is the premiere marketplace in the known world. The Walking Market is more a mobile fortress and city, and more than a mere caravan. Physically the Walking Market is a massive, creaking city built on platforms held aloft by these massive, ancient lichen- and sand-encrusted elephant-like creatures made of carved stone. Multicolored tents, hanging gardens, ramshackle temples and shifting streets and plazas change shape according to some unknown alchemy of movement and commerce as it moves across the deserts and plains of Zhou, Khazakhaan, Mahajanna, and Kesh. At the feet of the monstrous constructs, tenders ride horses, camels and small destrier golems as they patrol the undercity, repairing, guarding and herding animals in the shadow of the City of Shesh. Anything and everything can be had in the traveling market, from anywhere in the world of Urd as traders, merchants, and the curious make pilgrimages to this marvelous place to sell their wares and purchase exotic goods from the four corners of the world. Dyes and slaves from Mahajanna, glass and spices from Kesh, horses from the herds of the Shesh, cattle from Khazakhaan, silks and tea from Zhou, ivory, paper, slaves and iron ore from Najambi, and even chocolate from Xochiquetzal, all this and more can be had among the shifting streets, stalls, plazas, and alleys of the Walking Market. But most importantly of all, more fascinating than jewels and toys and trinkets and spices, is the terrible scent of magic that pervades all of Shesh. The Market Queens have built their mercantile empire and their city on a backbone of ancient magics salvaged from the ruins of a bygone empire. Magic rules Shesh, and Shesh rules (and maintain its independence) by its mastery of a magic as old as the Empire of Zhou. With iron fists, the Market Queens of the 14 united merchant clans control the markets and the magic that runs them. It is from the Market Queens that the art of controlling and making golems comes, as well as the mastery of flesh that created the homunculi servants —one of their most sought-after goods. The Market Queens pass their legacy down from mother to the most capable daughter in a line going back to the founding of Shesh when it was the ruins of a dead city at the foothills of the Urdhirn. Politically, Shesh maintains it is in its best interest to remain neutral in the affairs of the empires through which it travels on its year-long pilgrimages across the eastern part of the continent, and like all of the most successful neutral parties, the Walking Market maintains enough forces, human, golem, and homunculi to remain neutral in the face of empires who would love to have the secrets of the Market Queens for their own.



Society: The hereditary Market Queens rule Shesh as a matrilineal dictatorship, where their word and the words of the Market Princesses are the ultimate law. The Market Queens run the marketplaces of Shesh and are the ultimate force of law in the Walking Market, and settle disputes, set prices, and determine the course of the Sheshani people. Infighting, conspiracy, and intrigue are the order of the day among the Sheshani as the Market Queens compete for control over the various factions that comprise the merchant clans of the nomadic Sheshani. The oldest (or in some situations the most competent) daughters of the Market Queens, the Market Princesses run the assorted guilds of the markets. Men in Shesh run businesses and the caravans and outriders who provide goods, resources, and protection for the market. Gregarious, friendly, and often mysterious, the folk of Shesh are truly a mercantile people, more concerned with commerce and trade and keeping the peace in their great and ramshackle market city than anything else. They are an egalitarian people who base personal worth and status entirely on how successful one is in the marketplace and in keeping ahead of one's competitors.



Outriders and caravans range in all directions from the Walking Market, seeking opportunities, making alliances, and securing the resources needed to keep the Walking Market of Shesh walking. The people of Shesh are fiercely independent and only bow a knee to their hereditary Market Queens; almost all Shesh are willing to fight for the Walking Market and everyone in Shesh can be called on to form a militia to defend against any enemies (especially barbarians) at a moment's notice. Shesh culture views outsiders as rubes, to be swindled, dealt with, and bartered down with the full intention of getting a better deal while leaving the customer wanting more. They prefer to maintain opacity to non-Sheshani in regards to their internal affairs and politics, and most outsiders will only hear of the Market Queens and their court through the emissaries and bureaucracy of the Walking Market, if they hear anything at all. The exception to this view of non-Sheshani does not apply to those people whom the folk of Shesh view as useful; such folk are often made "honorary Sheshani" in order to learn from them skills, trades, and crafts that the Sheshani may have no or little experience with. Many musicians, cooks and other craftsmen and masters find themselves paid handsomely to come and teach their skills in the Walking Market at the patronage and urge of the Market Queens. Woe betide any who would break the laws of the Market Queens, however, for those will have to deal with the Masques — the duly appointed enforcers of the will of the Market Queens. These men and women move through the streets of Shesh wearing the featureless masks that serve as both their badge of office and as tools to assist in separating truth from lies when pursuing justice. In the Walking Market, business is good and business is everything. In addition to goods, services, and entertainments the Walking Market is known for its witches, who sell their services to the curious for heavy fees, but who run the gamut from alchemists to soothsayers and healers to finders. One of the many functions the Sheshani play above and beyond providing their mercantile services is that of the role of intermediary and neutral ground for parties who have disputes (for a nominal fee, of course) and the Walking Market has served successfully as the backdrop for many a peace talk, treaty negotiation, and marriage between warring factions. The Market Queens encourage this, because it allows them insight into the inner workings of their customers and their rather free hand with sending emissaries to their customers' courts as advisors on matters of trade or commerce, and subtler arts has given them formidable political clout. Above all else, the folks of the Walking Market are opportunistic and clannish, and while individual clans may fight tooth and nail against each other, woe betide any outsider who happens to decide the Sheshani are willing to let an injustice against one of their own go unpunished.

Major Geographical Features: The Walking Market of Shesh is literally a mobile artificial peninsula of massive armored granite slabs built into and onto the backs of mighty quadrupedal stone golems. They range in size from that of an elephant to massive juggernauts capable of trampling flat whole legions. These platforms bear the streets, buildings, courtyards, cisterns, factories, and foundries of Shesh in a shifting, ever-changing procession of neighborhoods linked together by temporary bridges, ladders, ramps, and tunnels, sometimes hundreds of feet off the ground. Amongst these ride the tenders, engineers, and resource-gatherers of the Sheshani and around them patrol the fearsome outriders, siege golems, and wall golems whose sole charge is the defense of the Walking Market at all costs. The platforms themselves carry whole districts upon their backs, with towers, temples, markets, palaces, factories, foundries, hanging gardens, pens, and even small farms and orchards, all in support of this massive enterprise. The Walking Market of Shesh can be heard coming from many hundreds of miles away as the lumbering herd of nigh-indestructible pillar golems generates a tremendous thunder in the distance. The Walking Market itself is a noisy cacophony like a busy marketplace in any other city in the world, but larger. Visitors often find themselves disoriented in the tide and crush of visitors from all over Urd; the constant sing-song of Shesh merchants calling out in the Trade Tongue as well as their own patois of bastard Zhouwen, Keshtic, and Sheshim, forms the background for a whirlwind riot of colors, scents, and sounds. The magics of the Market Queens dull the sound of the pillar golems to a mere distant rumble as long as you are in Shesh proper. Many who come to Shesh complain that the constant motion of the Walking Market can have the same effect as seasickness. Even at night, the marketplaces are a hive of activity, with streets lit by magic

lanterns as wavering witchlights bob and weave among the people. Whole armies have broken against the Walking Market, drawn in by supposed weak points only to be crushed beneath the feet of the implacable and loyal golems that comprise the transport, defense and labor for the City-State of Shesh. For those who do breach the defenses afforded by the mighty golems, would-be conquerors must still face the terrible Djinn, beings of flame and death, and for those who survive, they find quickly the men of Shesh are no less deadly with spear, bow, and fell magics.



Sites of Importance:

The Palace of the Market Queens: At the heart of the Walking Market, upon the largest of the platforms held aloft by no less than six of the mighty juggernaut golems ,stands the imposing Palace of the Market Queens. This is something of a misnomer, as truly the palace is actually a collection of individual palaces, gardens, and plazas linked by common purpose. Here the mighty Market Queens hold court and rule on the policies and actions of the market itself; deciding policy not just for themselves but sometimes for the nations with whom they do business. A decision among the Market Queens about the price of rice or salt can shift the economies of mighty Zhou and Kesh within a fortnight; darker decisions can have repercussions in the halls of power in Xuanpu or Akert as well, since many a second or third witchborn daughter has found her way into the role of concubine or harem girl in far-off lands. It is here, in the heart of Shesh, that they venerate the Horse Goddess and set seers to listen for her sepulchral whispers and guidance in the hidden temples dedicated toward her worship. Some say the Market Queens see all; whether this is true or not doesn't matter, from the Palace they see enough.

Shrine of Lushang Lung: In a hidden temple in the heart of the Walking Market of Shesh, there is a stone, black as pitch and pitted like a meteorite, that vaguely resembles a massive man locked in a fetal position. This is called the Stone of Lushang Lung and is rumored to be the mortal remains of the son of the Horse Goddess, burned beyond recognition when he tried to stop the falling star from destroying his beloved and nightmare mother and her terrible empire. The stone is tended by a clan of Sheshani witches called the Brides of Lushang Lung. Rumors persist that those who worship at its feet are occasionally granted boons of inhuman strength, endurance, and combat prowess, though they are eventually consumed by the unholy fire that these boons engender within their mortal frames.

The Lost City: Known as the City of the Grandmothers, it is more like a fortress carved into the foot of the Urdhirn, encompassing a walled sanctuary built in secret over a dozen generations around the ruins of the capital city of the ancient Horse Goddess' Empire. It is here that the elderly Market Queens go to retire and further plumb the secrets of the ruined city that once housed a woman the gods feared enough to destroy with a star torn from the heavens. While the Grandmothers no longer rule the Walking Market, they are feared enough that their word is ultimate law in the Lost City. Here the Walking Market comes once a year in the dead of winter to renew the ties with the cultural heart of their people and learn the secrets that the Grandmothers have coaxed from the spirits of the dead city and the heart of the Urdhirn Mountain. The Lost City also serves as the final resting place of the ritually cremated remains of the Sheshani people.

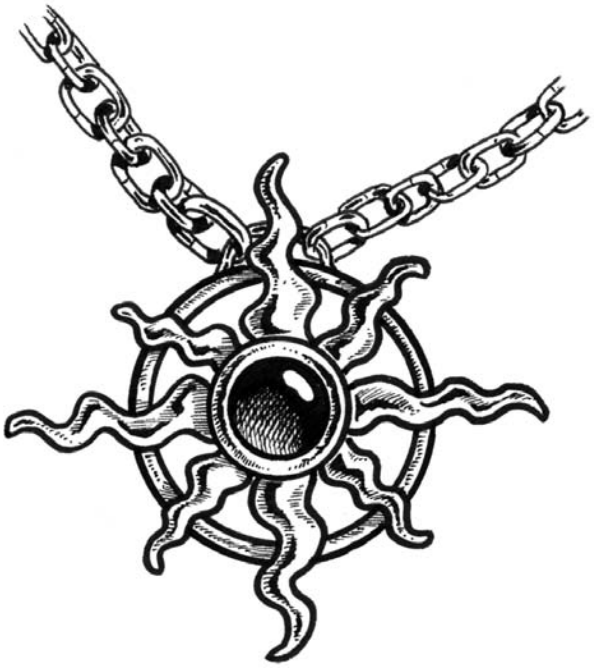
The Golem Factories and Homunculi Foundries: The vast forges where the golem wranglers and the cauldron tenders ply their trades. Born aloft on some of the most heavily guarded and warded district platforms of the Walking Market, these secretive buildings house the witches and workers who craft the wondrous golems either whole or in pieces to be assembled in arcane rites among the golem stables. Here the Sheshani craftsmen produce the golems either for their own use or for export. The cauldron tenders of the Walking Market run the flesh markets where the homunculi and the slaves and stock used to produce them are kept and they are also the keepers of the jails where convicts, criminals and other undesirables who have broken the byzantine laws of the Market Queens are kept; these stinking abattoirs are full of the end product kept in mobile pens until they are purchased or put into service in the menial tasks of the Walking Market.

The Hanging Gardens of Shesh: One of the most exotic sights in the Walking Market are the famous Hanging Gardens, an architectural and engineering wonder. These stepped towers are covered in flowers, garden plants, and orchards bearing exotic plants gathered from all over the world. Tended by the merchants of the Guild of Gardens, these are some of the highest yield exports that the Walking market produces and the source of much of their pride as well, since the gardens are beautiful and strange, and home to flocks of exotic birds and animals. In the shadow of the flower markets also dwell the pleasure houses where the guild of prostitutes plies their ancient trade as well. The infamous wineries, breweries, and distilleries of Shesh likewise share space with the Hanging Gardens, producing the famous Sheshani Red Wine and various beers, ales and other spirits.

Chronicle: In ancient times, a tribe of nomadic tinsmiths, miners, tinkers, and merchants known as the Sheshani lived and plied their trades among the foothills of the Helviti; making a living selling their wares and services to the fledgling Zhou Empire. These wanderers made their fortunes mainly with the outlying Zhou villages and towns, never turning to raiding or other depredations during their dealings.

It was a Sheshani caravan, scouting for likely spots to mine for tin and harried by bandits and storms, which wandered through a blasted and barren plateau at the very foot of the Urdhirn and stumbled across the vast ruined pillars of a once magnificent city; apparently blasted by ancient fire to mere ruins. When they dug through the ruins, hoping for a few trinkets to sell in Zhou markets, they found something else entirely. Massive statues, like elephants each bearing a symbol of a regal woman riding horseback on their massive, elephantine heads, littered the landscape, buried by age and the scouring winds, but otherwise relatively intact. As the curious nomads dug further and further, they discovered other statues of giant men and other things, some broken and all scarred by flame, but many more intact and unharmed even by the weathering of winds and scouring sands. To the surprise of these nomads, their witches soon discovered that the statues were not simply statues, but rather golems who could be swayed to the witch women's magics and came to life at their beck and call to do their bidding.

At first these golems were used to protect the merchant caravans but soon they found use as tireless transports for both goods and the belongings and, even lodgings of the Sheshani nomads. Suddenly able to travel farther, faster and tirelessly, the clever Sheshani folk found themselves at a distinct advantage over their competitors. It was the Sheshani witch woman, Sodara, who, having studied the ruins of the Lost City used her powers to make herself the ruler among her people, going from third wife of the hereditary chieftain to the very first of what would become the sorcerous Market Queens of Shesh. At the time of her death, at the age of 140, she was recognized for having shepherded her people from scratch-and-scrabble nomads to a formidable engine of commerce. It was Sodara who thought to use the golems as footings for a traveling marketplace rather than mere pack animals, and it was her who began to unearth even more terrible sorceries from beneath the ruins of the Plateau of Urdhirn. It was Sodara's sisters and daughters and nieces who finally and formally stripped the old chieftains of their power and replaced them as the guiding hands of the Sheshani people. Over decades and centuries, the Market Queens have transformed the Sheshani from itinerant tin workers to a mercantile and political force unheard of in the world of men. This transformation was not without pain, as in the early days what would become the Walking Market was a curiosity and a threat to the sovereignty of the nations through which it traveled. Four separate Zhou Emperors sought to take the secrets from the Market Queens and all failed, as did the rulers of Mahajanna, Kesh, Najambi ,and Karthis. With each failure the people of Shesh became stronger, smarter, and more influential. With the Grandmothers and the Market Queens exploiting more and more of the secrets of the Lost City, Shesh became ever more powerful and with this power came increased influence. Eventually the Walking Market forged alliances, as such alternatives were, in the long run, cheaper and more profitable than simply sacking the Walking Market and stripping it of its resources. Today Shesh holds a unique place in the world, with Sheshani advisors and observers in the courts of every nation on Urd, whispering advice and making deals among the rich and powerful and all to benefit the Sheshani people. Shesh has grown rich and powerful in its dealings with the rest of the world and turned a chance discovery into the backbone of a merchant empire unparalleled in the world of men.



Collusion and Scandal: The Market Queens of Shesh are nothing if not ambitious, and their ambitions and plans are far reaching and subtle. They have infiltrated their daughters and nieces (all witchborn of course) into the harems, courts, and camps of every empire on Urd for the purpose of learning the routes of power, forging trade alliances and subtly manipulating events to the eventual long-term benefit of the Sheshani people. One of the most pervasive plots in the inculcation of other women close to the seats of power is discussion of the secret cult of the Horse Goddess. In order to increase her base of worshippers many a concubine and consort have been made part of the Horse Goddess' pact. They communicate with the Market Queens through scrying bowls and messenger animals (magpies are a particular favorite) and many use magics, such as Urge and Word to mystically influence those around them. The Market Queens are careful to never allow themselves or their daughters to be implicated in any conspiracies, but also make certain they are at least aware of all the players involved. Most recently, the Jade Emperor of Zhou, ailing and feeble, has commissioned the Walking Market's golem foundries to produce for him an army of golem warriors to replace his palace guard (whom he believes are conspiring against him) and to guard the tomb city he has commissioned in the event he is unsuccessful in attaining eternal life. Will these Sheshani-built warriors be as loyal as the Jade Emperor hopes?

Zhou

Capitol(s): Shencheng

Demographics: 95% Zhou Nationals, 5% Other

Government: Imperial

Allies: Kesh, Mahajanna

Enemies: Khazakhaan, Tir Domhain

Major Religion: The Son of Heaven and Ancestor Worship

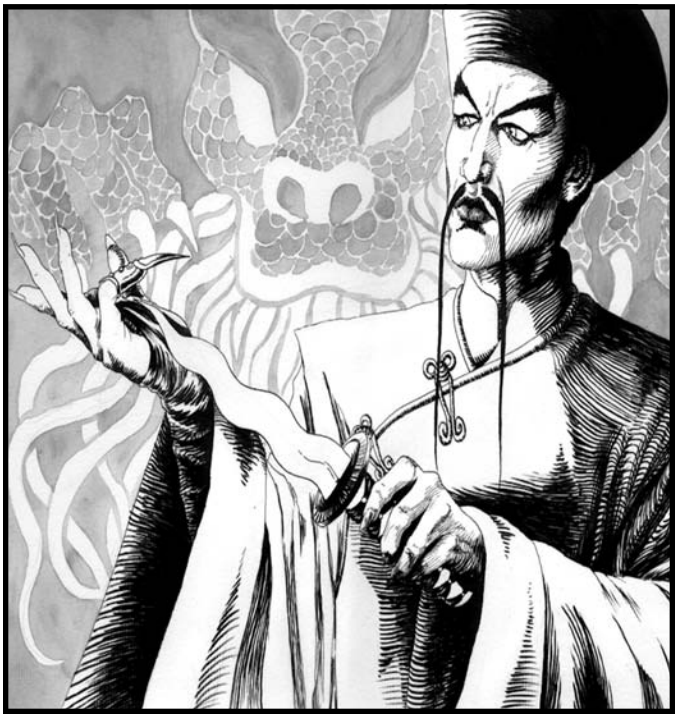
Exports: Rice, tea, bamboo, silk, alchemist's powder, fish, salt

Imports: ivory, glass

Primary Languages: Zhōuwén, Keshtic

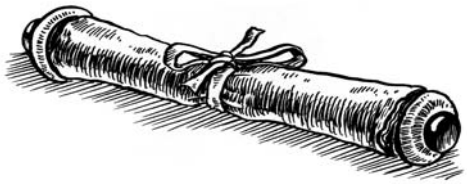
Currency: Brass, Iron, Silver

Overview: The lands that encompass Zhou can only be described as comprehensive. The high mountains, manicured forests, and fragrant winds make Zhou one of the most beautiful nations on Urd. Zheng Wei, the "Son of Heaven" and the current Jade Emperor, sits on a throne forged from the blood and betrayal of the people, 1,000 years of servitude to the soulless Atevans; treated as second class citizens by those who share the same royal bloodlines. It was Zheng's great ancestor Long Wei who broke away from Ithmyrran subjugation during the First Age and brought his people across the Helviti Mountains to the lands now occupied by the descendants of those who once served Ithmyrr. Zhou is a blessed land with fertile soil, hardworking people, and the resources to support its governmental infrastructure. The Emperor rules from Shénchéng, a heavily fortified city built by the first Jade Emperor to protect the bloodline of the Son of Heaven. The city was constructed during the early peasant revolts, where Zheng Wei's great ancestor had to flee the first capital of Xaunpu in fear for his life. Xaunpu still stands as Zhou's true capital, but the royal family and court remain hidden in Shénchéng. Trade is still one of the favorable sources of income for the Empire; merchants travel by sea and over the Golden Road through the Tian-Shan Mountains to bring silk, bamboo, tea, and the highly flammable "alchemist's powder" to the marketplaces in Mahajanna and Kesh. While there is little the Empire needs, the Emperor continues to seek out new pleasures from the uncivilized nations. The Emperor's subjects still choose to honor the paths of their ancestors and do their duties for the Emperor and his lands. Over the past 20 years Zhou has opened its doors to outsiders who wish to learn their ways. Visitors can apply for temporary admittance into the country to study at the universities at Shenshi and Xaunpu, or work the land with the peasantry. On occasion visiting dignitaries have been allowed entrance through the gates of Shénchéng to meet with Zheng Wei. While the world still thinks of the Zhou as arrogant "know-it-alls", their culture has been intriguing many to learn more about their way of life.



Society: The Zhou considers themselves the only civilized nation, looking at other nations of the world as simpletons and barbarians. They have used their knowledge of alchemy, sorcery, and the sciences to better their way of life, creating breakthroughs in medicine, architecture, and farming. All citizens, from peasant to noble, are offered a chance at receiving a full education, to be taught the philosophies of Xun Fu and the writings of Yen Zi, the father of Zhou philosophy. Not having the resources to attend such places of learning, the peasants in most cases must pass on such opportunities. The fertile soil of Zhou provides food for all citizens, still many go hungry as farmers and herders are mandated to share their harvest with the nobility and local officials before bringing the surplus to the people. As the lands are owned by the Emperor, the farmers and their families are given rights to tend the land, but little else. Nobles travel through the provinces to ensure all do their share of work and that all remain healthy. The nobles have been known to be imprisoned or executed for the laziness of their peasants, so it is in their best interest to ensure the farms and factories run without issue. On the holy day of rest (declared by the Emperor 12 times each season), the workers, their families, and the nobility gather in the village squares. Here the people are treated to entertainment by court musicians and entertainers. Rows of merchants, artisans, and chefs with finely prepared food line the streets offering samplings of their wares in hopes of bartering with the peasants, or selling wares to the nobles who can afford the coins. Thievery, vice, and narcotic use is controlled by local magistrates, who are in place to keep order and dole out punishment to the offenders. Speaking against the Son of Heaven in public or in the presence of nobility is considered a capital crime; if the offender is a peasant he is publicly

executed as an example, but if the offender is someone of importance the punishment is exile or an involuntary stay at the sanitarium for problems related to mental illness. There is much mistrust amongst the Emperor's magistrates and ministers in the current age; the Jade Throne stays protected in the Forbidden City of Shénchéng where Zheng Wei clings onto the last strands of his authority. There has been talk of removing the Wei line from power, but as of yet no one has acted on these threats.



The Eunuchs of Zhou: Among those who live at the Imperial Palace of the Son of Heaven, no group is so feared as the Eunuch Sorcerers of the Golden Path; while traditional eunuchs in Zhou are typically prisoners castrated for their crimes, the Eunuch Sorcerers exchange their manhood for a chance at greater power. Using esoteric ritual castration practices, the Golden Path sorcerers turn their sacrifice to their benefit. The Golden Path's influence on the court is impressive; with promises to grant the aging Emperor immortality, they have made inroads that even the most opportunistic courtiers' envy. The Great Golden Lama of the Golden Path has one of his attendants at the Emperor's beck and call constantly, reporting back to him on the goings on of the imperial court. Rumors persist that the Golden Path has already chosen the Emperor's successor.

Major Geographical Features: The Yīng Zhao River and the Helviti Mountains form the two natural borders that protect Zhou from potential threats from Ithmyrr and Khazakhaan. While not as impressive as the mountain ranges found in Karthis, the Helviti acts like a stone wall encasing Ithmyrr on all sides. The freezing cold temperatures during the night make it almost impossible for armies to cross without proper gear and time, none of which the Ithmyrran Empire can spare. The Yīng Zhao River does not give protection from the Haan raiders, but it forms a clear boundary between the two nations. On the Zhou side of the water, small camps of imperial guards watch for those stupid or brave enough to try and cross the river. Most fall short from all the arrows strategically placed through their chests and skulls. For the most part the river has only served the purpose of travel for small rafts and boats heading to the ancient Library of Khatib, or going south to points such as Ayul or Fusang. The river is wide enough to accommodate boat traffic from both Zhou and Khazakhaan; it is only when boundaries are crossed that accidents happen. Flooding of the rivers can be a problem during parts of the year and can close traffic to travel to merchant trade; while this does not affect small river traffic it does impact goods going to and from Shenshi and Ayul.

Sites of Importance:
Shenshi: Built along the Yīng Zhao River, Shenshi began as a simple lumber mill using the flow of the water to power the saws, lifts, and conveyors. While the mill still remains a thousand years later, a proper town now surrounds the location with a thriving community of artists, artisans, and masons. Shenshi can be called a commune more than an actual village or town; those who live in the community built their homes upon existing structures, giving the impression that the people live within a giant mansion. The living spaces snake out in multiple directions, going through the forest and around the shores of the river. Large co-op farms surround the village, as well as pens for livestock, and great barns to hold the implements and tools needed to perform their tasks. Each family is assigned a daily chore and held accountable for completing the task. Shenshi is unique as the land is owned by the inhabitants, not the Emperor (it was gifted by Kong Zhi Wei the Third Emperor for services rendered) and only taxes are required each year for ownership. To raise funds, the people of Shenshi hold festivals each season, drawing visitors from every corner of the nation. Food, crafts, and entertainment is in abundance. Several inns have been constructed to accommodate visitors, and a large campground is sectioned off for those who cannot afford to stay in luxury. Shenshi honey wine is a popular beverage served at the festivals, and merchants fight over barrels to take with them as it brings a handsome price on the open markets.

Xaunpu: The first capital of Zhou and original home to the Jade Throne. Built high upon the crags overlooking the sea, Xaunpu has earned the nickname "Fēixíng" (Flying City) by locals as on foggy days, Xaunpu looks to be flying on the clouds. Xaunpu is designed more as a fortress than an actual urban center; fearing that the Ithmyrrans would attack the nation by sea, the First Emperor Long Wei had the city built high above the ground so enemy ships could be sighted from a distance. Since the First Age the city has expanded outside the original walls. The older city core is a circular structure with the buildings forming protective layered walls around the Jade Palace in the center. Each wall is 20 feet high and made of the same smooth stone as the cliff it sits upon. Newer sections of the city form similar semi-circles around the original site, expanding away from the cliff face. Each section segregates the different social classes, professions, and city functions as per the Emperor's design; the Son of Heaven felt that the mingling of the different levels of society led only to chaos. Here the many schools and universities can be found, people from all over the Empire travel to Xaunpu to be apprenticed or attend places of higher education. Xaunpu is also home to Wudàxué, a college dedicated to the teaching of sorcery and alchemy; while unorthodox in its curriculum, the college has enlightened many in the ways of magic. The Jingju Gōngdiàn is a major attraction for visitors to Xaunpu; originally built as an imperial courthouse, it has been converted to a playhouse hosting some of the finest musicians, vocalists, and actors in all of Zhou. It is open to people from all walks of life; however,

one's donation will determine the amount of hospitality one receives.

Shénchéng - The Forbidden City: The construction of Shénchéng still proves to be one of the greatest architectural designs next to the hidden city of Shembalha (also built by the Zhou). Built into the mountainside along the Helviti range the entrance looks to be no more than a simple cave, but looks can be deceiving — carefully placed stones hide the golden walkways and ornate etchings. The city itself sits in a hollowed-out cavity within the rock; the cavern's ceiling has been chiseled away so that the open sky can be viewed. Shénchéng is not entirely underground, but protected from the outside world by tons of stone. The city is laid out in a perfect square, a shape pleasing to the elements of earth, and faces northeast for the same reasons. In the center is the Tiangong or "Heavenly Palace", which houses the Jade Throne and is the meeting place for the Emperor and his ministers. The square surrounding the Tiangong is used for the marketplace, entertainment, and public use; a portion of the area is for the Emperor's gardens, kept separate from the public space as the Son of Heaven strolls and meditates there frequently. Public housing has been constructed to the western edge of the city; large buildings with multiple apartments can be found lumped together along the stone walls. Since there are not many who live within the city, the apartments are regularly empty and rented on occasion to officials or foreign nationals visiting on business. Shénchéng does not hold much in the ways of inns or shops, However, there are a few that can be found, frequented only for common items or a night when cooking is not an option. The rest of the city contains various museums (private and public), multiple temples to the Son of Heaven and his ancestors, and great halls rented to the city's artisans, allowing them to create items of wonder for the Emperor and his court.

Chronicle: Once advisors and court sorcerers to the Emperor of Ithmyrr, the inscrutable Zhou left the lands of their Atevan brothers to forge a nation of their own. The people of Zhou fought alongside the First Men during the great War of the Dragons, but when the war finished the Zhou was forced back into their roles as servants. During the Rebellion of Man, Long Wei (the First Jade Emperor) led the people of Zhou through the mountains and to the lands south of Ithmyrr. Long Wei expected retaliation from the Emperor, but with Ithmyrr's other troubles the retribution never came. The people soon homesteaded the land from the southern edge of the Helviti Mountains to the shores along the Straits of Yaochi. Xaunpu became the first imperial city to house the Jade Throne, a city built high upon the rocky crags overlooking the Akheku Ocean, followed by the temples at Shenshi years later. The Emperor made good on his promises and kept his people happy, healthy, and safe. The harmony of Zhou would last another hundred years before warbands crossed the borders from the west, and barbarians from Karthis raided the villages closest to the mountains, taking food and livestock from the farms, and slaughtering hundreds as examples to the other villages who might try and stop their advances. These assaults led to the placement of imperial troops in the west and the trust of the people beginning to fade. Slowly the citizens of Zhou started to panic; chaos spread and the people took matters into their own hands. The trade routes along the Golden Road were now threatened; with the occupation of the isle of Mahajanna a major source of income and resources for the Empire, the Jade Emperor reassigned his troops to the Han-Shan Mountains, leaving the west wide open for attack. This disorganization had a ripple effect that ultimately affected Long Wei's control of the Empire. Wei realized that it would not be long before his subjects would turn on him; things were spiraling out of control faster and faster, and attempts on his life were frequent. The Emperor had his entire court secreted away to the north along with the Jade Throne and his personal guard. Long Wei commissioned the city of Shénchéng to be constructed to house the Son of Heaven. Next, the lands beyond the village of Ayul were deemed no longer under the protection of the Empire; besides his precious trade route Wei cared for little else. All political prisoners were sent to share the same fate as those who would speak against him. It was years later that the nation of Khazakhaan would rise from those banished from Zhou, but as time went on the Emperor's enemies became more powerful and have looked to end his line ever since.



Collusion and Scandal: While the Jade Emperor continues to grow old and senile, others have been looking for opportunities to take the Jade Throne. One of the most revered by the people is the Sorcerer Hóng shé. This well-respected member of the Emperor's court is of the opinion that while it was Long Wei that brought harmony to the people, the Wei line has done nothing since except slowly move the Empire's subjects backwards in light of current events. Hóng shé has not taken action on his political threats, but his carriage has been spotted amongst the camps of the barbarian horsemen of Khazakhaan.

Tir Domhain

Capitol(s): Entarra

Demographics: 80% Domha, 10% Aesir, 5% Haan, 5% Other

Government: Tribal/Clan

Allies: Khazakhaan, Karthis, Svatrheim

Enemies: Ithmyrr, Kesh

Major Religion: Primitive (Nature Spirit, Old Gods)

Exports: Pearls, wheat, timber, cattle, tin, and deer hides

Imports: Wine, iron, gold, silver

Primary Languages: Daoine, Karlani, Khalhar

Currency: Barter, Ceramic, Brass

Overview: The last of the frontier lands and home to the great forests of Urd. Tir Domhain has seen its share of occupation throughout the ages — first by the Ithmyrran Empire, then the Aesir raiders, and lastly the forces of Dol Minor at the end of the Second Age. The people can trace their bloodline back to the first free humans to arrive with the Dragons and lived far from the oppression of the Atevans. It is this nation who constantly fought off the forces who would enslave them, gathered armies of simple farmers and common folk, only to leave triumphant in the end. In the Third Age, the once united clans and tribes squabble over petty dealings and feuds, some going back hundreds of years. To the south, warlords and chieftains forge alliances with foreign nations to gain notoriety and power, while the northern clans still maintain the rites and rituals of the past, all the while being looked at as barbarians and savages. Surrounding nations see Tir Domhain as a wealth of natural resources, not caring that the lands are occupied or accepting the fact that they are a recognized nation. Not believing that allies are needed to fight against the inevitable reoccupation, the people leave themselves weak and ripe for plunder.



Society: Cultural consistency is difficult to find amongst the various tribes and clans throughout Tir Domhain. To the north the people have integrated with the Aesir and have melded their customs with those of the Yzgyrdans. While there are pockets of smaller tribes who still remain untouched by time and civilization in the north, they are rarely seen in the current age. To the southlands the people share their bloodline with the barbarians of Karthis, following the ways of the old gods and sharing their same taboos and prejudices about the world. Faith is another point of contempt amongst the tribes. Most worship the Atevan War-Gods, but each fight over what was his or her real name, the correct spelling of the afterworld, which symbols did the gods favor, and so on. This mostly arises out of cultural differences between their Karthan or Aesir ancestors, but such things have caused bloodshed between brothers over the centuries. There are some, however, that still follow the old faith referred to as Éabha or "Life". These tribesmen look to the world around them for their spiritual guidance, revering the spirits of nature as the true gods. The people's spiritual leader (called a Draoi) is a keeper of the tribe's sacred grove and is said to commune with the spirits in the night. The Draoi also doubles as a medicine man, life advisor, and secondary chieftain. As resources are plenty, there is little in the way of starvation or malnutrition; even those tribes or clans who oppose each other understand the need for planting and harvesting to say alive. Barter between enemies is not unheard of as thievery is seen as a crime far worse than murder, and marketplaces within Tir Domhain reflect this with a neutral ground law that all uphold. Shedding blood may be a necessity, but thievery is the sickness of fools and madmen. Housing and shelter varies as much as the cultures across the nation. The northerners live in villages made from timber, brick, and stone, while those in the south occupy structures and buildings left behind by the Ithmyrrans during their occupation in the First Age.

Major Geographical Features:

Loch Taibreamh: The Lake of Dreams, or so called by the early tribes of Niamh who lived along the shores of the great lake. Local legends speak of the lake being a mirror to the Dream-lands, an alternate version of Urd ruled by the Dream Lords who reside in Castle Kadoth. Some claim the Sidhe used the lake to cross over to our reality from the realm of Hod, being a veil between their world and Urd. Loch Taibreamh remains the largest natural lake in the known world (23,000 sq miles), feeding from the Nithhogr Sea to the north and occupying most of the northeastern portion of the country. The myths and stories surrounding the lake keep most at a distance, most seeing the waters as haunted or infested with primal sea creatures. Those native to the area surrounding the lake know this to be untrue, but feed into the stories when visitors come see this wonder of the north, ensuring that this will dissuade them from settling in or disturbing the serenity and peace of the area. There is some truth to the stories of the sidhe as many have claimed to see or interact with the creatures. Hidden in the forest on the eastern tip of the lake is rumored to be the last

Hod Lord, one who has grown old and weak since the days of the First Age and tending to him are his children. There is no proof to this existence and most dismiss these stories as lies told by savages , but those who know the legends of these monsters would be happier just believing that these are just stories and nothing more.

Sites of Importance:
Eldareem: The village of Eldareem is quite unique as the homes are built in the treetops of giant Sessile Oaks. Established during the beginning of the Second Age as lookout for oncoming Aesir raiders, the treetop outposts soon began to serve as hideouts for local villagers and eventually homes were constructed. Local storytellers say that the homes were crafted by the sidhe and magic was used to command the trees to hold the homes aloft; this, however, is thought to be nothing more than silly local folklore. The village spreads between several trees, each connected by bridges and walkways that wrap around the tree's trunks and stretch between structures. Great lifts are located at the base of each of the trees, but most prefer to use the systems of rope and pulleys to bring themselves up and down from the buildings above. The center tree (which the villagers call Fidgen) is said to be the corpse of one of the great Hod Lords of old — this as well is looked at as folklore or an old wives' tale.

Entarra: Once known as the City of Witches, Entarra now stands as one of the largest cities of Tir Domhain; a neutral place amongst the clans and tribes to meet, barter, and trade. The city has an eclectic mix of shops, stalls, and kiosks selling everything from grain for livestock, to exotic alchemical potions that cure numerous ailments. The safety of the buyers and sellers is ensured to a private militia paid for by the merchants and other invested parties. During the evening hours, the indoor markets remain open and the many inns, taverns, and red-light establishments open their doors for business. There are few true residents of Entarra; while many have apartments on the outskirts of the city, most come here to say for a few days and conduct business. Like Sokurah's Witches District, Entarra was once a gathering place for the Draoi and local witches to meet and discuss their dark and shady business. This had stopped by the Second Age, as King Manath persecuted such folk and deemed their practices illegal.

Torr: The great fortress of the warlord Coalwulf sits menacingly on the border of Karthis, almost as to mock the barbarians who live on the edge of the Eldridd Mountains. Constructed high upon the hilltops, with only a narrow road and bridge to allow for passage, the fortress is only accessible from the tail of the River Þórdyn, which is heavily watched from outposts hidden along the river. Coalwulf's name brings images of a madman and butcher, a tyrannical chieftain who made his name by slaughtering innocents who stood in his way. Perceptions and the truth are never quite the same thing… When Coalwulf arrived from the north ten years previous, he encountered the ruins on top of the mount. The fortress was abandoned and beyond the many skeletons that littered the floor there was none amongst the living. It was that evening that gave him the answer to this complex mystery. The former inhabitants had fallen victim to a plague brought about by fallout from the Cataclysm at the end of the Second Age. They had become mindless savages and ripped each other to shreds; it was not long that they overtook the fortress and murdered those within. With only a small crew aboard his longship, Coalwulf fought off the ghoulish villagers and freed the lands around it. Coalwulf took the fortress for his own and declared the land his. None have contested his claims on the fortress, from which he now rules over nearby villages and towns.

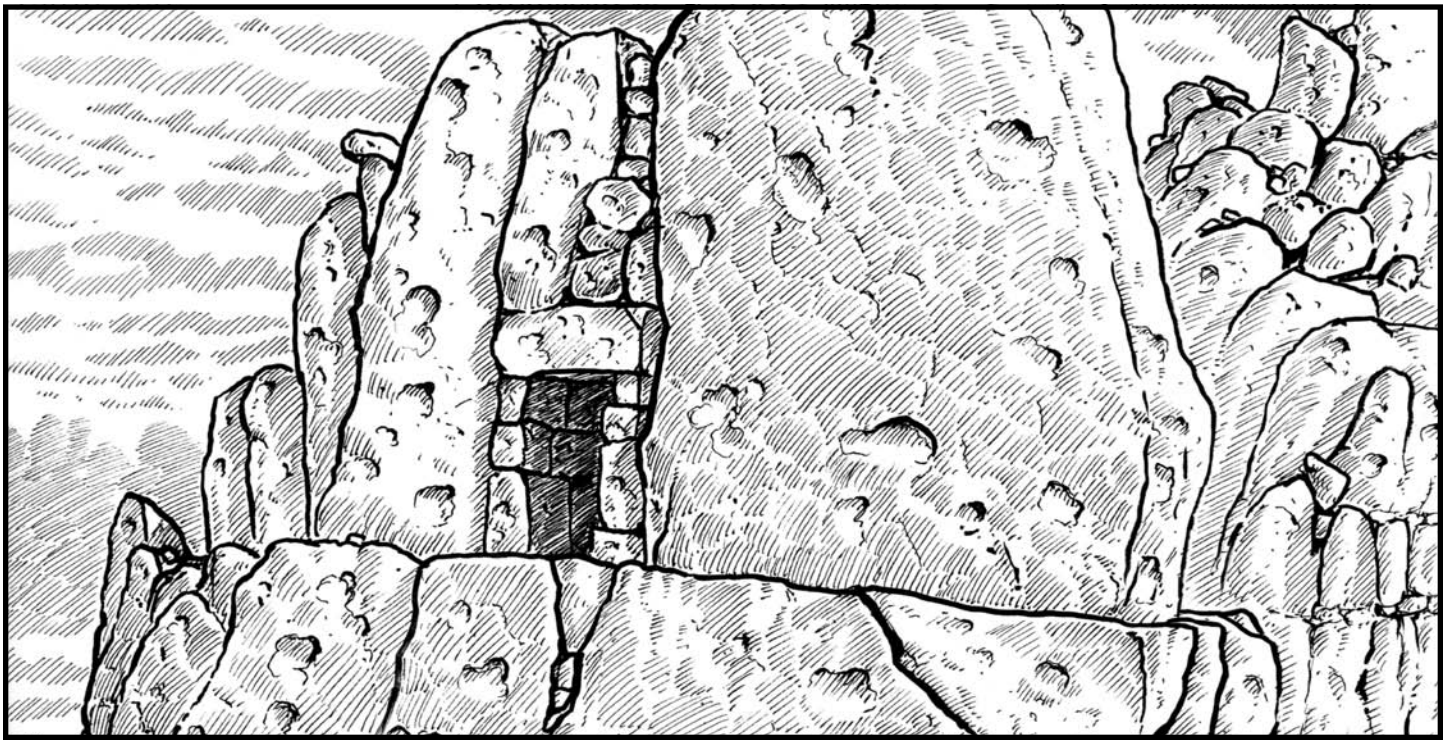


Kolchyrr: Overlooking the mouth of the Bru Inlet, before the narrows of the Gode Fens, sits the seaside town of Kolchyrr. The origins of the town began with a brutal shipwreck along the Fens towards the end of the Second Age. The pirate ship Ormen Visund ran aground while attempting to navigate the Fens on route to Karthazar. Days had gone by without sign of any other ship moving though the Inlet and Fens. The captain, Olvar Thurgunsen, an Aesir raider, had his men move the hull of the ship back through the Inlet; breaking it down into smaller pieces and having it reassembled on the site of where Kolchyrr now stands. The hull of the Ormen Visund was turned into a makeshift home for the survivors of Olvar's crew, and was the first of many buildings that were added as later ships met their fate on the Fens. In the current day Kolchyrr has become a pirate shantytown, made from various hulls and parts of derelict ships and catering to marauders and merchants alike traveling though the inlet. Kolchyrr has been deemed neutral ground, a place where all ships (whether pirate or otherwise) can dock without fear or threat from other less reputable sorts. Inns and taverns, both indoors and out, make up a majority of the business in the town. The large number of docks allows for private boats to be chartered or foreign boats to dock and re-supply (all with a hefty convenience fee added). Once the ship leave dock, however, they become open game to any looking to plunder.

Scanradh: The city of Scanradh lies north of the great City-State of Karthazar at the tip of the Lothaal Mountain Range. During the Second Age, Scanradh served the purpose of housing the barbarian chieftain-turned-Sorcerer King Manath, from this seat of power he rallied the tribes of Niamh to strengthen the borders and hunt down any Atevan soldiers that were left behind post-occupation. The tribes of Niamh were no longer going to be the lap dogs of the other nations, having shown their power by forcing out the Ithmyrran armies and giving the land back to the people. Not much has changed over the ages, including the pre-occupation structures and temples to the old Atevan gods that still stand in the heart of the city; no longer used for their original purpose, they are still wonders to behold. The city is ruled over by the descendant of the Sorcerer King Manath, CéirrÍn the Undaunted — a powerful man with the cunning of his great ancestor and the backing of 10,000 clansmen still loyal to the bloodline. CéirrÍn is said to look like King Manath, a giant of a man with a long golden mane of hair and a long braided beard wrapped in gold bands. Over the past year, CéirrÍn has met secretly with warlords from Khazakhaan and Karthis, and is rumored to be forging an alliance. The devils of Kesh and Ithmyrr continue to be a plague, spreading their disease across the lands of the north. It is the duty of the bloodline of King Manath to finish the job of crushing the Empire of Ithmyrr and sending the Atevans and their swarthy lap dogs to the graves that have eluded them for the past 3,000 years.

Chronicle: The lands to the west were never intended to be nothing more than a pool of natural resources— a source of lumber, precious metals, and ore. Like Najambi to the south, the Dragons deposited here those humans too savage to enlist in their armies, hoping that time would thin out their numbers and prepare them for subjugation. Things did not go as planned. From the Tree Lords of Hod, these people of the forest nation learned to attune to the land, become one with it, and to draw strength from the elements around them. During the Ithmyrran occupation, their new masters brought them bits of civilization, taught them how to craft, build, and fight against the enemies of the Empire. Next came the Aesir from the north that showed them that there is no shame in the old ways and assisted in pushing the Ithmyrrans from their borders. In the Second Age, the great chieftain Manath was chosen by the Dragons to govern over the territory as a Sorcerer King, and taught the dark arts as to equal the others chosen for this task. The gifts of immortality and the power of sorcery were too much for Manath to bear and eventually the King went mad. Manath made pacts with the Hod Lords known as the Sidhe; this deceit almost wiped clean the people of the nation until the Dragons and Aesir stepped in and banished the sidhe across the broken road and back to Hod. Manath relinquished his power and gave the land back to the people; unfortunately it was too late as the other Sorcerer Kings fell during the destruction of Uruk, and the Second Age had come to an end.

Collusion and Scandal: Manath's great-great-grandson CéirrÍn the Undaunted looks to continue what his ancestor could not. From his seat of power in Scanradh, CéirrÍn takes council with several of the north's most feared warlords in hopes of raising a massive army, one that will finally squeeze the life from the old Empire and give the land back to the people who forged it though blood and sweat.





Mahajanna

Capitol(s): Shembalha

Demographics: 80% Mahajanu, 15% Keshite, 5% Zhou, 5% Other

Government: Republic

Allies: Kesh, Zhou, Ithmyrr

Enemies: Karthis, Khazakhaan

Major Religion: Ancestor Worship, Old Gods, Dragons

Exports: Spices, perfumes, pigments, pearls, precious stones, cotton cloth, silk yarn

Imports: Horses, dry fruits, glassware, satin, raw silk, porcelain

Primary Languages: Mahajanu, Keshtic

Currency: Barter, Ceramic, Brass, Iron, Silver

Overview: Known to some as the Mystical Isle, Mahajanna has been a subjugated land throughout the ages. First ruled over by the Atevans, the Zhou took over during the fall of the Empire. This eventually led to Dol Minor occupying the island, and finally the Keshites toward the end of the Second Age. It is in the Third Age that Mahajanna finally took ownership of its land and people, but not without resentment and bitter feelings. There is not much to the small island nation; its exports are nothing that cannot be found in abundance elsewhere, nor can it be said to have any political sway over others. What Mahajanna has comes from its location and the ability to hide ships and goods within the surrounding waters. Whoever held the land in the past had an advantage: weapons, troops, and contraband could be hidden indefinitely if needed from the eyes of opposing nations. During the Age of the Sorcerer Kings, this gave the ruling nation serious footing if war were to break. The last nation to have a foothold in Mahajanna was Kesh, but — finding resistance from a people uniting under the proclaimed disciple of the exalted god Mahesha — the Merchant Princes of Kesh turned sovereignty over to the Prophet Chiransara Jai. Jai convinced his subjects that he is the Son of God, and appointed several ministers (known as the Sāta Taj or Seven Crowns) to look over the welfare of the country and his people. While the Sāta Taj keeps the peace and forges relationships with the other nations, Chiransara Jai handles matters in his own ways. In the underground Jai is known to be the head of the Kālē Hātha, a brotherhood of assassins once led by the exalted Mahesha; they are a tool to leverage the ruling nations with blackmail and murder. In the current age Mahajanna has gained the reputation of being a nation of importers and traveling merchants. Along with the Merchant Houses of Kesh, there is no harbor that Mahajann ships have not visited or no port where they have not done business.

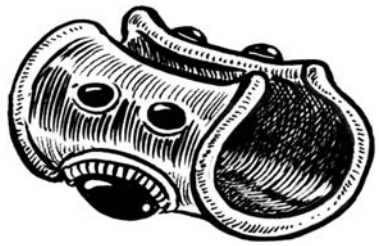
Society: Through the guidance of Chiransara Jai, the people have learned to forgive those who once imposed their beliefs and social structures on them. Jai speaks to them from the Book of Mahesha, which tells them that "on the road to the heavens, one must embrace the good and the bad for the soul to be balanced". From this, the people of Mahajanna embrace that which came before and make it a part of them. While on the surface this looks as if all has been forgiven and life moves on, the centuries of hatred and contempt have only strengthened the resolve of more devious hearts. For all the philosophical and spiritual texts written by Mahesha, there was another side to the exalted god. Before he was raised to godhood by his followers, Mahesha was nothing more than a common thief, a murderer who used his position in the cult of the Dragon Anu to climb through the ranks. It was Mahesha that formed the Kālē Hātha to kill any who would uncover his doings; blessed by the Dragon Anu, his gang of criminals would soon become the most dangerous men on Urd. Using rings forged by the Dragon, the assassins could be anywhere at any time; no common man or official was beyond their reach. Cults to Anu, Mahesha, and now Chiransara Jai make up most of the nation's underground, making any intention of peace a façade. This does not make the people of Mahajanna false in their message of peace and love — just that those who preach the word are deceiving the innocent with lies. Each day the people balance their lives between hard work and ritual; the sacrifice of food, libations, reciting prayers, and the opening of their homes to the needy is seen as favorable by the gods. Since Jai has declared that the members of the Sāta Taj embody the Seven Suras (deities) that were exalted alongside Mahesha, temples have been constructed to receive these sacrifices along

with donations of money to feed the priests and holy men. Beyond the strict religious practices, the people, the fishermen, artisans, sailors, farmers, and laborers work hard to achieve inner peace. There is little in the way of gender roles in their society, women tend to be the land owners and holders of the family funds, as the men are the workers and business owners.

Major Geographical Features:
Puhar Mountains: Referred to by some as the Peaks of Haven, this mountain range runs nearly the length of the island from north to south, creating a natural divider down the center. During the Zhou occupation many of the temples to the Son of Heaven were constructed for the Emperor and his court to live above the common people. Today these temples have been converted to places of worship for the followers of Mahesha and Anu. The paths that lead up into the mountains can only be described as serene and breathtaking; Zhou architects and landscapers chiseled out the old miner's paths to create proper roads, bridges, and trails that lead to the bases of the temples. In the center of the mountain range is the city of Shembalha, the hidden city of Mahesha that is said to exist partly in this world and partly in the next.

Sites of Importance:
Shembalha: The Hidden City of Mahajanna has been closed off to visitors and non-Mahajann nationals since the beginning of the Third Age. It is considered to be the capital city of the nation, although most of the country's day-to-day business is handled elsewhere. Once home to the Emperor of Zhou, this beautiful city was constructed along the peaks of the Puhar Mountains, and is hidden by deceptive paths and cavernous passages. Toward the end of the Third Age, the exalted Mahesha and his followers began a pilgrimage though the mountains to find the legendary temple of the Son of Heaven. Mahesha wrote that it took three months to finally find the Hidden City; the Zhou architects used optical illusions to make the city blend into the environment. There are very few who are allowed to live within the city — the Sāta Taj and the prophet Jai have declared only the devout of Mahesha are allowed to walk the roads of the exalted one. Those chosen to stay within the temple cannot leave and those who have tried are never seen again. If others are summoned to Shembalha, they must be brought by guide and led blindfolded through the mountains. It is the wish of Chiransara Jai that the location remains a secret to all not devoted to the gods. The city has a dark side, however; Jai also uses Shembalha as the base of operations for his brotherhood of assassins, the Kālē Hātha. In underground temples dedicated to Kishari and Anu, Jai continues to recruit the more "enlightened" monks and priests to join the order. Most are utilized locally and each knows their way back to the city if needed; for those who are sent abroad to handle business they are either transported via sorcery or placed aboard ships. The use of sorcery is commonplace amongst Jai and his Sāta Taj; this has been mistaken for healing magic by most, forming the basis of the legends that those who live in Shembalha never get sick and never age.

Vijayana: The pearl of Mahajanna, Vijayana has served as the island's major port from the time of the Ithmyrran occupation. With easy access to the Straits of Yaochi and the Patdakal Sound, the location of Vijayana makes it a favorable place to dock ship and do business with the locals, or take a ferry across the Sound into Kesh. The city itself boasts being one of the oldest in the region, predating the cities of Khertet, Akert, or Neter-Aaru in Kesh. The port and docks have been rebuilt several times throughout the various occupations by other nations; the city, however, has not changed since the days of Ithmyrran rule. Grand marble buildings line the streets, and former temples to the Dragons and the gods of Ateva still stand looming over the town squares, although no longer used for their original purpose. The former slaves quarter has been repurposed into an enormous marketplace where locals can sell handcrafted items, livestock, produce, and the exotic spices for which Mahajanna is well known. Vijayana is one of the few ports that allow Ithmyrran trade ships to dock and do business. While this is not looked favorably upon by the rest of the civilized world, the Merchant Princes support this trade agreement and have made it publicly known.



Chronicle: As the Ithmyrran Empire expanded south during the First Age, access to various resources became difficult. Facing exploration into the desert, a new source of raw materials needed to be cultivated in order to press on. The flat plains of what was to become Khazakhaan had very little to offer, and sea travel from Ithmyrr to Kesh would be too infrequent to adequately supply the scouts and explorers surveying the land. A small island off the sound of Kesh was discovered to have the raw materials needed by the Ithmyrrans, and with easy access from the sea it was the perfect place to set up supply depots and refineries. Slaves were taken from the surrounding areas and force to work in labor camps on the island. Mines and lumber camps were quickly established and the island was soon a place of strategic importance during the conquering of Urd. Over the next thousand years the island changed hands and was under the control of the Zhou, again using the land for its rich deposits of precious stones and exotic plant life, as did the Atevans a few hundred years earlier. The Zhou continued to use slave labor to work the land, but indentured the workers and offered freedom to those who served the Son of Heaven well. By the middle of the Second Age the Keshites invaded across the Sound, the Sorcerer Queen Aset threatened Zhou with the scenario of annihilation by sorcery, and eventually Zhou pulled out from the island. Queen Aset named the island Mahajanna, a name meaning "of noble descent" in the Keshtic

tongue. The Keshites continued to exploit the land and workers and took what was left of the resources of the island. With the capital city of Khertet close to the island from the Sound, importing the fruits of their captured prize was not a difficult task. Over the centuries the oppression and poor conditions pushed many underground, forming communities of those who wanted to fight the establishment and gain freedom. The more peaceful factions made their way off the island and relocated in Khazakhaan and Dol Minor, while others were hell-bent on destroying their captors from within. Eventually the Mahajanna underground turned to corruption, blackmail, and murder. These freedom fighters became nothing more than common thieves performing acts of terrorism and killing not only those they despised, but the innocents who got in the way. The leader of this faction was a former slave named Mahesha, who in the next few years struck a devastating blow to the Keshites and gained freedom for his people. Through a tight network of assassins, spies, and men dedicated to his cause, Mahesha began to take down the key officials on the island. His organization Kālē Hātha (the Black Hand) sent back these murdered officials in pieces to the Sorcerer Queen of Kesh. Mahesha grabbed the attention of the Dragon Anu, who took to aiding his cause, and with the news of Mahesha's new ally, Queen Aset pulled her forces from the island. Soon control of Mahajanna went back to the people, with Mahesha as the new figurehead.

Collusion and Scandal: The hard feelings between Mahajanna and Kesh continue into the Third Age. The prophet of Mahesha, Chiransara Jai, now looks to utilize the Kālē Hātha to strike against the Merchant Princes. He plans to use the knowledge of the Keshite Lords (the lich-like Sorcerer Kings who rule Kesh from their tombs) to blackmail the Princes into giving control of certain markets over to Jai. The recent spike in narcotics and spice trade from Kesh has piqued the interests of the prophet and the Sāta Taj, who both feel that they are owed a tithe because of indiscretions done in the past.



Najambi

Capitol(s): Kangan & Kombezi

Demographics: 50% Najambu (Human) 35% Ooruk 10% Draki 5% Other

Government: Tribal

Allies: None

Enemies: None

Major Religion: Primitive (Nature Spirit, Old Gods)

Exports: Palm oil, gold, diamonds, cocoa, timber, precious metals

Imports: Iron, silk, foodstuffs

Primary Languages: Nazambu, Oooo, Sleeth

Currency: Barter, Ceramic

Overview: The jungles of Najambi have been considered the Forbidden Lands since the First Men of Ateva arrived on Urd at the beginning of the First Age. Atevan lore tells that the Great Dragons imprisoned there the monstrous creatures and savage humans that proved too unstable to fight during the First Wars. The wild and overgrown jungle is home to towering carnivorous lizards, sentient man-eating plants, primitive sub-men, and things mankind is best to forget. The so-called "savage" humans remain fragmented in smaller tribal groups, banding together for survival and to keep out the hostile threats that hide in the darkness. The jungle is also the home of other sapient humanoids: the ape-like Ooruk and the serpent-men known as the Draki. The jungle has been host to Atevan outposts during the First Age, trading posts during the Second, and in the Third looked at as the new frontier. Many keys to Urd's past can be found buried in the thick of the jungle — ancient temples to forgotten gods, lost artifacts, and the secrets of the Dragons and their kind.

Society: Life in the jungle is a dangerous undertaking and twice as deadly as any of the northern realms. In the jungle hostile tribes are the least of one's worries; monsters truly exist in the darkness and while being captured in the north might end up in bonds, it usually won't have you wind up in a stew pot. Tribesmen learn to remain hidden from a young age; their clothing reflects the necessity to be unseen in the jungle, to hide away from threats rather than confront them head on. Primitive practices such as headhunting, consuming one's enemies, and blood rituals to keep away the bad spirits are commonplace amongst all the tribes; the way of the civilized man does not apply here and those who turn away from its application soon learn the consequences. Tribal wars and feuds tend to be based on resources. The sharing of food, water, and hunting trails comes with privilege; resources such as these are

protected no matter what the cost and those willing to just take them must answer for their crimes. The natives who live in the area surrounding the Keshite trading post of Katanga share in the wealth of the city; these natives wear clothing from the north and work for the merchants as guides and laborers. These tribes have had a taste of the northern life and work hard to achieve all that it can afford. These tribes continue to sell out their land and valuable resources to keep in good favor with the settlers and missionaries. This behavior amongst the tribes can also be seen in other areas of occupation throughout the lower continent, as more and more tribesmen find themselves wanting the lifestyles of the civilized nations. Beyond the river on the eastern edge of Najambi, they tell the story of a haunted land where ghosts and angry spirits make their home. The human tribes in the east are possessed monsters who sharpen their teeth and clip their ears to look more like the demons they worship. The rambling of the western natives are only partially correct; the eastern tribes remain as they were from the time of the First Age, and they see the westerners as being in bed with the devil, forgetting their customs and culture. The east is also the home of the simian Ooruk, the powerful man-apes made the coastline of the east their home since the end of the Second Age, and only share the jungle with humans who have been accepting of their kind.



Major Geographical Features:
Hemeti Mountain Range: The northern Hemeti Mountain Range has always been shrouded by a veil of mystery, enforced by native folklore and superstition. Many stay far from its shadows in fear of the unknown. The Hemeti, alongside the A'nekh Mountains, form a natural border that separates the deserts of Kesh from the jungles of Najambi. The mountain has prevented attempts by the Keshites to occupy the jungles, and still keeps their advances at bay during the current age. A tribe of diminutive humans makes its home in the mountains; the Elon see themselves as great hunters and gatherers, not the imp-like creatures that the other tribes make them out to be. This label is not contested by the Elon, however, as this reputation keeps undesirables off of their hunting paths and areas of cultivation.

Sites of Importance:
Mumbambu: To describe this poor excuse for a trading post as anything more than a series of huts grouped together for the purposes of trade would be generous. Mumbambu is an attempt to compete with the outpost of Katanga to the north and Kombezi to the south. Controlled by a local tribal chief and self-proclaimed Warlord named Rashidi, Mumbambu boasts the finest spices, honey, and tribal-made jewelry in all the jungle. The best Rashidi has been able to do is create a barter town of sorts to allow the other tribes to trade with each other in a centralized area. The tribes see this "warlord" as a bit troubled and bring business to him out of respect. To further business and bring in buyers from the north, Rashidi has spread rumors of being in possession of powerful artifacts. This brought several interested parties from Vuul and Kesh to Mumbambu, and now Rashidi scrambles to actually make good on his word. He has recently learned of the possible location of the hidden Draki vaults and plans to sell this information to possibly save face.

Kangan: The city of the Man-Apes and seat of power for the great Ooruk nation. Fleeing from the destruction of Uruk in the final days of Queen Nythura's reign, the great Orkhrist Khagan, first king of the man-apes, led his people east to settle on the shores of the Akheku Ocean. It was from this place that the freed Ooruk began to build a place to call home. The construction came grinding to a halt from the constant attacks by the local human tribes who saw the Ooruk as demonic spirits. After a poisoned arrow ended the life of the Great Silverback Orkhrist Khagan, the leadership of the people fell to his friend and general, Gru'Thul. Unlike the previous king, Gru'Thul had no problem giving the humans a taste of what they unleashed. In a skirmish that wiped an entire human tribe from existence and crushed several others, the land by the ocean was won. In the Third Age Kangan is going through changes in leadership, opinion, and purpose. Where the Ooruk once looked unfavorably at humans, the majority of the Ooruk now seek trade with them; both amongst the tribes and with the civilized merchants to the north. This has caused a schism amongst the Ooruk and created splinter groups that have left Kangan to form their own tribes and troops in the jungle. In many ways the city of the man-apes resembles a human settlement — buildings are constructed to serve the purposes of storage, housing, and administration, minus the pretentiousness usually associated with human cities. With trade becoming a more common occurrence, further construction of hostels and places of lodging has been reported outside the city proper along the newly completed docks.

Kombezi: The second of the major cities in Najambi, Kombezi is owned, operated, and controlled by the Ithmyrran Empire, with the land around it all the way to the Horn of Leviathan claimed as Ithmyrran soil. Massive ships flying the flags of Ithmyrr have been seen docked outside this large city eventually leaving for destinations to the west beyond the Amphiptere Sea. Little trade or contact with the local natives has been reported; some of tribal leaders have made claims of the Ithmyrrans taking their people in the night and forcing them to work aboard their vessels as laborers and deck hands. The word "Xochiquetzal" has been overheard in conversations amongst the Ithmyrran sailors, but that is all that has been gleaned of their intentions.

Katanga: The village of Katanga practically sprang up overnight to facilitate trade amongst the Najambi natives and

the Merchant Princes of Kesh. In the ten years it has been in operation it has grown from several small tents to an almost full-sized city. On the edge of the River Muur, overlooking Lake Ryk, the Keshite trading post has become a popular site for merchants looking for new wares to sell in the north or for adventurers heading south. The local natives wishing to gain favor treat all visitors as part of their tribes, bringing interested parties back to their tribal grounds to entertain and give tours of the jungle. Most of the tribesmen have learned to speak Keshtic and Elasme in order to communicate better with those who might fill their palms with coin. With the abundance of natural resources at hand and building supplies such as wood, clay, and hemp, it is easy for the Keshites to continue to expand the city outward. Plans to expand trails and smaller villages from Katanga to the edge of the Seqet River have been in the works for some time and the Merchant Princes hope with easier access from the west, Katanga will serve as a valuable asset.

Drak-Ashael: The mysterious hidden city of the reptilian Draki and home to the fabled Chamber of Whispers, the vault that holds the wisdom of the Dragons in its entirety. Many claims to the whereabouts of its location have been documented throughout the centuries, the Atevans spent most of the Second Age trying to find its location and adventurers continue to buy bogus maps in search of the wealth of the Dragons. Speculation has placed the hidden city along the western shores, but only the Draki know it true location for sure. In recent years the warlord Rashidi has made claim of knowing the exact location of Drak-Ashael and the Draki are pleased at his misinformation. If only the foolish tribal leader knew that the place which he seeks lies beneath his beloved Mumbambu, with its entrance beneath the large lake to the south.

Chronicle: There is little to say about the history of Najambi, as even the records of the early tribesmen have been lost to time or war. The Dragons made the jungles off-limits to all but the Draki during the First Age, and instilled fear in everyone else during the Second Age trying to protect its secrets. Now with the Dragons long gone, mankind has put away his foolish superstitions and made his way into the jungles. What man will soon find will impact the rest of the known world, by opening his eyes to the secrets of creation and where life truly originated from.

Collusion and Scandal: After many years of searching, the Ithmyrrans have finally located the fabled land of Xochiquetzal to the west. The Emperor has been sending ships to the new world on a regular basis to find a new source of wealth and resources and begin a campaign to take back the control of Urd. Reactions to the Ithmyrran presence in Xochiquetzal has been less than pleasant by the natives and currently the city of Kombezi has become the staging point for Atevan warships heading to the west, loaded with soldiers and sorcerers to take on the Xochi nation for control of land and people.



Xochiquetzal

Capitol(s): Unknown

Demographics: Unknown

Government: Assumed Tribal

Allies: Unknown

Enemies: Unknown

Major Religion: Assumed Primitive

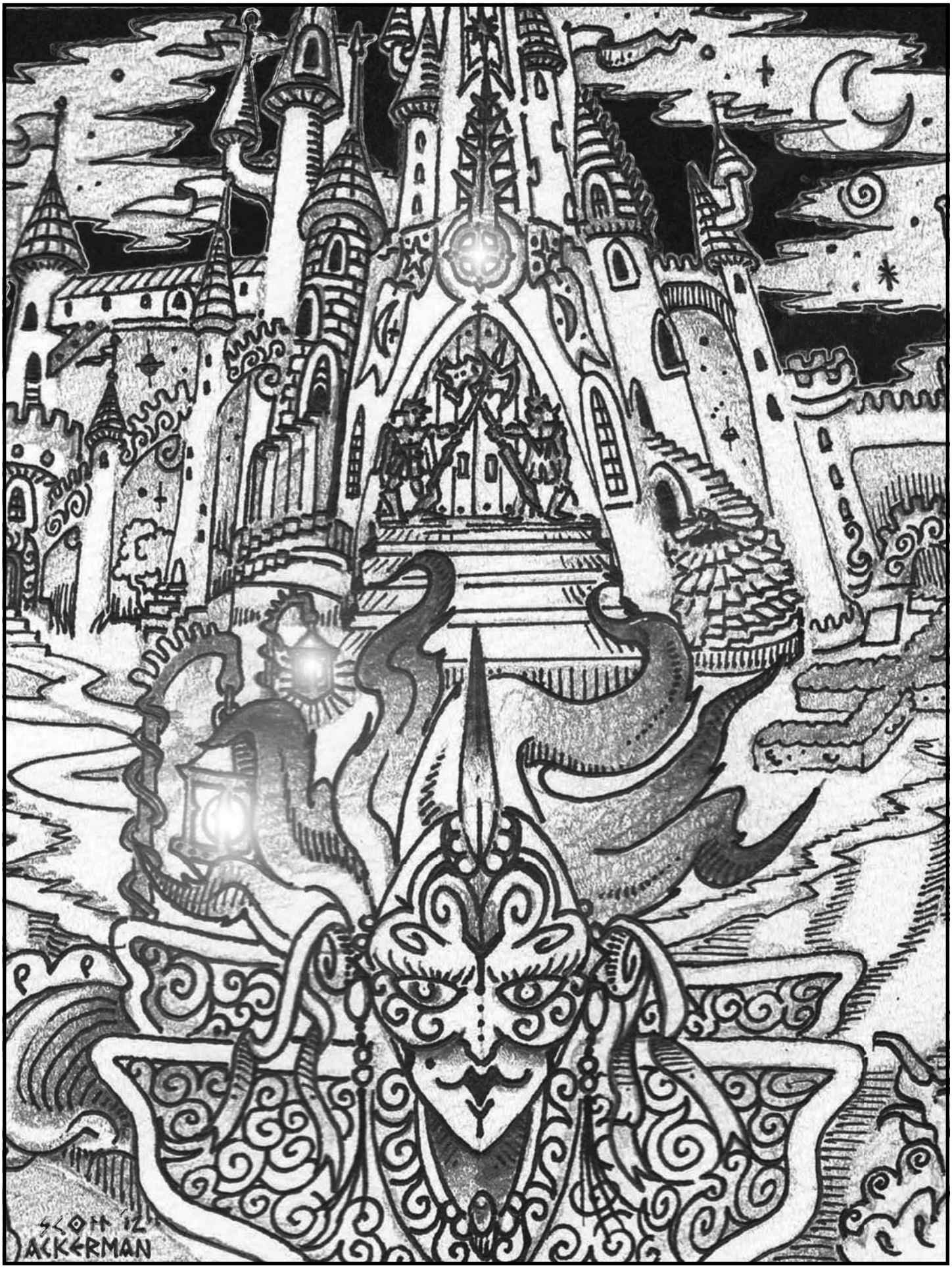
Exports: Limestone, marble, jade, wood, copper and gold

Imports: Unknown

Primary Languages: Unknown

Currency: Unknown

Overview: Atevan history tells of a second exodus in the last days before the destruction of their home realm. A race of primitives — savage humans who shared the bloodlines of the High Atevans and worshipers of the Jaguar Goddess Ixchel — were carried away from the dying world on the back of a Lesser Dragon. This Dragon was not a spawn of Leviathan, but a sibling of sorts; created from the same cosmic matter of the universe. This Dragon, Xochiquetzal, transported his people to the same destination as the Atevans, but set them apart from the cruelty and dishonor of the others. This land remained a legend to the Atevans until the beginning of the Third Age. Now ships filled with soldiers and weapons travel across the Amphiptere Sea to take what the Emperor claims is rightfully his. The natives of Xochiquetzal can only be described as brutal, cunning, and deadly. The Xochi (as they call themselves) see themselves as an enlightened race, well-versed in the ways of Atevan alchemy and dark sorcery. They believe that blood sacrifice is the only path to pleasing the Goddess Ixchel; sacrifice is part of their culture and has become as much a part of life as childbirth or death. What is in store for the Xochi and Atevans is difficult to say.


SCOTT 12
ACKERMAN

Section VI: Judge

Chapter 16: Bestiary

How to Use This Chapter

Twenty beasts and domestic animals can be found detailed below; these creatures are common to the *Tales from the Fallen Empire* setting or other Sword & Sorcery worlds. Here you will find basic stat blocks, brief descriptions, and special abilities (if any). Also included are the rules for any special qualities the creature may have. These are not listed in the stat block as multiple creatures may possess the same quality. Also included in this chapter are common domestic companions (such as dogs and falcons), and an alternate set of rules on how to advance them along with your character as your hero gains levels.

Creature Special Qualities

Pounce: When a creature with Pounce uses a charge maneuver, it can make a full attack, i.e. two rake attacks.

Rake: A creature with Rake can make two additional claw attacks against grappled foes or foes it pounces.

Scent: A creature with the Scent ability can detect opponents within 60 feet, although the exact location is not revealed until the creature is within 30 feet.

Swallow Whole: If a creature with this special attack begins its turn with an opponent held in its mouth (see Grapple, page 96 *DCC RPG* core rulebook), it can attempt a new grapple check. If it succeeds, it swallows its prey and the opponent takes bite damage. Unless otherwise noted, the opponent needs to be smaller than the swallowing creature. Being swallowed has various consequences, depending on the creature doing the swallowing. A swallowed creature is considered to be grappled, while the creature that did the swallowing is not. A swallowed creature can try to cut its way free, or it can just try to escape the grapple (essentially trying to climb out of the creature's gullet). The Armor Class of the interior of a creature that swallows something whole is normally 10, with no modifiers for size. If the swallowed creature escapes the grapple, success puts it back in the attacker's mouth, where it may be bitten or swallowed again.

Trample: A creature with this special attack can move up to twice its speed and literally run over any opponents smaller than itself. The creature merely has to move over the



opponents in its path; any creature whose space is completely covered by the trampling creature's space is subject to the trample attack. A trample attack deals the creature's Bludgeon damage + HD in damage. Trampled opponents can attempt a Reflex save to take half damage. The save DC against a creature's trample attack is 10 + the creature's HD. A trampling creature can only deal trampling damage to each target once per round; no matter how many times its movement takes it over a target creature.

Frightful Presence: This special quality makes a creature's very presence unsettling. It takes effect automatically when the creature performs some sort of dramatic action (such as charging, attacking, or roaring). Opponents within range who witness the action may become frightened and act out of panic or fear. The range is usually 30 feet, and the duration is usually 1d6 + creature's HD rounds. This ability affects only opponents with fewer HD or levels than the creature has. An affected opponent can resist the effects with a successful Will save (DC 10 + creature's HD). An opponent that succeeds on the Save is immune to that same creature's frightful presence for 24 hours.

Stride: The creature can move at a steady clip for indefinite periods of time, and never accrue physical damage. Furthermore, the creature can run for a number of minutes equal to their stamina score before having to make a Fort save to forgo exhaustion. The DC ranges from 10 to 15, depending on environment, encumbrance, or availability of food and water.

Stampede: When danger is perceived, a frightened herd will attempt to run away (usually in a random direction) from the source. The stampeding herd will literally run over anything of large size or smaller that gets in their way, dealing 1d12 points of damage for every three animals in the herd (Reflex DC 18 half).

Atevan Warlord

- Init +5
- Atk bastard sword +5 melee (1d10+1) or long bow +2 ranged 70/140/210(1d6)
- AC 18; HD 3d8+10
- MV 30′ (25′ armored)
- Act 1d20;
- SP sorcery, SV Fort +4, Ref+2, Will +1;
- AL L

Atevans, also known as the "First Men" of Urd/Leviathan have remained behind their fortified borders since the end of the First Age, awaiting the day when their great empire will return to rule over men. Taken from their home realm of Ateva to assist the Great Dragons in domination of the then-fledgling realm Urd, the Atevans quickly turned the tides and conquered the lands for their own. It was only after the uprising of their slave stock (humans) that they were forced behind their own borders to avoid the total genocide of their race. Today the Atevans avoid mixing with the "sub-men" beyond the borders of Ithmyrr, but trade on a regular basis with the Merchant Princes of Kesh and Spice Houses of Mahajanna. In the Third Age, Atevan Warlords and soldiers have been spotted in the southern jungles of Najambi, and rumor has told of expeditions to the lost isle of Xochiquetzal somewhere in the southwest. Atevans are a perfect specimen of man, standing nearly 7′ tall, well-muscled, and physically fit. Their skin tones range from swarthy brown to an almost albino-like pale. Eye color ranges from blue to green, and hair is always of obsidian black. The stats above reflect the average Atevan Warlord; they are capable of both sorcery and combat prowess and are treated like the Elf Class (*DCC RPG* core rulebook, page 56) for the purpose of fighting and magic use. The Atevan Warlord may be encountered with a troop of soldiers (10–14) under his command (treat these as Man at Arms *DCC RPG* core rulebook, page 434 with one additional HD added for a more difficult encounter).





Djinn

- Init +8
- Atk flaming long sword +4 melee (1d8+1d5) or flaming missiles +4 ranged 40/80/120 (1d10+1d5)
- AC 16; HD 4d8+8; MV 40′ or 60′ flying)
- Act 1d20
- SP darkvision 60′, immunity to fire, vulnerability to cold (cold-based damage 50% less), spell capability
- SV Fort +7, Ref +9, Will +7
- AL C

The Djinn of faraway Khut were bound by ancient agreements to serve the Horse Goddess in her rule of her ancient and terrible empire. These are creatures of fiery air summoned to Urd by rituals hidden in the darkest vaults of the Lost City. Each Djinn is a creature of fire bound to one of the fantastic glass and gold Djinn Collars; the collars grant them bodies of what the Sheshani call dancing glass, allowing them to exist on the world of Urd without fear. A Djinn appears to be a fiery-haired humanoid of flickering light within a beautifully crafted body of glass and gold. Djinn can fly at twice their move rate and can instinctively cast any and all 1–3 level fire-related spells as a Sorcerer of 8th level. Any attack from the Djinn causes burn damage to the victim. Initial burn damage is 1d5 plus weapon damage, each round after the initial attack the recipient must make a Will Save, failure indicates further damage, success stops further damage from occurring. Burn damage does not stack.



Draki

- Init +2
- Atk claws +3 melee (1d6+3) or bite +2 Melee (1d4+2) AC 15
- HD 2d8
- MV 40′
- Act 1d20
- SP tail attack, rake, sorcery
- SV Fort +2, Ref +6, Will +4
- AL N

Taken from the swamp world of Fel during the First Age to fight in the Great War of the Dragons, the Draki have remained an enigma up unto the Third Age where sightings have become more common. While sometime mistaken for the savage lizard-men of Vuul and Najambi, the Draki differ in many ways, physically, mentally, and philosophically. The Draki are the keepers of secrets, entrusted with the knowledge of the Great Leviathan; they have held the collected wisdom of the Dragons through the ages in the underground vaults called the "Chamber of Whispers". The Draki resemble their deadly cousins, the Velosaurid, and to some degree share a common ancestry. While just as deadly, their superior intellect and evolved sense of being has brought them above the weak minds of their predatory origins. Weapons are rarely employed when faced with physical conflict, the Draki prefer to rely on their intellect to work through these challenges... when left with little choice, however, they lash out with sharp claws and sharper teeth. NPC Draki will usually be encountered in small groups of 1d6 pilgrims with one leader (treat as 4HD for purposes of combat and spell checks). The Draki leader will be in possession of a scroll with 1d4 Wizard/Sorcerer spells that he can use with a 4th level of proficiency. The Draki of the Third Age are desperately searching for the Seven Sacred Dragon Crystals in which they can open a portal back to Fel and return home.

Ekimmu (vampire)

- Init +2
- Atk 1 claws +6 melee (1d10) or life drain touch, level drain (1d10 per character level)
- AC 18
- HD 7d8 + 7
- MV 30′ or fly 20′
- Act 1d20
- SP ½ damage from electricity and cold, immune to charm, hold, and sleep, regenerate 3 HP per round
- SV Fort +4, Ref +4, Will +6
- AL C

Found scattered throughout the fallen cities of the wastelands, the dreaded undead Ekimmu feed upon the blood and flesh of any unfortunate to tread across their holds. The Ekimmu is an immortal created through Abyssal pacts, requiring the blood and flesh of humans (and their ilk) to keep from wasting away and being trapped in a withered husk for eternity. Most Ekimmu resemble Atevans (as most were created from this stock), with dark hair, light eyes, and swarthy skin. The Ekimmu are immune to charm, sleep, and spells that would hold or slow (an Ekimmu is immune to the Spider Web spell, for example). Electricity and cold-based attacks do only half damage, they are unaffected by normal weapons, and they regenerate 3 hit points per round. Ekimmu are immensely vicious, and use dagger-sharp claws that inflict 1d10 hit points of damage. The Ekimmu's bite causes 1d4 hit points of damage; furthermore, the bite reduces the victim's life energy by 1d10 XP per character level (a 7th level character would take 7d10 worth of XP loss), which consequently reduces all other traits linked to a loss in levels (attack ability, hit dice, etc.).



Golem

Creatures of stone, marble, alabaster, malachite, lapis, and gold animated by magics ancient when the Sheshani still lived in caves and hunted for game in the short-lived marshes left by the winter rains. Golems are marked by the symbol of the long-vanished Horse Goddess; this mark is hewn into the golem where a face would be on a living creature. They understand only the ancient command language of the Horse Goddess that the Sheshani have partially deciphered (and which made up the bulk of pre-fall Sheshani witch lore) and they are all but indestructible and completely implacable. Golems are found in many sizes, from dog to elephant (and some, the Pillars of Shesh, even larger), and they bear fanciful shapes of great artistry born of an aesthetic sense long since vanished from Urd. All new golems are built along the same lines by modern Sheshani golem-tenders and artisans, hewing strictly to the age-old instructions of the original creators.

Golem — Hound (Small)

- Init +0
- Atk 1 bite +1 melee (1d10); AC 14; HD 2d10
- MV 20′
- Act 1d20
- SP see Golem traits below
- SV Fort +1, Ref +1, Will +1
- AL N

Hound Golems are made to accompany the Masques as they hunt down criminals and rogues through the marketplaces of the Walking Market. Their bite serves as a vector for a powerful sleep spell that is used to incapacitate their quarry so that they can be brought before the Market Queens for judgment.

Golem — Worker & Servitor (Man-Sized)

- Init +0
- Atk 1 fists melee (1d10) or weapon (hammer, axe or pick)
- AC 16
- HD 4d10+10
- MV 20′
- Act 1d20
- SP see Golem traits below
- SV Fort +2, Ref +2, Will +3
- AL N

Worker: The most common bipedal golem in the arsenal of Shesh, worker golems are responsible for repairs to the city, construction, mining, and any other task that could benefit from tireless labor and perfect uninterruptible focus.

Servitor: The Sheshani will occasionally employ Servitor Golems in roles typically reserved for slaves or indentured servants. Unlike living slaves, a Servitor Golem can only be trained to perform a single, simple repetitive task (such as cleaning the stables, fetching water, etc.)

Golem — Warrior & Assassin (Man-Sized)

- Init +1
- Atk 1 fists +2 melee (1d10) or weapon (polearm, maul, great bow, or great sword)
- AC 18 (includes tower shield)
- HD 6d10+10
- MV 20′
- Act 1d20
- SP see Golem traits below
- SV Fort +3, Ref +2, Will +3
- AL N

Warrior: The warrior golems of the Sheshani are designed and built to do one thing: destroy the enemies of the Walking Market. Typically they come in four varieties based on their weaponry — Pike Golems, Mauler Golems, Cleaver Golems, and Artillery Golems. Typically the weapons are enchanted with some kind of special attack as well.

Assassin: Truthfully, the Assassin Golems are regarded more as rumor than fact, but stories exist of invisible and tireless hunters of the enemies of the Market Queens. If such an aberrant golem exists, then the further rumor may be true that they wield Shedem Blades whose slightest cut casts a Flesh to Stone spell on the unlucky target of these horrific nightmare constructs. A victim transformed by a Shedem Blade may be turned into a golem by one of the Market Queens using a modified version of the same ritual used to create a regular golem.

Golem — Cannoneer (Giant)

- Init +0
- Atk 1 fists +8 melee (2d12+20) or weapon (Sheshani cannon) 4d16 range 80/120/200
- AC 22; HD 12d10+20
- MV 20′
- Act1d20
- SP see Golem traits below, trample
- SV Fort +5, Ref +4, Will +2
- AL N

The Cannons of Shesh are ancient weapons, salvaged from the hidden and shattered vaults beneath the Lost City; they create a powerful explosion like a Greater Fireball that immolates those who are struck by them. Each Cannoneer Golem has a Cannon of Shesh mounted to it. Cannoneer Golems are used as artillery support for the Siege Golems when needed.

Golem — Juggernaut (Gargantuan)

- Init -2
- Atk 1 slam +10 melee (4d12 +40) ; AC 23; HD 16d10+60
- MV 20′
- Act 1d20
- SP see Golem traits below, trample
- SV Fort +10, Ref +8, Will +4
- AL N

Juggernaut Golems are another four-legged golem reserved by the Sheshani for instances when an enemy requires not just routing, but complete destruction. Juggernauts are intended to breach city walls, rout armies, defend the city and the Market Queens, and completely destroy anything that gets in its way. Only six of these massive horrors have been found by the Sheshani. To date, these golems have never been unleashed, serving simply as escorts for the Palace of the Market Queens.

Golem – Wall (Gargantuan)

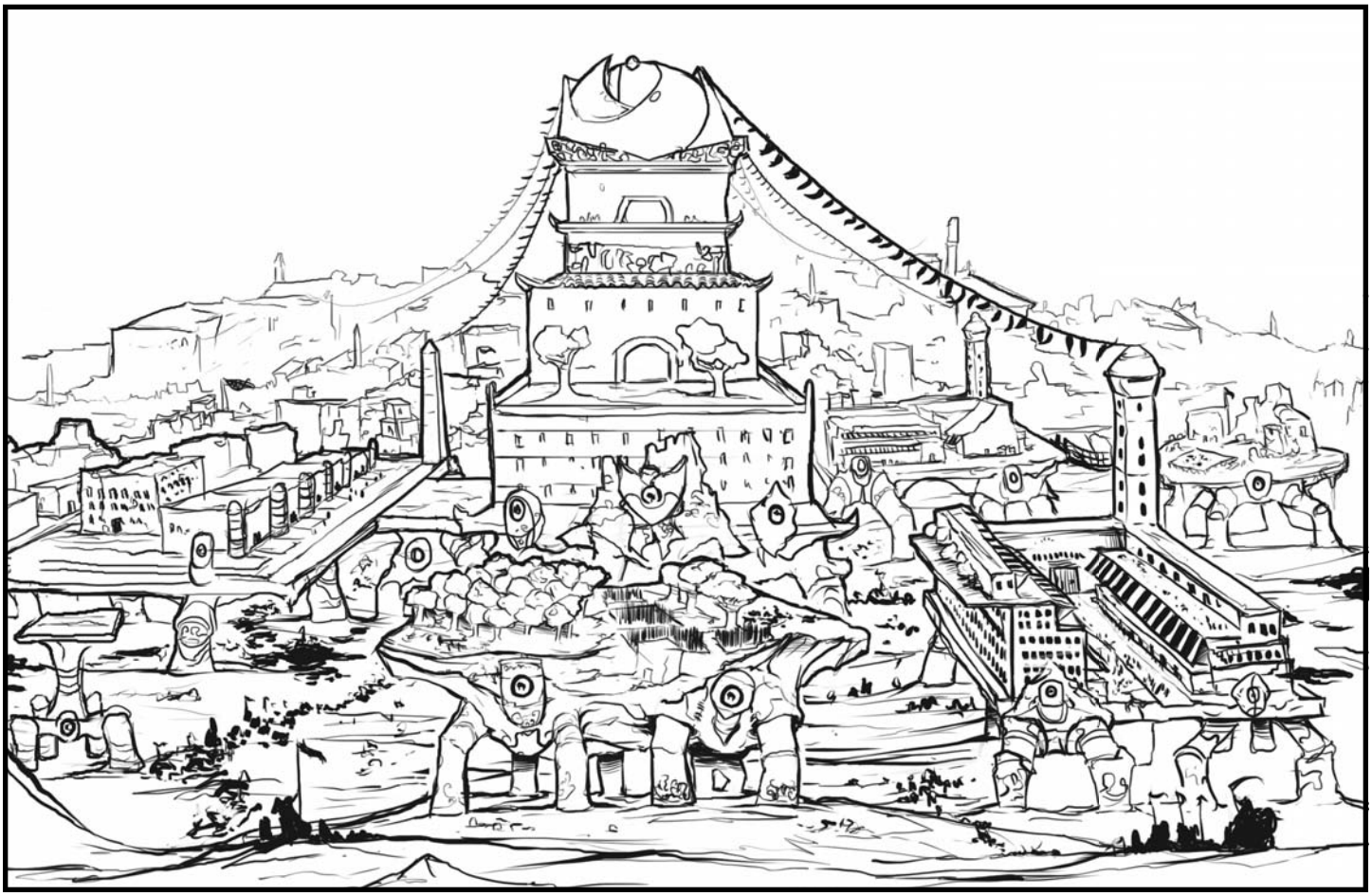
- Init -2
- Atk 1 slam +10 melee (4d12 +40)
- AC 25
- HD 16d10+60
- MV 20'
- Act 1d20
- SP see Golem traits below, trample
- SV Fort +14, Ref +10, Will +6
- AL N

The Sheshani defend their city with the mighty four-legged Wall Golems— massive sections of fortified wall mated to a Juggernaut-style golem. These massive wall sections can be linked together to secure the entire city within an unbreakable adamantine wall to thwart even the most ardent siege engines of their enemies.

Golem – Pillar (Colossal)

- Init -2
- Atk stomp +12 melee (3d16+30)
- AC 25
- HD 16d10+30
- MV 20'
- Act1d20
- SP see Golem traits below, trample
- SV Fort +14, Ref +10, Will +6
- AL N

The Pillars of Shesh are the literal legs of the Walking City; bound to the footings of the city in ones, twos, threes, and fours. The Pillar Golems are like the Bearer Golems, quadrupeds, and also come in three sizes; huge, gargantuan, and colossal. The largest of the Pillar Golems are also the most ancient of all the Golems in Shesh; dug from the sands by the Sheshani in order to serve as the footings of the central temple and the palaces of the Market Queens, as well as the Golem Foundries and the Flesh Markets.



Golem Traits

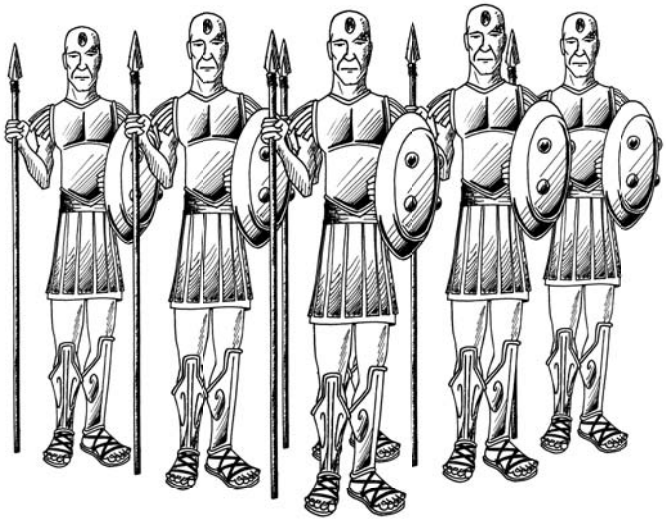
A Golem possesses the following traits (unless otherwise noted in a creature's entry)

- Darkvision 60 feet
- Immunity to all mind-affecting effects
- Immunity to poison, sleep, paralysis, stunning, disease, and death effects
- Cannot heal damage on their own, but often can be repaired by exposing them to a certain kind of effect (see the creature's description for details) or through the use of an occupation, such as Engineer, Alchemist, or Crafter
- Not subject to critical hits, ability drain, or energy drain.
- Immunity to any effect that requires Fortitude Save (unless the effect also works on objects)
- Immediately destroyed when reduced to 0 hit points
- Golems do not eat, sleep, or breathe

Homunculus (Man-Sized)

- Init +2
- Atk claw melee +2 (1d8 or by weapon +1)
- AC by armor type
- HD 2d10
- MV 30'
- Act1d20
- SP darkvision
- SV Fort +1, Ref +4, Will +1
- AL N

The Cauldron-Born, or Homunculi, are pale, sickly looking humanoids resembling the person used in their creation and marked with the sign of the Horse Goddess in a reddish-brown tattoo on their foreheads. They are always six in number, who will obey any orders they are given and work tirelessly or fight until death. The Homunculi all have the traits of their "donor", minus any class-based benefits; a homunculi created from a willing victim is twice as physically powerful as the original donor.





Husk (Spore Zombie)

- Init +2
- Atk bite +3 melee (1d4) or claw+3 melee (1d6) or spores (see below)
- AC 12
- HD 3d8
- MV 25'
- Act 1d20
- SP plant traits
- SV Fort +6, Ref +3, Will +1
- AL C

Husks are abominations created by the sidhe by converting a human (or humanoid) into a mindless plant/human hybrid. A Husk is a decaying plant creature resembling its former self, but now a terrifying host for the evil that possesses it. The Husk's reanimation is created not by sorcery but by the plant organism implanted into its brain and body. Husks are treated as plants, not undead, for the resolution of magical effects and attacks. A Cleric's "Turn Unholy" does not affect the Husk, for example.

Husks are immune to all mind-affecting effects (charms, fear, morale effects, and illusions), paralysis, poison, polymorph, and sleep. As an attack a Husk can spray a cloud of spores at a single creature within 30 feet. It must make a ranged attack (+4) to strike the target, who then must then succeed on a DC 14 Fort save or be incapacitated for 1d5 rounds due to choking and vomiting. Those incapacitated can take no action other than to move at half its normal speed in a random direction (1d4: 1N, 2S, 3W, 4E), at which point it is vulnerable to bite or claw attacks. If killed in this manner the spores will reanimate the corpse into another Husk within 1d4 hours. Husks are vulnerable to fire, cold, and electrical attacks (x2 damage).

Keshite Lords (God-Kings)

- Init +4
- Atk claw +5 melee (1d10+10)
- AC 20
- HD 10d12
- MV 30'
- Act 1d24
- SP fear, paralysis, sorcery
- SV Fort +8, Ref +10, Will +12
- AL C

Like the Ekimmu, the Keshite Lords are Atevans who were given the boon of Immortality for their services to the Great Dragons. The Keshite Lords are the undead remnants of the Sorcerer Kings of Kesh, becoming undead deliberately in order to rule Kesh even after their physical deaths. This unnatural immortality allowed them to retain their sorceries coupled with the supernatural abilities of the undead. To take on this form of un-life, each of the Keshite Sorcerer Kings suffer through an arcane ritual that removes the heart and internal organs (to be placed in special enchanted jars), then finally traps their life essence in a sacred vessel to be placed alongside their internal remains. A Keshite Lord has the same spell-casting ability as they did in life (as a Sorcerer of 10th level). Their touch causes paralysis with no saving throw, and the visage of one of these powerful beings causes paralysis in any creature or character of 4HD or below. It is rare to encounter any Keshite Lords outside of Khertet (the City of the Dead), as they must remain close to the vessel that holds their essence; although it has been rumored that the God-Kings of Kesh have taken watch over several of the city-states.





Kyss

- Init +2
- Atk claws +6 melee (1d6+6) or weapon (damage as per weapon +6)
- AC 20
- HD 6d8
- MV 30'
- Act 1d20
- SP charm, demonic appearance, darkvision 60'
- SV Fort +5, Ref +6, Will +3
- AL C

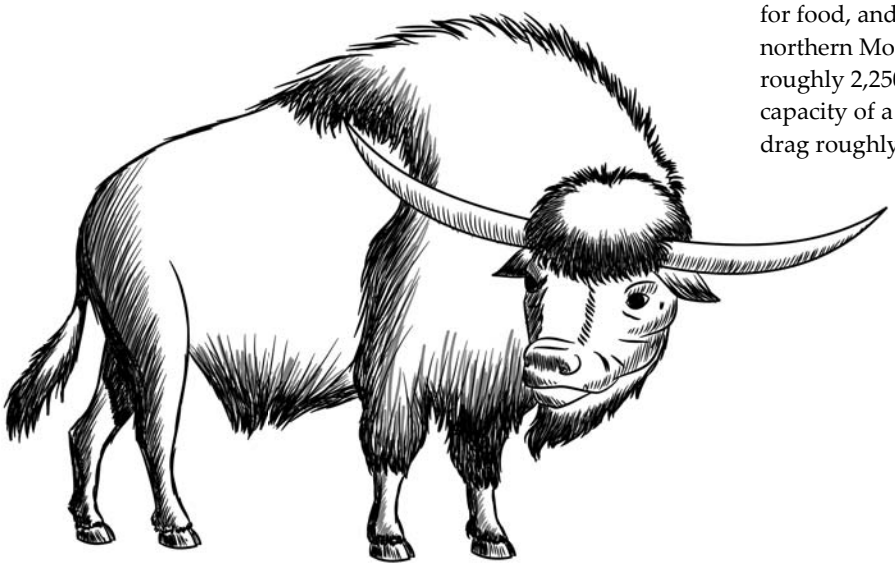
After the fall of Uruk the exalted goddess Kishari bore twin children from her union with the Abyssal Lord Ereshal. The two girls were born tainted and deformed, bearing the black horns and barbed tails of demons. Kishari filled her children's minds with hatred and malice towards mankind, and reclaimed the fallen City-State of Uruk as her own to bring about her demonic lover's vision of a city ruled by the damned. Kishari's daughters still haunt the ruins, over 100 years later they rule over the ruins of one of the greatest city-states on Urd, keeping it free of any who would try and brave its horrors, making mankind steer clear of its crumbling walls and blackened iron gates. The crumbling walls and fallen structures house the Black Mother Kishari's children and keep them safe from the civilized world. The Kyss (name taken in honor of the Black Mother) are twisted half-breeds living solely to bring about a plague on man, planning quietly, and awaiting the day they can strike. Human (or Atevan) males who find their way into the wastes of Uruk are commonly ambushed, taken captive, and used as breeding stock by the Kyss. Once this purpose is carried out, the mortals are executed for amusement, and finally eaten in ritual feasting. Ruled by gynarchy with very little regard for men, male Kyss are considered second-class citizens at best, enslaved at birth to

serve the ruling class. Although tainted with demonic features, the twins remain comely and attractive to non-Kyss. Those who have encountered these creatures and lived claimed to have seen beautiful red-skinned females who walk nude along the walls of the fallen city at night, calling out to men with a haunting song. For game purposes treat this as the first level Wizard spell "Charm Person" (Page 131, *DCC RPG* core rulebook) cast at a 6th level of proficiency. Male Kyss do not share this supernatural beauty, and tend to look more like the Abyssal nightmares from which they descend.

Latifrons

Init +0; Atk gore+8 melee (1d8+8); AC 13; HD 5d8 + 10; MV 40'; Act 1d20; SP trample, low-light vision 60', scent; SV Fort +7, Ref +4, Will +1; AL N

Found roaming on the great plains of Khazakhaan and the woodlands of Tir Domhain, the gigantic Latifron serves as a source of transportation, farming, and food. Reaching a shoulder height of eight feet and weighing in at over 4,000 pounds, this large herbivore is adaptable to both the cold northern winters and the dry heat of the desert. This flexibility makes this creature valuable to merchants and travelers alike. Male Latifrons develop thick horns that are employed as a visual deterrent to large carnivores, such as the Yzgyrdian Smilodon. Latifrons can be aggressive when protecting their young and during the mating season. By nature, this temperamental herd animal has a fight-or-flight response and will commonly run when confronted with danger unless backed into a corner. In the southern lands, Latifrons are highly sought after in the marketplaces, with bidding wars ensuing almost instantly once the creature has gone to auction. As they are difficult to transport most merchants will travel north to buy them as calves and ship them to breeders local to the marketplace. Unfortunately, grain costs to feed the animals tend to outweigh the potential profit, and they are slaughtered for consumption before reaching adulthood.





Moa

Init +2; Atk bite +6 melee (1d4+6); AC 14; HD 5d8+10; MV 60'; Act 1d20; SP stride, infravision 30'; SV Fort +6, Ref +6, Will +2; AL N

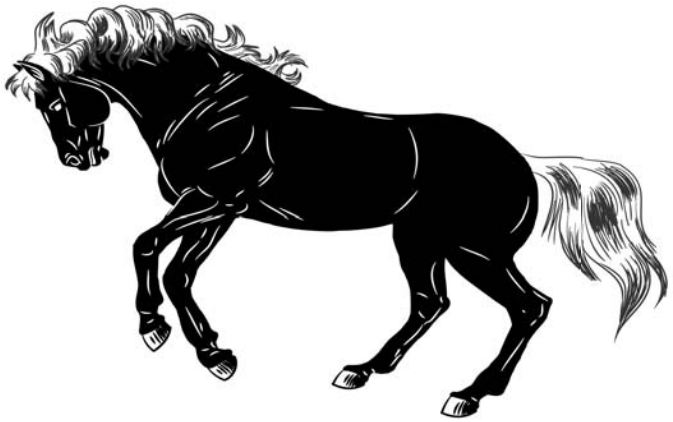
Moas are large, flightless birds that roam on the plains, steppes, and jungles of Urd. The more domesticated Moa of the north lands share a diet of plants, insects, and small rodents. These smaller Moa range from roughly 6 to 9 feet and weigh in at 150 to 300 pounds. Haan tribes along the plains domesticate these Moa and use them as pack animals or mounts. Their more aggressive cousins in the southern jungles of Najambi are prized as war mounts and are specially bred and trained to carry a rider into battle. These war Moas stand 8 to 9 feet tall and weigh in at about 280 pounds, much larger than those captured and bred in the north. War Moas are vicious carnivores and will attack if provoked or cornered. In their natural habitat they find a cruel pleasure in hunting man for food, and live mostly on a diet of meat and some plants. A northern Moa can carry 150 up to 450 pounds, and drag roughly 2,250 pounds. A jungle Moa has double the carrying capacity of a northern Moa in every load category, and can drag roughly 4,500 pounds.

Najambi Savage (Cannibal)

- Init +0
- Atk spear +4 melee (1d8+1) or bola 10′, (1d4) trip
- AC 15
- HD 2d6
- MV 30′
- Act 1d20
- SP subterfuge, tracking
- SV Fort +3, Ref +0, Will +1
- AL C

The southern jungles of Urd remain a place of mystery and the unknown into the Third Age. The intense heat, the wild creatures, and the threat of the savage Ooruk make Najambi an untamed and dangerous land. Spread across the landscape can be found human tribes, some more civilized than others, considered primitive by even Domha standards. These natives only see their lives as a means to protect and survive in the cruel jungle surroundings... it is this lifestyle that has named them brutal savages. Each tribe is an enemy, each tribe is a threat to the way of life, and each tribe is a source of food. It is not due to a lack of available game or livestock that these tribesmen practice cannibalism; the ritual of eating the flesh of your enemies (and in some cases their elders) imbues the eater with the strength and wisdom of those they dine upon. In the same way that the tribesmen of the Aesir claim to absorb the power of their totem animals through ritual feasting, the tribesmen of Najambi claim this practice to be the same. The savages of Najambi typically attack with spears and weapons made from stone or obsidian. A war party usually consists of 1d3x10 individuals. These savages are usually led by the strongest of their warriors (typical leader has 4d6 HD), someone who has killed (and devoured) many of the tribe's enemies. The savages favor using a bola to trip up their enemies before an attack. Those struck by the bola must make a Reflex Save DC 12 or be knocked prone until another save can be made to wriggle free. In jungle environments the savages blend into the surrounding flora, giving them a +5 to any attempts to hide from approaching parties.





Nightmare

- Init +6
- Atk hoof +9 melee (1d8 +4 plus 1d4 fire)
- AC 24
- HD 6d8+18
- MV 40′ or fly 90′
- Act 1d20
- SP flaming hooves, smoke, darkvision 60′
- SV Fort +8, Ref +7, Will +6
- AL C

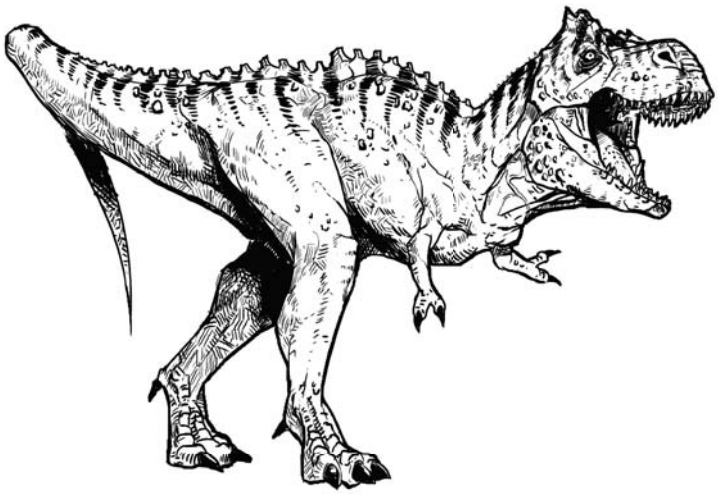
The fabled greatest achievement of the Horse Goddess' ancient program of animal husbandry, the Nightmares are reputed to be descended from the greatest horse breeds the Nameless Empire ever produced, and are demonic forces from outside reality itself. They can be summoned by the more powerful of the Grandmothers and the Market Queens of Shesh to serve as mounts for their greatest warriors or to supplement their forces during skirmishes against bandits, barbarians, or worse. They leave burning hoofprints wherever they go and can take themselves and their riders through mortal barriers and even across the void to the terrible world of Yot. A blow from a Nightmare's hooves can set combustible materials alight. During the excitement of battle, a Nightmare snorts and neighs with rage. This snorting fills a 15-foot cone-shaped area with a hot, sulfurous smoke that chokes and blinds opponents. Anyone in the cone must succeed on a DC 16 Fort save or take a -2 penalty on all attack and damage rolls for 1d6 rounds or until they leave the area.

Ooruk

- Init +3
- Atk spear +5 melee (1d8+5) or club +4 melee (1d6+4)
- AC 16
- HD 4d12
- MV 40′
- Act 1d20
- SP animal prowess, infravision 60′
- SV Fort +6, Ref +5, Will +2
- AL C

The Ooruk were an unnatural union of human and ape brought forth by sorcery and forced into servitude by the Witch Queen of Dol Minor during the Second Age. Created as shock soldiers to fight off the Abyssal armies that threatened to conquer the City-State of Uruk, these Man-Apes ensured the fall of the great city by breaking their bonds and taking to the jungles, leaving all behind to suffer and die. Now, one hundred years later, the Ooruk (naming themselves after the place of their birth) have settled in the jungle, and established villages, trade, and a reputation as brutal savages. The Ooruk are weary of man and his ways; trade is seldom done with the human tribes that border Ooruk territory, and those who make enemies of these bestial savages know the true meaning of fear. Each Ooruk village is considered a troop, which are ruled by an alpha male (War-Chieftain) and several warriors who are chosen by right of combat to sit beside the War-Chieftain. Advancing in rank, taking a mate, and getting the better share of resources are all handled by tests of strength and/or combat. The Ooruk constantly challenge those of authority to provoke a chance at taking their place, which comes with all the perks of that position (property, mate(s), and a place next to the chieftain). Ooruk are man-sized creatures (5'6–5'9 in height) and on the average weigh about 300+ pounds. Like the ape-stock they were taken from, the Ooruk have long powerful arms, short stocky legs, and muscular barrel chests. The Ooruk have heightened senses (+5 to any roll that deals with perception), the ability to remain unseen in their habitat, and — like their gorilla ancestors — can take to the trees just as easily as running along the ground. There is very little resemblance to humans physically, but the ability of speech and to reason show what of their human side has survived. When encountered there will be 1d8 male warriors along with one superior (with 6 HD for the purposes of combat) forming a traveling war band or hunting party. Women and children are only encountered with their troops, which can range from 25 to 100 Ooruk.





Saurex (T-Rex)

- Init -1
- Atk bite +8 melee (6d6) or bludgeon +8 melee (4d6)
- AC 13
- HD 10d12
- MV 40'
- Act 1d20
- SP trample, swallow whole, frightful presence
- SV Fort +10, Ref +0, Will +1
- AL N

This large carnivorous monster is a fearsome predator and a hulking beast that roams the central jungles of Najambi. A distant cousin to the lizards of Fel, this bipedal monstrosity can reach heights of 20' on its hind legs (much larger than the Draki or Velosaurid) and can use its massive size to cause destruction along its path. It will attack any creature that moves within its line of sight (30'), but generally does not bother with smaller prey. Largest of the land carnivores on Urd, the Saurex measures 40 ft long from head to tail and stands roughly 13 feet tall at the hips. Its mass has been estimated to be around 6 to 7 tons based on impressions found by those unlucky to have encountered them in the jungle. The neck of the Saurex is short and muscular to support its massive head. Their forelimbs have two clawed fingers along with an additional smaller third digit; while these claws can be just as deadly as their bite, the tiny forelimbs of the beast are too short to allow reach of any kind. The tail of the Saurex is heavy and long in order to balance the massive head and torso of its monstrous form, and can be used as a battering weapon when the opportunity arises. The upper jaw of the Saurex is U-shaped, which increases the amount of tissue and bone it can rip out with one bite, although swallowing smaller creatures whole tends to be its favorite way to ingest its meals. The Saurex is a lone predator and will rarely be found with another of its kind. If another Saurex is present it will not be long before the two will fight amongst themselves to claim the recent kill.

Setekh

- Init +3
- Atk 1 khopesh +5 melee (1d8+3) or claws +3 (1d6+3) or Bite +0 (1d6+1)
- AC 17
- HD 3d10 + 5
- MV 30′
- Act 1d20
- low-light vision 60′, scent, regenerate 3 HP per round
- SV Fort +5, Ref +6, Will +2
- AL C

Jealousy and greed brought the God-King Setesh to plan and plot to wrestle away rule from his brothers Nekheny and Asari. The God-King Nekheny's forces were loyal and many, and he was under guard both day and night; if a coup was going to happen Setesh needed an army to back his cause. Through the use of Atevan black sorcery Setesh melded the bodies of his faithful followers with those of the desert jackals to create soldiers whose cunning and strength would be unmatched. Over a thousand strong, Setesh's army marched on Neter-Aaru, but was forced to surrender and sentenced to banishment... along with his abominations. Many escaped into the deserts and remained hidden, but many generations later their fears of prosecution have faded and now they return terrorize man. The Setekh (a bastardization of their creator Setesh) are cunning as they are deadly. Traveling in packs they are fond of ambushes and tend to attack from advantage points. Like their hereditary ancestors, the jackals, the Setekh are quite cowardly and will run if overpowered or their lives are threatened. When encountered in the desert, 1d7 Setekh will usually be traveling together in a hunting party or scavenging for edible remains. If encountered in their lairs (caves or abandoned dwellings) there will be no more than 4–16 (4d4) males, 2–8 females (2d4), and/or 2–20 pups (2d10) living within.





sidhe

- Init +2
- Atk spear +2 melee (1d8 +1) or elf bow +4 ranged 80′/160′/320′(1d8)
- AC 15
- HD 4d8
- MV 40′
- Act 1d20 SP camouflage, tree meld, infravision 60′
- SV Fort +1, Ref +4, Will +3
- AL N

Humanoid children of the Tree Lords of Hod, the sidhe (spelled with a lowercase s) are scheming, intelligent, and resolute; elusive as they are alluring and deadly. The sidhe's delicate features are much like an Atevans, though their flesh is the hue of flower petals, their hair a canopy of leaves that changes color with the seasons, and their skin covered in a fine bark or small thorns. A sidhe is tied by spirit to the Sidhe that created it, and if it is ever destroyed the sidhe will perish along with it. Because of their supernatural tie to nature, sidhe have the ability to meld with trees, effectively becoming one with it and disappearing. Their physical makeup also gifts them the ability to blend into wilderness surroundings. When in forested or jungle areas where trees or plant life is abundant, sidhe can effectively hide in shadows like the Thief class with a +5 to the roll to attempt avoiding detection. Like their parent, the sidhe are vulnerable to fire, and the touch of cold iron is deadly to them. With this said sidhe only employ weapons made from wood, crystal, or obsidian.

The sidhe often utilize a special bow created from their bodies. These long bows are attuned to their minds and bodies, and respond with deadly accuracy. Those targets successfully hit by the Elf Bow must immediately make a Fort Save; if successful the target takes only the damage inflicted by the arrow. If failed the arrow begins to burrow into the victim's flesh causing 1d4 points of damage. Once the vines begin to burrow in the character's flesh they can only be removed by applying fire to the wound, causing 1d4 fire damage or a neutralize poison or disease cast by a Witch or Cleric. The humans of Tir Domhain refer to these weapons as "Elf" bows, elf being a derogatory term for the sidhe, meaning "nightmare".



Sidhe

- Init -1
- Atk branch strike +8 melee (1d12+8)
- AC 18
- HD 10d12
- MV 20'
- Act 1d20 SP mind strike, absorb, create husks, create sidhe
- SV Fort +10, Ref +0, Will +8
- AL C

The Sidhe (spelled with a capitol S) is a devious, intelligent tree-like creature taken from the forested world of Hod and brought to Urd by the Dragons to use as arcane batteries. The Sidhe stand about 25' to 30' tall. Dark-green leaves cover its branches in the spring and summer months. In the fall and winter months their branches are bare, giving them a more sinister visage. Sidhe have no true appendages; they manipulate branches and massive roots to act as arms and legs. While this makes them slow and clumsy, their other abilities more than make up for this. The Sidhe are immortals, never rushing to take action or make rash decisions; it can be days, weeks, or months before they act on any one thing, and even then it is rare that anything is settled or concluded. They fear little, but fire will make them uneasy (wood still burns no matter what plane you are from), and cold iron is deadly to them (it is one of the few native properties of Urd that causes them great pain). The Sidhe cannot communicate verbally, while they have human-like faces that they can form on their bodies when needed, the mouths cannot speak, nor do they have tongues or vocal chords to create and shape sounds. Telepathic communication is possible with non-Sidhe for very limited amounts of time — long exposure to the minds of the Tree Lords ends in madness or a painful death as the human mind literally becomes unraveled. This ability causes 3d8 damage per round (Will save DC 20 for 1/2 damage). It is because of this lack of communicative ability that the Sidhe have created human-like avatars, referred to also as sidhe (lowercase s) to better communicate with the common life forms of Urd. The creation of the sidhe is done by a process of absorbing a humanoid life form (human or Atevan) and creating a plant-based clone. Sidhe can also convert humans into zombie-like plant forms called "Husks" who are usually created to protect the interests and lairs of the Sidhe. Full absorption is treated as the Special Quality "Swallow Whole". The Sidhe can choose not to absorb the victim as a nutrient, but convert them into a Husk. While the victim is grappled, the Sidhe bores dozens of small tendrils into the brain and nervous system of the helpless victim. This attack inflicts 1d5 points of Personality damage per round. When the victim is reduced to 0 Personality, it dies, the tendrils break off inside its brain, and within the hour, the victim reanimates as a Husk.

Trul

- Init +0
- Atk 1 hammer +3 melee (1d4+2) or dagger ranged 10′ (1d4)
- AC 12
- HD 3d8
- MV 20′
- Act 1d20 SP infravision 90′, geomancy, telepathy
- SV Fort +5, Ref +3, Will +2
- AL L

Hidden deep beneath Leviathan's crust live the misshapen and mole-like Trul. Having evolved from a sentient parasite, these cunning and devious creatures remain cloaked from the eyes of the surface-dwelling races. The Trul choose to stay out of the affairs of mankind and seldom interfere unless provoked. On occasion they have anonymously helped humans with land-shaping or building devices to assist in their survival — the days of building machines of war for the surface dwellers died in the First Age. The Trul are said to be short of stature (3′4–3′8) and hairless, with pink eyes, and long beak-like noses. Their symbiotic relationship to the world has given them the ability to shape rock, metal, and crystal to their will. Treat this ability as the 4th level Wizard spell Transmute Earth (page 244 *DCC RPG* core rulebook) cast at 7th level. Communication amongst the Trul is done though a series of hand gestures and fluent body language. They can communicate telepathically with each other, but at a limited range (25–50′). Trul only venture to the surface during the night, and if caught in the daylight they suffer a penalty of –2 to any task or attack. Their subterranean existence has given them infravison of 90′ to navigate easily in their underground lairs.





Velosaurid (Raptor)

- Init +8
- Atk 2 talons +3 melee (1d6) or bite +3 melee (1d4)
- AC 16
- HD 4d8 +8; MV 60′; Act 1d20
- SP pounce, infravision 60′, scent
- SV Fort +6, Ref +8, Will +2
- AL N

When the Great Dragons scoured the eight realms to draw many to fight in their brutal war for dominance of Urd, the world of Fel had many who could serve the Dragon's purposes. Along with the Draki, other less-evolved creatures of the swamp world were transported to Urd and set to fight alongside the Atevan War-Lords. Measuring up to 6 feet 8 inches long, and weighing up to 33 lb, this more primitive cousin of the Draki is a brutal predator killing not only for food, but for the pleasure of the hunt. Velosaurid jaws are lined with 26 to 28 widely spaced teeth on each side, serrated on the back edge and able to saw through the flesh and bone of its prey with little difficulty. Their large hands are equipped with three strongly curved claws, the second digit being the longest of the three, while the first claw is the shortest. The feet of the Velosaurid bear three digits, and the second digit is a relatively large, sickle-shaped claw that is usually held retracted off of the ground. This claw is the strongest of the Velosaurid's arsenal and can rip though flesh and muscle with ease. The long spiny tail of the creature is primarily used for balance and gauging width, but can be used to trip an opponent and render them prone before the deadly attack. The Velosaurid can see into the infrared spectrum at a distance of 60′ in addition to its keen sense of smell and heightened senses. When encountered in their habitat they travel and hunt in packs of 1d6 in number, and they tend to favor pack tactics and throw their victims off guard by making it appear there is only one of their kind in the vicinity.



Witchlight

- Init +12
- Atk shock +14 melee (2d8 electricity)
- AC 25
- HD 9d8
- MV 50′ flying
- Act 1d20
- SP darkvision 60′, immunity to fire, vulnerability to cold (1/2 damage)
- SV Fort +3, Ref +12, Will +9
- AL C

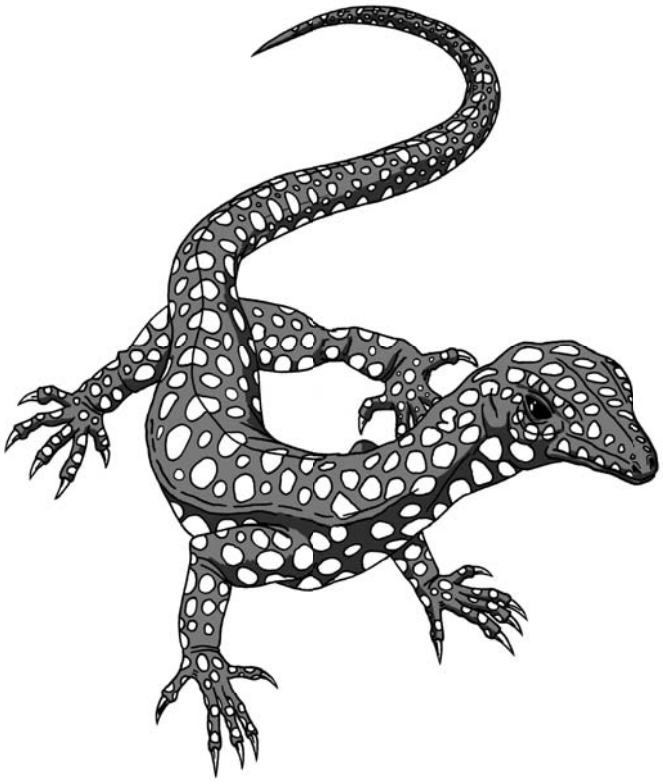
Like the Djinn, the beings called Witchlights are summoned from the world of Khut and bound into lanterns or simply kept as pets by the Sheshani. Used to supplement other light sources by the Sheshani, Witchlights are often sent as spies by the Market Queens or other witches who use Scrying Bowls to see the world through the perceptions of the Witchlights. On their own, the Witchlights are harmless, although rumors persist of swarms of Witchlights causing massive fires in the homes and businesses of those who would oppose the more powerful of the Witch Women of Shesh. Witchlights do not eat or sleep and are not subject to flanking or critical hits due to their almost insubstantial forms. As such Witchlights are immune to poison, sleep effects, and paralysis.

Wraith of Shesh

- Init +7
- Atk death grasp +5 melee (1d4 + 1d6 stamina drain)
- AC 15
- HD 5d12
- MV 60′ fly
- Act ??
- SP nightmares, darkvision 60′, undead traits (see below), frightful presence
- SV Fort +1, Ref +4, Will +6
- AL C

The terrible, whispering shades of the Lost City, bound forever there by the gods because of their loyalty to the Horse Goddess. Wraiths are simply the shadows of those who once lived and thrived in the Lost City, killed in an instant by the Falling Star. The Wraiths of the Lost City are barely visible things of mist and shadow that can be coerced by the Market Queens to speak their fragmented and mysterious secrets and are used to harrow the enemies of the Sheshani. A Wraith is intangible and incorporeal, but can inflict terrible nightmares on those they are set against. Rumor has it that those Sheshani buried in the Lost City rise again as Wraiths as well, their delving into the lost arts of the Horse Goddess' people has damned them to not move on. Wraiths of Shesh are immune to all mind-affecting effects, immune to poison, sleep effects, paralysis, and disease. Critical hits, ability drain, and energy drain have no effect on the creature. Wraiths tend to be utterly powerless in natural sunlight and flee from it. If caught in sunlight, a Wraith of Shesh cannot attack and can take only a single movement action or major action each turn.





Xangiguana

- Init +2
- Atk 1 bite +5 melee (1d8+4)
- AC 15
- HD 4d8 + 8
- MV 30′
- Act 1d20
- SP low-light vision 60′
- SV Fort +8, Ref +5, Will +2
- AL N

Also known to many as a land-dragon, the Xangiguana is an aggressive, mean, and deadly desert dweller that has an insatiable appetite for meat. Living in trenches underneath the sand or underneath large stones in the desert, the Xangiguana commonly uses ambush tactics to startle and incapacitate their victims, and then uses their powerful jaws to tear at the captured prey. While not commonly found in areas with an abundance of water, the creature can adapt quickly and increase its movement to 40′ while swimming. Aquatic breeds have been reported in Najambi, although none have been captured and brought north for study. Despite being dangerous and unruly, the Xangiguana can be domesticated if trained when young to work as beasts of burden or rode if necessity dictates. Unlike the Latifron or the Moa, these dire lizards are not highly in demand and can be bought quite cheaply. Most do not keep them; small animals such as dogs or sheep tend to disappear when too close, while some owners have lost limbs when trying to feed them.

Yzgyrdian Smilodon (Saber Tooth Cat)

- Init +2
- Atk bite +12 melee (2d6) or claws +10 melee (1d6) or rake +10 melee (1d6+3)
- AC 15
- HD 9d8 +18
- MV 40′
- Act 1d20
- SP scent, pounce, rake
- SV Fort +9, Ref +8, Will +8
- AL N

This massive and powerful great cat was brought to Urd during the First Age by the Aesir. They were used in the Great War of the Dragons as attack animals and sometimes steeds. The Smilodon is more than 8 feet long and weighs over 800 pounds; it has heavy shoulders, a bobbed tail, and two huge, curved fangs protruding from its gapping maw. Thrice the size of a lion, this monstrous beast is skilled in deadly hunting tactics, are masters of subterfuge, and the terrors of icy northern lands of the Aesir. The pride is generally ruled by a female, who tolerates two, sometimes three males as mates. The Smilodon is a cunning predator, with a large enough appetite to require frequent kills. Groups of male Smilodon work together much like lions and other social hunting cats; one group will startle prey, sending it running directly into a second group of consisting of the females and the Alpha. Their heightened senses allow them to find their prey easily by picking up the scent way before they are spotted. The Smilodon's attack is quick and deadly as they choose to surprise their prey and quickly rend a creature by raking with their powerful hind legs and sharp claws.



Dogs and Falcons in the *DCC RPG*

The people of Urd have long used dogs as aids in herding, as guard-beasts, and as hunting companions. Birds of prey, particularly falcons and hawks, also enjoy a reputation as fine hunting allies, capable of catching other birds and small prey animals such as rabbits.

Purchased outright or raised by their owners, animal companions act as followers and accompany their masters from place to place. As followers, they add their owner's Personality modifier to any morale rolls, and dogs may re-roll any failed morale roll once due to their pack instincts and loyalty.

Dogs may also be trained to follow simple commands. For the sake of simplicity, assume a dog knows two commands or a single more involved task initially, and is trained in an extra command every time they gain a HD or extra task every other HD, if the optional rules below are used. For example, a guard dog will be trained to attack and guard, a sheepdog will be trained to herd, a pet terrier might be trained to beg and roll over, and so on.

Dog, Pest Control



- Init +3
- Atk bite +2 melee (1)
- AC 13
- HD 1d2
- MV 30′
- Act 1d20
- SV Fort +0, Ref +3, Will +1
- AL L

Canines used for controlling rats and hunting small prey such as rabbits are typically small but vicious dogs, quick to act and surprisingly determined.

Dog, Guard/War



- Init +3
- Atk bite +2 melee (1d4)
- AC 12
- HD 1d6
- MV 40′
- Act 1d20
- SV Fort +3, Ref +2, Will +1
- AL L

Guard and war dogs are larger, more aggressive breeds, relying as much on intimidation as a savage bite to deter intruders and threats.

Dog, Herding/Hunting



- Init +2
- Atk bite +1 melee (1d3)
- AC 12
- HD 1d4
- MV 40′
- Act 1d20
- SV Fort +1, Ref +2, Will +0
- AL L

Generally of moderate size, herding and hunting dogs are reliable, intelligent breeds with good senses.

Falcon/Hawk



- Init +3
- Atk claw and beak flurry +2 melee (1d2)
- AC 14
- HD 1d2
- MV fly 80′
- Act 1d20
- SV Fort –3, Ref +5, Will +0
- AL N

Various falcons and hawks are used in the art of falconry. In some settings, the art of falconry is almost exclusively the domain of the noble classes.

Advancing Animal Companions (Optional Rule)

Animal companions that are strongly aligned with their master to the point of being important characters in their own right, advance as their master does. Whenever their master gains a level, these animals also gain an extra Hit Die of their natural type. They do not gain other statistical increases, however.

Chapter 17: Judge's Advice

The Fallen Empires setting is firmly rooted in the Sword & Sorcery tradition. Where other RPGs draw heavily upon typical fantasy worlds of long-lived elves and grumpy dwarves, Sword & Sorcery depicts a harsh world ruled by men. In this tradition, man is his own enemy, and it is the deeds of men written in blood that last through the ages. Just as the Fallen Empires contain the legend-haunted ruins of vanished lands, so too do the hearts of the people who populate these empires recall the triumphs and failures of those storied few who once walked those worlds.

What does this mean for a Fallen Empires campaign? Simply that the worlds of many other fantasy settings must be left behind. There will be no cheerful parties of humans and demi-humans banding together against the great evils of the world. Non-humans themselves are rare, and the heroes of this world are fractious. Friendly wizards will not be found in every town, and no gods set out a destiny for your PCs. Instead, it is man himself who carves out his place in the world and takes what is his through his own power. Practically, this often breaks down into two broad campaign styles — that of the episodic journey and that of the serial.

Given that Sword & Sorcery comes from pulp magazines of the early twentieth century, it may help the modern game master to think of the two different campaign styles in terms of the more modern medium of television. You can say a lot about the fantasy and science fiction shows that have graced our screens for the past fifty years, and not all of it is flattering. What is clear, however, is that television has shaped the way we tell and understand stories, just as fairy tales, Greek tragedies, Shakespearean plays, and radio dramas did before.

The first style of campaign resembles episodic television like *Star Trek: The Next Generation* and *Quantum Leap*. Each installment is a self-contained adventure where continuity is provided by a stable cast of characters rather than a continuing plot. The protagonists connect one story to the next and, while there may be recurring villains and locales, it is only through the eyes of the heroes that a larger story is told.

This particular style lends itself well to Sword & Sorcery gaming because most of the original stories that formed the genre were short-length fiction. The writer, often creating short stories at a rapid pace to pay the bills, had to turn out heart-stopping thrills, haunted ruins, and elder magic time and again to keep the casual reader entertained. In this way, pulp Sword & Sorcery tales are not unlike the beginnings of role-playing games. Before there were epic quests to defend the world from the next great evil, there were smaller stories where adventurers crawled through ruined dungeons for no more nobler a purpose than the promise of loot and deadly thrills.

The players will be the real drivers of episodic campaigns. As Judge, you will offer up plot threads for them to pursue and time-lost ruins to explore, but the players themselves will make the decisions as to where the campaign goes. One way to handle this is simply to prepare an adventure for each session. The pulps were full of short, exciting stories that lasted only one issue. You're providing the thrills and the danger. The players are providing the continuity.

Campaigns like this are fresh each week, providing different styles of adventure for different player type. One week may be a supernatural "closed room" mystery, while the next may be a trek through the steaming jungles of the south to find ruins dating back to the First Age. The players roam wherever they will and make their own fate from those dangling plot hooks the Judge provides. They may become legendary heroes or scoundrels building and losing fortunes as they go, or they may aspire to become rulers themselves. While the adventures do not relate to an overall goal, the campaign can still be epic in scope as the PCs rise from stripling curs to the feared dog-brothers of mighty armies.

Just as there are episodic shows we watch every week to be entertained within a condensed, short frame narrative, there are also those we watch each week for the continuing story. Will they get off the island? Who will be assassinated next? Will the ultimate conspiracy ever be unraveled? Shows like this include *Lost*, *Fringe*, *Game of Thrones*, and the like. Each week is an installment of a greater story. This campaign suits players and game masters who want to feel that the deeds the campaign chronicles are deeds that reshape the very world in which they are set. Nothing is small-time in this sort of campaign. The stakes are always the highest they can be, and the pervading sense of cosmic balance almost always plays a key role.

In short, the serial campaign shows the war between good and evil, law and chaos. It is less concerned with treasure and man's struggle against an essentially hostile world. Instead, it offers conflicts on the scale of worlds, gods, and dimensions. Searching for the pieces to a lost artifact that is prophesied to be the only way to stop Leviathan from rising again would fall into the serial camp. Almost everything that takes place in the game is part of the larger quest. There are no random encounters and no meaningless side-treks along the road. Each adventure builds the bigger story in some way. Each character has a specific role to play and receives his spotlight time to shine.

The Judge takes greater control of the narrative in a serial campaign, and the players take a slightly more passive role. To offset some of the loss of their agency, players are rewarded with the kind of epic action sequences found in the finest movies, and the twisting, labyrinthine plots of the greatest epic novels.

While Sword & Sorcery certainly has its roots in episodic storytelling, there is no reason the serial campaign cannot work. The difference lay in the way the heroes confront obstacles and the ways in which all men in the Fallen Empires are subject to both the greatest and worst aspects of our human nature. Simply because they have an epic goal does not mean your players will be free from the shady dealings found in wicked cities, the corruption of lecherous kings, or the ultimately nefarious power of magic.

Finally, the clever Judge will note that while the above two styles predominate in Sword & Sorcery; there surely must be some sort of middle ground to be found. Shows such as *The X-Files* give a dose of the episodic with the back-story of a continuing narrative. Players may find themselves in the midst of a one-off adventure one week and be back on the road to reassembling the lost artifact from the outer dark the next. It's your game. Run it as you will.



While broadly speaking we may divide campaign styles into two camps, the nature of Sword & Sorcery as a sub-genre carries its own tropes and expectations that, if not realized in game, will be sorely missed by fans of the genre. Ultimately, as fans, we are looking for reliable elements found in Sword & Sorcery. It is the often multi-faceted role of the Judge to simultaneously provide these elements and then subvert them. As Judge, you have the problem of any writer, director, or other crafter of narrative. Your audience demands to be satiated with a regular diet of what they like and then surprisingly be satisfied with a dose of something they didn't even know they wanted. This is why being a good Judge is more than just clever encounter-building. Below we outline some of the more famous tropes in Sword & Sorcery, but this list is by no means exhaustive. One of the great pleasures of role-playing games is the ability to use the tropes of other genres, to mix and mash like the best DJs the styles of seeming irreconcilable categories into something the players haven't seen before. If you want a police procedural in your wicked city campaign, go ahead and do it.

It's a Grim, Bloody World

While there's always carnage aplenty in most fantasy campaigns, it's particularly gory and gritty in Sword & Sorcery. Take a look at the book in your hands. It's filled with a history of war, slavery, dark sorcerous pacts, and vainglorious god-kings. This isn't your standard fantasy setting. Everything is a bit grittier, a bit nastier and, consequently, so are the people who roam its lands. It can be a difficult balance to strike that balance of conveying a certain realism in a fantastic setting, but it's possible. Remember, the Fallen Empires are the classic story of civilization in our own world. Powers rise, conquer, and then are forgotten for millennia as they are swept under the sand. There are no immortal elves to record the world's history. There is only man, and his life is often nasty, brutish, and short.

Everything in the Fallen Empires is decaying. The name itself lends the Judge a thematic aid. Men have struggled and died under the whips of cruel masters before and shall do so again. The heroes are fallible and mortal. Anything outside of man's experience may be tainted with horror and corruption. Play to the dirtier side of fantasy in your campaign.

Magic is Uncommon and Dangerous

While there is certainly a good deal of magic in most Sword & Sorcery tales, it differs from the magic found in typical "Tolkienesque" fantasy. To begin with, the Fallen Empires present a clear source of the magic wielded by men. It comes from powerful beings who themselves have decayed. Not unlike our own world, on which we run on the backs of dead dinosaurs, magic in the Fallen Empires is neither easy nor limitless.

A man who sets out to understand the workings of eldritch things must also be ready to make pacts with nefarious and incomprehensible beings. Magic is not something that is studied and understood as we might understand math. In the Fallen Empires, it is a precarious and mischievous mistress whose power is great but whose enmity is greater. A wizard isn't just portable artillery in a Fallen Empires game. He's more of a highly unstable atomic weapon. Yes, great power can be channeled through men, but men are mortal, and the powers they deal with are beyond their ken.

This extends to the so-called magical creatures they encounter. There shouldn't come a time when your players are saying, "Oh, great, another group of orcs to slay." There is terror and mystery to beings that are not like men. There is a history as old as time behind the campaign setting and a clever Judge will always make the players feel that it lurks just under the surface of things.

Morality is Gray

In your standard fantasy world, there are very clear lines between good and evil, law and chaos. The players typically fight for justice against the tyranny of evil. In the Fallen Empires, such easy divisions are not plentiful. Just as this is a world built by men, it is by extension a world built in shades of gray. One day's heroic rescuer is tomorrow's skulking thief. The polar opposition of forces has always played a great role in fantasy as a genre, and they do so here too. The difference is that the heroes of a Sword & Sorcery campaign do not have the easy morality of the more mythic high fantasy.

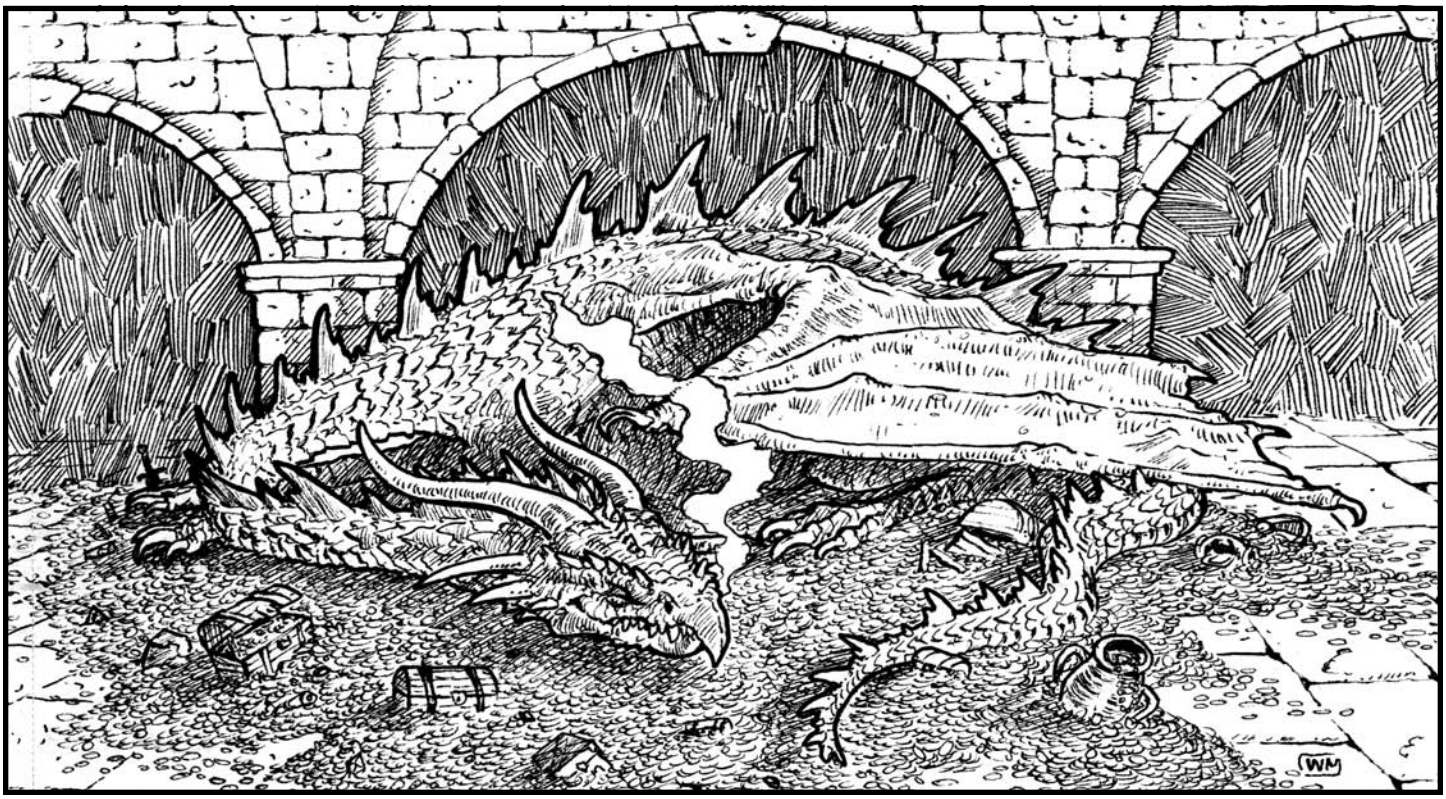
It's an old writing maxim that Character is about choice. The players in your game need to make choices for their characters that have consequences. You don't need to beat them about the head with a treatise on social justice; just show them that easy answers are seldom so easy in the morning's light. Yes, demonic outer planar horrors exist, but so do tinier betrayals in the human heart. Sword & Sorcery is full of reavers and thieves, slayers and conquerors. Fallen Empires is a harsh world, and no man gets through it clean of mind and soul.

Your PCs are indeed exceptional when contrasted with the common man, but that does not mean they are paragons of virtue. At the same time, even the wicked have their moments of reprieve. Evil is not merely done for evil's sake, but toward another goal lusted after by men. If you take a typical campaign villain from high fantasy, he's liable to look cartoonish in a Sword & Sorcery setting.

Everyone in the Fallen Empire is struggling, not merely against the world but against their fellow man as well. In the end, humanity has enough degeneracy, lust, and megalomania to make any eldritch power pale.

Adventures

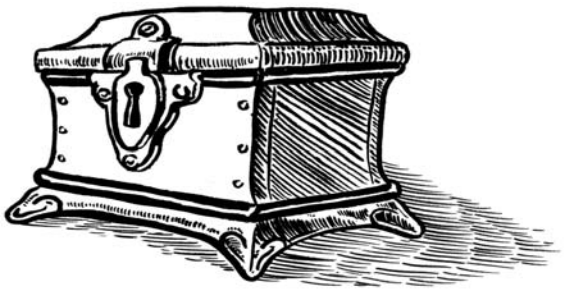
Settings count for a great deal in genre fiction. In an RPG campaign, settings make the game. Whether in an urban area or the untamed wild, there are recurrent locales that arise time and again in Sword & Sorcery. Your campaign will have ruins lost since the First Age, battlefields once fought over by Dragons, and cities built over the greatness of other cities before them.



You needn't spend exhaustive amounts of time preparing the intricate history of every crumbling ruin. That's a project for a different kind of fantasy. Your job as Judge is to imply the history. Players are less likely to remember some long litany of kings than they are to remember a once powerful empire undone by its own greed. The Fallen Empires give you the history you need to bring the world alive.

Jungles, ancient temples, scenes of bloody battle, wicked cities, fetid sewers — these are among the typical locales of a Sword & Sorcery adventure. The world is at least as dangerous as the people in it. The wilds are unforgiving, and the cities corrupt.

More than this, Sword & Sorcery thrives on strange new lands. As the players roam the world, they will encounter cultures far different from their own. They will likewise traverse ocean and desert, frozen waste and civilized road. The Fallen Empires are a broad canvas, and you should use it as such. The further they travel, the more memorable their adventures will be.



Cults & Religion

One of the go-to villains for Sword & Sorcery is the cult. Religion in this genre isn't always the force of order it can be in most fantasy. The Fallen Empires have a long history and, in that time, many a dark fiend and elder creature has come to be worshipped as a god. Just as magic is more potent and mysterious than in high fantasy, so too are the religions of the Fallen Empires. Mystery is one of the great thematic elements in most Sword & Sorcery. That which man does not know causes fear, and those who seek that knowledge become corrupt.

Think in terms of our own Dark Ages. After the collapse of the Roman Empire, a period of lost knowledge and the rise of superstition followed. Fallen Empires in the Third Age lives in the shadow of greater civilizations. There should always be those strange sects who have given their lives, and perhaps their souls, to supplication before an ancient and dark altar.

Politics

The Machiavellian dealings of those who hold power over nations and cities has ever been a mine for great Sword & Sorcery adventures. Where the intricacies of ruling men are not the forefront of the Fallen Empires, it is the perfect catalyst for adventure. There is no king whose rule is not threatened, no son who does not aspire to the throne, nor no noble who has not cavorted with people and forces that could ruin his name.

This ties into one of the central tenants of any fantasy game: the struggle for power. Someone has power, someone else wants it, and conflict arises when they collide. At the beginning of their careers, players are likely to get caught up in the machinations of lesser nobles, wealthy families, and petty kingdoms. At the end of their adventures, they themselves may aspire to usurp thrones. Political ambition is always waiting for the Judge to use as a motive for adventures.

Man's Will

Finally, the last trope that's a must in any Sword & Sorcery game is often the one most overlooked. It's a device and theme that recurs again and again, though is often buried under the sorcery, ruins, battles, and strange creatures that populate such worlds. That trope is the will of man versus a harsh and uncaring cosmos. In almost every other type of fantasy, there is a sense that the good forces of the world, while sometimes brought low, are ever awaiting the proper hero to reignite them.

This isn't the case in Sword & Sorcery games. Man's struggle with the evils of his nature, the unknowable powers beyond space and time, and the allures of the flesh are always at odds. Man's will to make his own way in the world is a pervasive theme that twines throughout the stories of mighty-thewed warriors and unrepentant knaves. The first Conan film doesn't accidentally begin with a quote from Nietzsche. Every Sword & Sorcery world is Nietzschean. Life is brutal, Gods do not answer prayers, and the weak and subservient will be trod upon by the bold and powerful.

You don't need to study Nietzsche to run Sword & Sorcery games, and the above interpretation is certainly broad and debatable, but some of the recurring themes fit very well into the Fallen Empires world. His old maxim, "Battle not with monsters lest ye become a monster and if you gaze into the abyss the abyss gazes into you", is a good creed for your campaign. Sorcerers will be corrupted by their dalliances with dark powers, warriors will be driven to death by their bloodlust, and rogues will be undone by their greed.

At the heart of every adventure lies man struggling against a world that is essentially hostile to survival. Nothing is given to a PC that he does not take. There are no noble destinies, no fated paths to salvation. Each monster and fell entity encountered is only a reflection of the blackest aspects of our hearts. It's a grim, gray world full of nasty things to both entice and undo a man's soul. You're an adventurer with naked steel and perhaps some small measure of knowledge dangerous to know. It is only by your wits and muscles that you will survive, and only by your will shall you etch your name onto the history of the Fallen Empires.

Chapter 18: The Slave Pens of Maxus

Level 0 Funnel Adventure

The player characters start out as a collection of farmers, travelers, merchants, and caravaners who were torn from their respective normal lives by raiders pillaging the land under the banner of the bandit chieftain, Maxus the Grand. Those unfortunate enough to have been captured by Maxus's men are force-marched to the band's hidden stronghold outside the Gode Fens and a day's hard ride from the port city of Karthazar. The stronghold is within the remains of a hilltop villa, known as Dhani, which was built during the height of Queen Nythura's rule and has long since fallen into ruin and decay.

Maxus and his men waylay travelers and raid farms and villages seeking loot, as well as slaves to repair and rebuild Dhani. This adventure starts with the player characters having already been imprisoned within the confines of Dhani.

1. The Slave Pens

Illuminated by a trio of guttering torches burning in sconces out in the corridor past the bars of the pen, the Player Characters start here. Each character starts out wearing metal chains shackled to their ankles. These chains limit base speed to 20′ (DC 25 Reflex to either pick the lock or otherwise remove them). Within the slave pen are various slaves, either resting or too ill to move, and the yet-to-be-removed corpses of those who have already passed on. There are piles of dirty straw, which serve as sleeping mats for those slaves strong or determined enough to take and keep them. A trough that pokes out between the bars of the pen has dirty water to drink, and another trough, which is removed regularly and emptied by slaves, sees use as a communal latrine. The slaves (including any player characters) have been stripped of any weaponry, armor, or heavy tools that could serve as rudimentary weapons. Other tools and equipment have not been taken.

Along the south side of the pen are bars, pierced by a locked gate, which opens to a stone-lined corridor and another locked gate in front of stairs leading up to the villa of Dhani and the lair of Maxus. The gate on the bars of the pen is a DC 25 Strength check to break, or a DC 20 Reflex check to pick the lock. The gate on the stairs themselves is also a DC 25 Strength check to force, and cannot be picked since the lock is on the stair side of the gate.

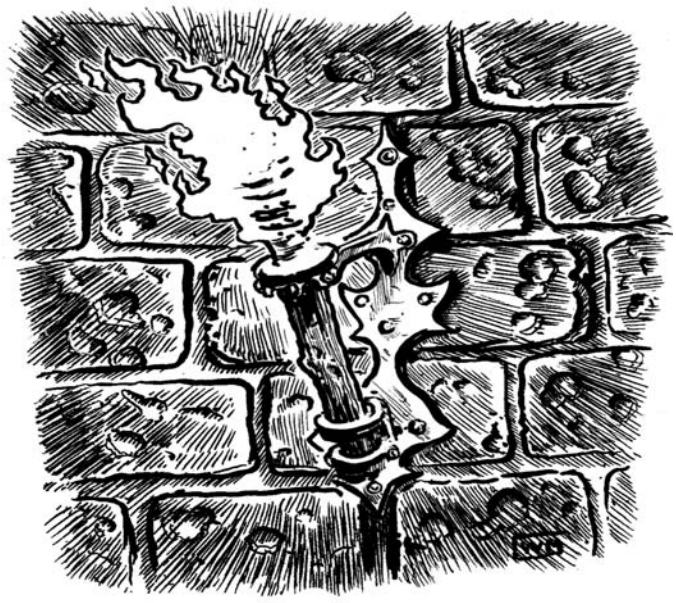
The eastern wall of the pen is a solid stone wall that was cut from the bedrock. It has since been covered with scrawl from various slaves.

The northern wall is made of fitted stone masonry, with a solid, locked wooden door that opens to Area 2. The door is a DC 15 Strength check to break, or a DC 15 Reflex check to pick the lock.

The western wall is curved and also cut into the living rock. Make a secret DC 15 Luck check; if successful, the characters note a faint breeze coming from somewhere out of the wall. If the players state that they are actively searching for the source of the breeze, have them make a DC 10 Search check to locate the Concealed Door. Otherwise, make a second secret DC 20 Luck check to locate the Concealed Door. If the party doesn't note the breeze, but is searching anyway, the Concealed Door can be found with a DC 20 Search check. If the door is found, it opens onto Area 3.

2. The Undercroft

Here, the undercroft of the villa is being used as a storeroom for various pieces of equipment, weapons, and foodstuffs. Light in the room comes from three torches burning in sconces mounted on the northern wall, as well as an oil lamp hanging by a chain from ceiling above the center of the room.



Along the eastern wall are racks holding casks of wine and vinegar. Barrels and tuns of beer and quart jars of olive oil also line this wall. There are three ceramic pots sealed with wax that contain a pound of honey each.

In the northeastern corner of the room is another locked gate (DC 25 Strength check to break) leading to stairs up to the Ground Level of the villa of Dhani.

In the center of the room are crates filled with torches (one for each character), a set of flint and tinder, and an empty oil lamp. Any starting gear that the characters were missing can be found here. There is also a backpack, three large sacks, a 50′ coil of hemp rope, four water or wineskins, and a single glass bead.

Hanging from hooks in the ceiling are links of smoked meat, the source of which is likely best not thought about overly long.

Next to the crates is a large rug thrown over a mound or pile of something. Should the characters disturb the rug in any way, rats come swarming out from the sacks of grain beneath the rug.

In the western wall is a door that opens out to the corridor leading to Area 4.

Rat Swarm: Init +4; Atk swarming bite +1 melee (1 plus disease); AC 9; HD 4d8; hp 18; MV 40′ or climb 20′; Act special; SP bite all targets within 20′ x 20′ space, half damage from non-area attacks, disease (DC5 Fort save or additional 1d3 damage); SV Fort +2, Ref +4, Will -2; AL N.



3. Rough-Hewn Tunnel

The corridor was hand-tunneled by prior slaves who were determined to escape. It passes from Area 1 to Area 4 by means of a pair of doors concealed in both areas. From within this area, the doors are easy to locate. No one else within the slave pens or the undercroft knows of this secret tunnel, and there is no light source within unless the characters bring one or make one. A DC 20 Search Check from the other corridor leading to Area 4 can find that Concealed Door, if the party hasn't already located the door.

4. Guard Post

Four guards, bored by their orders to watch out for anything attempting to enter the villa from below, squat while playing dice and taking turns drinking from a wineskin. If the players previously announce that they are attempting to move quietly, cautiously, stealthily, or anything to that effect, then the distracted guards are NOT surprised on a 1 in 6 chances. If the players state that their characters are moving normally, then the guards aren't surprised on 3 in 6 chances. If for some reason the players are having their characters run, or doing anything to make significant noise, then the guards are only surprised on 1 in 6 chances.

Guardsmen (4): Init +1 (see above) Atk short sword +2 (1d6+1); AC 14; HD 1d8; hp 5; MV 30′; Act 1d20; SV Fort +1, Ref +2, Will +0; AL C.

The guardsmen are armed with short swords and are wearing hide armor. If the guards are slain and searched, one will be found wearing a key around his neck. This key unlocks the shackles around the characters' ankles.

5. Wet Willie

This chamber has a cloying, sickly sweet smell of rotting meat in it. PCs that aren't careful when entering this chamber trigger a rock fall and everyone in the room takes 2d8 damage with a DC 15 Ref save for half damage. If the PCs approach carefully, a DC 10 Search check will discover the tripwire for the rock fall.

Should the party get into the room safely, they find the fairly fresh remains of one of the guards. The guard is certainly dead, and should the party disturb the corpse, long (up to six inches) white maggots fall out from the nose and mouth of the guard. These maggots are gross, yet harmless, but the players don't know that. If the party wishes to continue stripping the guard of his gear, they can recover a usable pair of boots, a set of studded leather armor, a shield, a long sword and scabbard, and a belt with an empty dagger sheath. There is also the burnt end of a torch, long since gone out.

6. Mad Morguen

Mad Morguen is a dirty old man, a former slave who escaped from Maxus and his men some time ago. He went mad, being alone and in the dark all the time. He gets by occasionally creeping into Area 2 to steal some supplies, and at other times creeping past the bear in Area 9 to go hunting out on the surface. He cowers when he sees light, having come to fear it in the darkness.

If the party attempts to talk to him, Mad Morguen will mutter back nonsense like the following:

- "Ratses, I like ratses, so soft and juicy and tasty."
- "All honor to the Queen, death to those who would be robs her."
- "Proud skeletons, they not stab a man in the back."
- "Fuzzy likes a sweetie."

If the party chooses to attack him, Mad Morguen just cowers and pleads for them to stop hitting them. He doesn't fight back under any circumstances, nor does he agree to accompany the party. If he gets forced to come with them, he moans and

whines the entire time, and always attempting to either run away or hide from the light.

If the party wishes to ransack Mad Morguen's pitiful encampment, all they will find is a sharpened rock-knife, a damp and filthy woolen bedroll, a few bits to twine, some smelly rat pelts, and a dead rat that is yet to be skinned.

7. Pool Room

In this room lies a pool of water before a radiant, life-sized statue of Queen Nythura, who looks out over the pool towards the entrance to the chamber. Those who gaze into the pool can see that it is chest-deep with slick, upwards curving sides and there are shiny flecks of coin and perhaps gems lining the bottom, along with pebbles, sand, and the a few bones and torch ends.

Queen Nythura's statue glows with its own bright, golden luminescence and it is fashioned from polished, worked bronze that has not yet turned green with age. Tucked under the left arm of the statue is a matte, metallic-gray book. The right hand is raised in a beneficent gesture, and the ruby eyes of the statue burn with their own inner fire. Written along the rim of the pool are the words, "Pay homage to the Queen."

If someone reaches into the pool without first dropping something (anything) in, that person is automatically subject to a surprise attack from the resident of the pool.

Those who touch the statue without making an offering to the pool first are surprised on 1 or 2 in 6 when the Water Spirit attacks.

Those who attempt to pry the eyes of the statue out (whether or not an offering was made) are immediately attacked by the Water Spirit. Also, the eyes emit 1d4 small gouts of flame per round at anything in the room before it: Atk +4 ranged fire (1d6); Ref save for half damage.

Water Spirit: Init +3; Atk engulf +3 melee (1d6); AC 14 HD 4d8; hp 21; MV 40'; Act 1d20; SP engulf and drown, vulnerability to fire and heat, elemental traits; SV Fort +2, Ref +2, Will +4; AL N.

PCs hit by a successful engulfing attack must make a DC 20 Fort save or immediately begin to drown. Other, non-engulfed PCs can attempt to grab their group member and pull them out by making a successful unarmed attack vs. the Water Spirit's AC, and then they need to also make a successful DC 16 Strength check.

The ruby eyes can't be removed, and the apparent gold and gems in the pool are embedded in the stone bottom of the pool and can't be removed.

Should the book be removed, it will immediately be apparent that it is fashioned from some sort of strange, lightweight, and supple metal. If the book is opened by someone literate, the would-be reader needs to make a DC 10 Will save. Those who are successful will find that the book is sentient, and able to communicate by causing pages to flip, or have text appear. The owner can also use the book as a spell book and an assistant for castings. The book will contain one spell as determined by the Judge. If the reader fails the Will save, all pages appear blank to them, even if they attempt to write something on a page.



8. Cryptic Warnings

The warning "Those Who Face Us Will Join Us in Death" has been carved into the rock above the closed and locked door. Someone later scrawled across the door with a red ink or perhaps blood, "Turn back fools". The door can be picked or forced open with a DC 18 Strength check or a DC 18 Ref check.

Those walk backwards into the room are safe. Any party members who walk forward into the room trigger the denizens of the room: a quartet of skeletons! These skeletons will only attack party members who walked into room facing forward and will ignore all others, even those party members who later turn around and/or attack the skeletons.

Skeletons (4): Init+0; Atk claw+0 melee (1d3); AC 9; HD 1d6; hp 5; MV 30'; Act 1d20; SP undead, half damage from piercing and slashing weapons; SV Fort +0, Ref +0, Will +0; AL C.

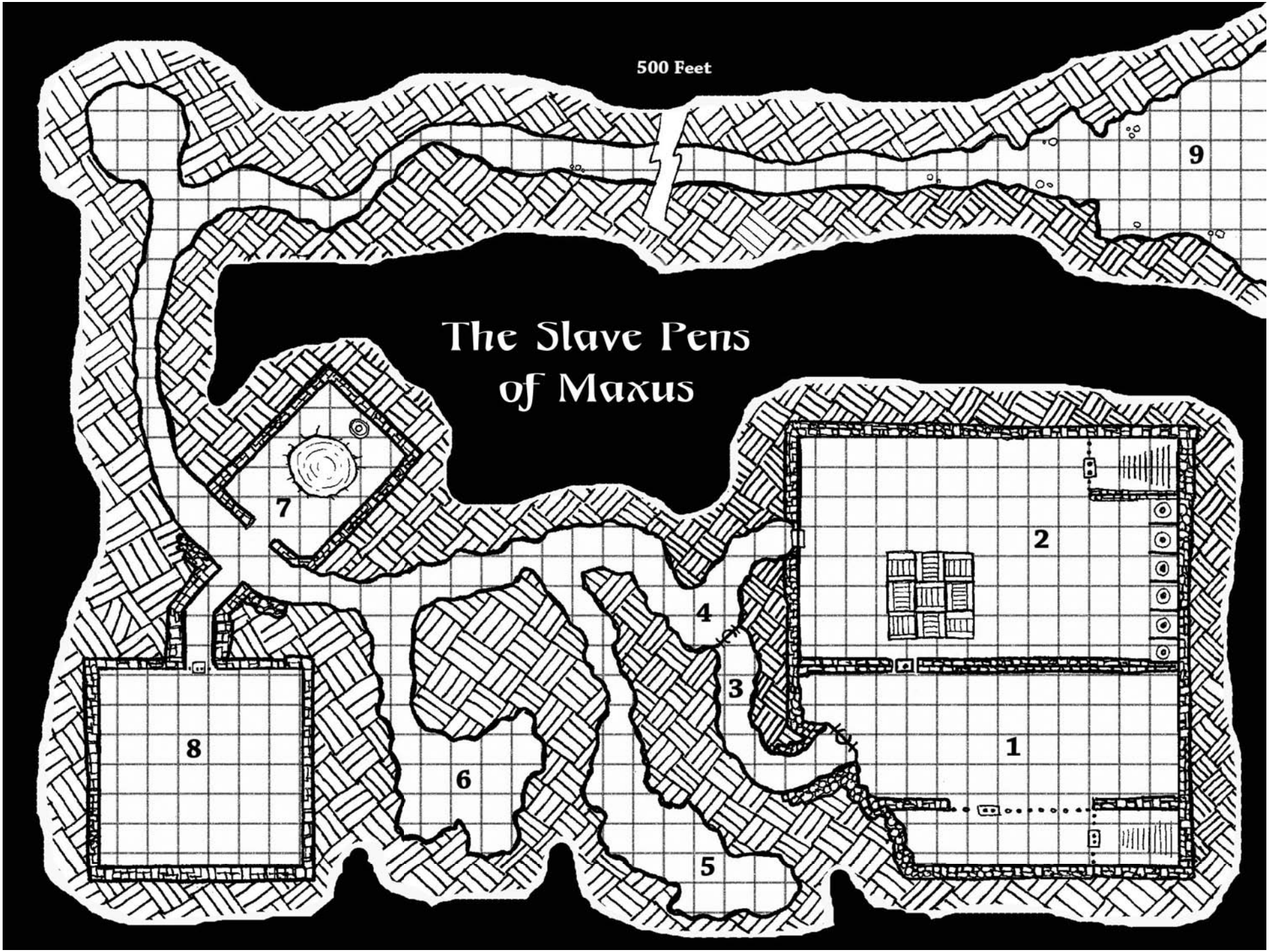
If the skeletons are defeated, or not even activated by clever players, the chamber can be searched. In and amongst the shattered stone caskets, moldering bones, rotting flesh, and decaying fabric, a single obsidian coin can be found, along with a finely made Karthan steel dagger (+1 to Atk and +1 to Damage) but no sheath, if the party makes a DC 10 Search check.

9. Let Sleeping Bears Lie

The cave mouth that exits the quarry from the side of the hill has also become the den of a local bear. On a 1 in 6 chance, the bear is sleeping when the party enters its den. They can attempt to sneak past the bear without waking it (DC 18 Sneak); failure causes the bear to wake up. If the bear is awake, or is woken up by the party, the bear will attack.

Bear Init+1; Atk claws +4 melee (1d6+3); AC 15; HD 4d8; hp 24; MV 20'; Act 2d20; SV Fort +4, Ref +2, Will +0; AL N.

Quick-thinking players that brought one of the honey pots can throw that as a distraction. Given a choice, the bear will be happy to eat honey instead of party members, in which case the bear ignores the party unless attacked.


500 Feet
The Slave Pens of Maxus
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Chapter 19: The Horrors of Hod

A Tale of Terror for characters level 3 to 5

The intention of this mini-adventure is to blend a bit of Lovecraftian horror with a simple fantasy dungeon crawl. Inspired by stories such as Howard's *Tower of the Elephant* and horror films such as Ridley Scott's *Alien*, the subtle chills of weirdness should soon enter into the realm of things man should have left alone. As the players dig deeper into the mysterious disappearance of the people of Cassi, they will find clues ultimately leading them face to face with an ancient evil. The Judge should be encouraged to not run this scenario as a standard jaunt through monster-infested caves, but play up the primal fear surrounding the creature at the journey's end.

Synopsis

An ancient Lord of Hod who escaped banishment during the Second Age finds itself dying on the bottom of a series of networked caverns. With nothing to nourish its form, the long-forgotten Sidhe prepares for death. When men from a nearby village accidentally stumble upon the Tree Lord by mistake, they are absorbed, nourishing the Sidhe and allowing new hosts to be made. Now with a handful of servants the Sidhe begins preparations to return to the surface world and take revenge on those who forced him into hiding. The village of Cassi was decimated by the lesser sidhe drones and a small mob of crazed hill folk who joined in the attack. Now the villagers return to the cavern as prisoners, some to be absorbed for nourishment, some to serve as slaves, and some to become hideous man-plant hybrids to protect their new master.

The adventure begins as the player characters are enroute to the village of Cassi in southern Tir Domhain to negotiate a marriage between a Khazakhaan princess and a Domha chieftain's son named Sinnoch. The trip across land had been somewhat uneventful, save the tantrums of the spoiled princess. The night before arriving in Cassi, the party is attacked and the princess carried away by savage hills men; no trace of the princess is found after a thorough search, but tracks leading toward the village can be seen once the dust settles. Arriving at the village they find it empty, looted, and partially burned with no signs of the inhabitants. Amongst the human footprints, odd pronged ones appear alongside them heading off into the foothills. The party has a few choices from here — return back to Khazakhaan empty-handed, run away hoping the Warlord Chaghatai never finds them, or solve the mystery of the strange disappearance, rescue the princess, and unite the two tribes.

Read or paraphrase to the party:

Your party has been contracted by the Khazakhaan Warlord Chaghatai to escort his daughter across Karthis along the River of Blades to Tir Domhain. Chaghatai's daughter, Hulan, has been promised to a chieftain's son in order to create an alliance between the two distant tribes. Your group was to negotiate the marriage and then return to Chaghatai with the offer of dowry. The journey took many days crossing broken paths, dangerous mountain terrain, and being lost for days in the Dago Fens. Once past the City-State of Karthazar, Tir Domhain lies before you. With your journey almost at an end you begin to count the days till Hulan and her whining are far behind you. One more day of travel ahead to the village of Cassi, and it is decided that setting camp for the evening is wise; the handoff to the Domha requires some tact, and lack of sleep is not going to benefit you on matters of negotiation.



Allow the party to make camp and prepare to settle down (make dinner, hunt, wash up, etc.), the Haan princess will continue to insult and berate the party for her discomfort, but it should made clear their objective is only a day away and killing her is not the best action. The attack and kidnapping will take place sometime in the middle of the night; if the party is keeping watch then second shift would be a good time to spring the ambush. The hills men move through the terrain with stealth and concealment, which makes them difficult to detect. The Judge may wish to apply a DC modifier on character attempts to detect their approach.

Domha Hills Men

Init +0; Atk wooden club +4 melee 1d6+1 or bola 10', 1d4, entangle; AC 15; HD 2d6; MV 30'; Act 1d20; SP subterfuge, tracking; SV Fort +3, Ref +0, Will +1; AL C

There will be at least one kidnapper for each party member. The object of this encounter is not to kill the party, but to allow the princess to be captured and dragged away. If additional support is needed, feel free to adjust the number of attackers. Once the princess is snatched the remaining savages will disperse, now having what they came for. After carefully searching for clues (DC 15), tracks heading in the direction of Cassi can be spotted.

The Village of Cassi

Cassi, as with other tribal villages throughout Tir Domhain, tend to be small enclosed communities with wood and clay huts dispersed within the confines of a wall or gate. Behind the midsized wall of stones and mortar (roughly about 4' in height) lie paths made of smooth stones and gravel, with small gardens and patches of grass on either side giving the appearance of narrow roads. The entrance ways into the village both on the eastern and northern sections of the wall are not secured with gates or fences; in fact, the reason behind having a wall might be to keep the village's herd animals from entering unexpectedly. Above the north entrance are a freestanding wooden archway, and flags embroidered with the clan symbol (a serpent coiled around a Z rod) and others bearing clan colors (blue and yellow). In the center of the village sits an enormous black iron cauldron, used mostly for village celebrations but sometimes to make items such as soap or boil linens. To the north of the village, small farms can be seen with low fences to protect the crops from grazing animals and high stone walls to keep the farm animals in. Most of this lies in shambles when the party arrives. The village has been razed and burned to the ground. The possessions of the villagers look to be scattered randomly over the ground and some items of value still remain, as if they had no worth to whoever attacked the village.



Read or paraphrase to the party:

Once clearing the forest trails you stumble upon a horrific site. The smell of burnt timber mixed with charred flesh permeates the air as you over look what appears to be the village of Cassi. A large gateless stone wall surrounds the entirety of the village; large portions look to have been trampled over or possibly kicked in. The roundish, wooden structures have collapsed inward as the foundations smolder from recent fires setting them aflame. A small number of villagers, made up of men, women, and children, are tied to posts in the center of town, looking to have been brutally beaten and helplessly burned. The villagers' possessions lie scattered on the small paths that wind their way through the village ending at the wall. From this distance there is little you can see from your vantage point, but even from here you cannot see signs of the living, or the princess that you desperately are trying to find.



Upon examination of what remains of Cassi and the dead left behind the PCs can gather some information about the massacre. The structures were indeed burned, but no sign of oil or tallow is found. The fires were possibly lit by torches as no discarded lanterns or oil flasks can be found, and burned as long as the wind fanned them, in some cases burning out in a short span of time. The bodies left behind were killed by blunt weapons; rocks, clubs, and crude stone axes match the type of wounds made by such weapons. Of items missing are weapons, common knives, livestock, and food. Jewelry, coins, and fine clothing were left behind, in some cases trampled into the mud and dirt, and in others left on the corpses. The marauders did this for a specific purpose, or they were just too stupid to know what to take.

A careful search of the surrounding area (DC 13) picks up a trail of multiple footprints heading toward the foothills in the northwest. As they follow the trail it can be seen that the farms shared the same fate as the village, smouldering and spewing black smoke off in the distance. The journey into the foothills makes it even more apparent something is unmistakably wrong; as they travel up the path where the people were being herded there is little sound. There are no animals to be seen and the overgrowth of plant life is somewhat unnatural and unnerving. If traveling without concerns of being stealthy or encumbered in heavier armor there is a 2 in 6 chance they will be spotted by hill folk working as sentries for the sidhe.

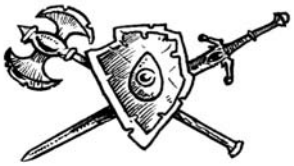
If the PCs are spotted the sentries will try and create an ambush. Use the stats provided for the attackers from the forest encounter, there will be a 2 to 1 ratio of attackers in the party's favor.

The Burial Caverns of Xaroth the Butcher of Niamh

Read or paraphrase to the party:

After what seemed to be an endless hike though the hills you finally reach what must be your destination. Like something out of a nightmare, a giant head chiseled into the side of a cliff wall looms before you, its hollow eyes staring soullessly to the south. From the style of the headdress, the facade appears to be that of an Ithmyrran officer; the Great Dragon insignia resting on the brow and flowing locks framing the narrow face. The mouth of the cave was designed to look as if the giant head was yelling or trying to swallow those who enter whole.

The trail will lead the party to the mouth of an enormous cave, carved into the hills thousands of years previous. The cliff face of the cave was chiseled in the shape of a man's head, wearing the helm of an Ithmyrran officer; the gaping maw forms the cave opening and the great mane of this immortalized soldier frames the face. The two lifeless eyes of this monument appear to hollow, but too far up the cliff face to be sure. If the party decides to scale the face to investigate the hollow eyes, they will find large perfectly cut rubies mounted midway into the opening (the opening is about 10' in diameter and the rubies roughly fist-sized) and metal sconces are set behind them. If lit the flame projects behind the rubies giving the face haunting red eyes in the darkness of night. If the rubies are removed they can easily bring in 300 silver pieces each in the marketplace.



The cave leads into the hillside, but the path quickly disappears into the darkness. Lowlight vision does not pick up much after about 40 feet as the pathway slopes down. The mouth of the cave smells musty and dank, and the walls have a wet almost slimy feel to the touch. There is little sound here save a droning heartbeat that seems to pulse off the walls and, of course, any noises made by the party; although these seem to blend in with the background noise. If the PCs wish to enter the mouth of the cave it slopes steeply at a 30-degree angle and continues for 70' until it reaches the cavern floor below.

Wandering Monsters Level 1 (1 in 6 chance) Roll 1d6 for encounter

1. Cave Crickets - *DCC RPG*, page 398
2. 1d3 Spore Zombies - *TftFE*, page 173
3. Primeval Slime - *DCC RPG*, page 423
4. Slug, Underdark - *DCC RPG*, page 427
5. 1d4 Savage Guards - *TftFE*, page 176
6. 1d4 sidhe Warrior Drones - *TftFE*, page 178

General Information Level 1

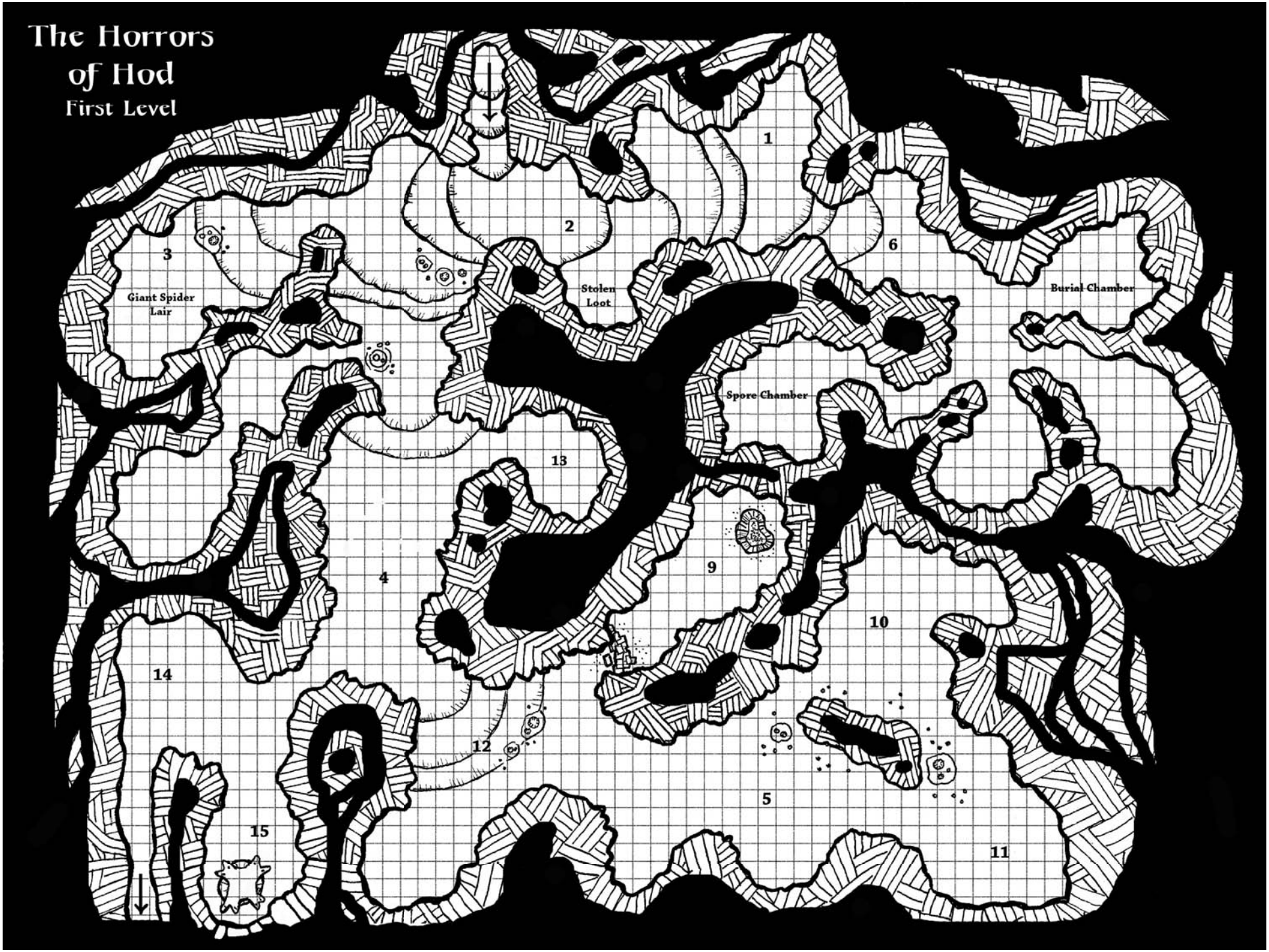
- Cavern Walls - Natural Stone (Climb DC 15)
- Cavern Floor - Worked Stone
- Temperature - Humid
- Illumination - ghostly (phosphorescent fungus every 20–30 ft.)

Area #1: The stonework is a bit more defined in this area as the walls here appear smoother with subtle embellishments and molding. Chained along the south wall, several skeletons wearing what looks to be robes and official vestments hang, semi-preserved by the minerals and fungi of the caverns. A phrase in High Atvontic is chiseled into the stone wall above the skeletons, and stands out either as a warning or message. The bodies have nothing of value apparent on their bodies, but any brave enough to reach into the body cavities will find 1d5 rare gold Ithmyrran coins valued at 100 silver each. The skeletons are nothing special and pose no threat. If the party has someone translate the wall, it reads,"The beloved await his return".

Area #2: As the party enters this large open space (60x90) they will find what appear to be the looted possessions of the villagers scattered across the floors. Coins, cups, cooking pots, and other items of little value can be seen. An alcove to the north contains the rest of the items taken; there seems to be no attempt to protect the items as they remain uncovered and without guard. If the party decides to pocket any of the loot they will find 75 iron and 30 brass coins, along with a bunch of domestic items that might bring about 10 brass coins if sold at the market.

Area # 3: The mouth to this smaller cave is blocked by debris — broken furniture taken from the village and chunks of clay. Looking through the cracks of the blockage a glimpse of outside light can be seen in the western portion of the cave. If the party pushes aside the blockage, a small opening can be made for a single person to crawl through. The Judge may allow the party to apply brute strength against it with a skill check using an appropriate occupation or talent DC 15. If successful the party topples the blockage over, but makes a good amount of noise doing so. The reasons for the barricade is apparent when entering the room as spider webs as thick as hemp rope are scattered from floor to ceiling in the northern portion of the cave. The light comes from a man-sized hole in the ceiling, which illuminates the room better beyond the bend. This cave is home to two giant spiders that have retreated to the surface to look for food since the cavern entrance was blocked off by the savage hills men. Disturbing the webs will bring the pair back in the cave to attack the intruders.




The Horrors of Hod
First Level
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Giant Spider Lair
Stolen Loot
6
Burial Chamber
Spore Chamber
13
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10
14
12
5
15
11

Giant Spiders (2)

Init +3; Atk 1 bite +9 2d6 + poison; AC 16; HD 8d8+8; MV 30′ (climb 20′); Act 1d20; SP poison (DC 15 Fort save or paralysis in 1d4 rounds); SV Fort +8, Ref +5, Will +2; AL C

Hidden in the webbing a rusted iron chest sits jammed along the north wall. The chest is unlocked and contains 70 iron coins.

Area # 4: Trap: An intricate archway is placed midpoint along the northern pass. As with all encountered so far the architecture is carved with etchings and symbols of the First Men. It is difficult to tell if the archway is structural or decorative as it seems to be shaped from the very stone of the cavern. Carved on the arch more High Atvontic wording is seen and if translated says, "Speak not the name of the banished". Below the arch is a highly sensitive pressure plate and, if triggered, the character in the lead takes 2d8 damage (DC 10 Reflex save for half) from two synchronized blades that swing quickly back and forth as if on a pendulum. To cross the barrier safely the PCs must make a Reflex save or take damage from the blades. The trap is detected with a DC 20 Search (PC notices the small grooves in the archway and eventually the pressure plate).

Area # 5: Empty

Area # 6: As the party continues west the stonework on the floor and walls become a bit more polished and it is evident that the work of skilled stonemasons has been applied to this area. Adorning the walls, bas relief imagery of a single Atevan male is chronicled, showing triumphant feats and battles. The carvings tell a story of how this one warlord burned villages, slaughtered women, and enslaved the savage hordes of barbaric men. The hallway continues about 70′ northwest before forking; one passage is heavily gated and seems to continue to the southwest, while the other continues due north for another 30′ before ending at another thick iron gate. The southwest gate continues into this area as the northern gate continues into Area # 7. A locked, black iron gate seals off this dark and gloomy area; the phosphorescent fungus does not grow here and illumination from the gate reveals nothing. Etched into a stone archway above the gate is the name "Xaroth", framing the wording on either side sit two odd-looking demonic creatures. A character with an occupation of scholar or scribe can do a bit of reflecting on the name (DC 18) and conclude this to be the Warlord in the reliefs. He was Xaroth the Butcher, a bloodthirsty warlord who slaughtered his way through these lands during the First Age. As the tips of the gate fit snug with the archway, climbing over is futile and dangerous, the players' only choices are to pick the lock (DC 18) or force the gate open (STR based Skill Check DC 15).

Once beyond the gate the PCs can finally see what has been confined behind these gates since the First Age. This 60′ X 40′ alcove is the resting place of the Atevan warlord Xaroth. While the room has all the trappings of a burial chamber (sarcophagus, a shrine, statues, etc.), it almost gives the impression that this was meant to be a war room of sorts. In the center of the room a long table with wooden markers, pieces to represent armies, and what appears to once have been a full-sized map of the north are scattered across the top. Seated around this table in the tattered garb of Ithmyrran nobility are the remains of four humanoid creatures; based on the bone structure they look to be Atevans, most likely council to Xaroth who were entombed with him. Next to the sarcophagus is a suit of plate mail sculpted with a dragon motif and adorned with the trappings of an Atevan officer. A few weapons hang on the wall (bastard sword, short sword, and a pole arm), but time has taken its toll on these once ornate weapons. The weapons are worthless, but the other paraphernalia could bring a generous amount of silver coin if sold to a collector (300–600 sp). The armor, however, looks to be in fair shape with very little aging to the steel in which it was made.

The relief work on the sarcophagus gives the account of Xaroth's death; it shows a battle between the Atevan warlord and what appears to be a giant tree. The etching has the tree appearing almost humanoid with sunken eyes and a mouth full of dagger-like teeth. Xaroth finally fell with the tree's branches piercing his heart. Those wishing to disturb the warlord's rest can see that the sarcophagus seems to be locked down and a trained eye can see that it is also trapped. The sarcophagus has several intricate locks holding the lid into place. If the mechanism in not done in the correct sequence (Disable Trap DC 20), a deadly spray of spores will fill the chamber (Fort Save DC 12 or die) killing any who breathe in even the smallest of amounts. Xaroth is wrapped head to toe in linens as per Atevan burial rites; if the bandages are cut away they will find the very well preserved body of the Warlord intact. Across the Warlord's chest lays an ornate great sword. The sword's blade is detailed in the standard dragon motif of an Ithmyrran officer, but the pommel resembles the trunk of a tree with roots wrapping around, creating a hand guard. The sword's name is "Scrios" (the Atevan word for "banish"), an enchanted sword that will be vital in destroying the Sidhe.



Scrios

+1 Great Sword; Int 10; AL lawful; Comm empathy; Bane plant*; SP slay sidhe; Power flame brand. The demon bound to the blade is reluctant to serve any of opposed alignment and will encourage through empathy any acts that would place the wielder in grave danger. Those of neutral or similar alignment will not be given such impulses. The sword wishes to finish the job Xaroth failed to do over 3,000 years ago and that is to destroy the Hod Lord trapped within these caverns.

*Treat as Earth Elemental Bane

Area # 7: Unlike Area # 6 the gates blocking passage to the south look to have already been broken open and bound with rope to keep them closed. The phosphorescent fungus seems to be in thicker clumps behind the gate as the caverns to the south appear to be better illuminated than the areas encountered so far. Groaning and whimpers can be heard coming from the eastern passage beyond; very faint, but perfectly audible by those close to the iron gates. The ropes holding the gate closed can be easily severed to allow entry. The passage continues for another 50′ and then continues east and west. The western passage contains a small alcove where torn and bloody clothing has been discarded along with personal items (wooden mugs, belt pouches, knifes, etc.). Hidden in the back, staring blankly at the cavern walls rest four freshly converted Spore Zombies. They will not attack unless provoked as they have not been attuned to the will of the Hod Lord, and have no will of their own.

Spore Zombies

Init +2; Atk bite +3 melee 1d4/ claw +3 melee 1d6 or spores (see bestiary, page 173); AC 12; HD 3d8; MV25′; Act 1d20; SP plant traits; SV Fort +6, Ref +3, Will +1; AL C

To the east the illumination is at its brightest, almost blinding to the eyes of the party who might have been adjusting their eyes to the darkness so far. The walls are covered from floor to ceiling with phosphorescent fungus, moss, and mold. Several humans appear trapped within the overgrowth on the walls; the fungus appears to be burrowing into their skin, forming tube-like membranes. The humans are apparently sedated and faintly breathing. If disturbed the figures will moan and groan, but will do not much else. To the far east of the cavern a human who has not fully gone through the transformation will scream out to the PCs to get their attention. The man's name is Domhar — he is the chieftain of Cassi and father to the man who was to marry Chaghatai. He will plead with the PCs to put him out of his misery and to save his son and future daughter. His son, Sinnoch, and the Khazakhaan princess were still alive when he was dragged to this chamber, but he fears they do not have much time. Domhar will tell the PCs about the savage men coming down from the hills with the devil; plant-like men who commanded the savages to destroy the village and take the people hostage. If Domhar is freed he will begin to become ill within the hour and die. If the body is not burned, Domhar will become a Spore Zombie shortly after.

Area # 8: Empty

Area # 9: The entrance to this narrow cave is blocked with stacked stones and brick that looked to have been placed during the First Age. There are a couple of large stones that have been removed (closer examination show that this was recent) to create a small crawl space. The brick and stone work may have had etchings of a sort in the past, but time and moisture has worn them down. It is difficult to see beyond the wall as the phosphorescent growth is not present in this chamber. If the PCs shine a light into the room it will appear empty save for a large well situated about 80′ from the entrance. The width of the cave is narrow compared to the others (30′), with rough-hewn walls, floors, and ceiling. There looks to be some items placed at the base of the well, but from the wall it is difficult to make out what they are. If the PCs enter and approach the well, a soft glow will emit once any character comes within 30′. From this vantage point they can see that the objects around the well appear to be random items that might be carried by an adventurer or soldier: broken weapons, metal cups, bits of armor, etc., all of which are charred and partial melted. The base of the well appears to be made of a smooth crystal; the thick, gray smoke within the crystal makes it look like stone from a distance. Within the well sits another rounded crystal, glowing a pale-blue color and illuminating the room once triggered. Placed on the inner walls of the well are several smooth metal plates about waist-high to a human. Each is branded with a design of alien origin and seem very cool to the touch.

The well is a transportation device built by the Trul during the First Age. The device was originally built as an entrance point to the surface world, by the mole-like creatures, but now has been disabled to go no further than the level below. The symbols on each of the plates are numbers carved in high Atvontic and range between 0 and 14. To operate the transport, those in the well must touch the plates in a numerical order. The correct order — 2,3,5,7,11,13 (prime numbers) — will cause the crystals to teleport the players to Area # 6 on the second level. If the players touch the plates out of order, it will cause the crystal to overheat and disintegrate those standing on it. The disintegration pulse does 4d14 damage (Reflex save for half damage) and leaves no organic material behind. The PCs can touch one or two of the plates without activation, but more than two will begin the process. To show the urgency related to the activation of the device, the Judge can use a sand timer to give the PCs a countdown for their next actions.



Area # 10: Empty

Area # 11: Empty

Area # 12: This oblong cavern 130′ x 30′ leads northeast toward the stone blockade of Area # 9 and southwest into a smaller alcove. The floor to the southwest is littered with bones, pieces of armor, weapons, and assorted gear. If the skeletal remains are examined, the bones appeared to be picked clean and the skulls cracked as if they were placed into a vise or violently squeezed. High above in the ceiling, blending perfectly into the darkness, are four Dark Mantles awaiting their next victim. This corridor has been avoided by the savages after losing several of their men to the horrific creatures. The Dark Mantles will not attack unless the party strays toward the southwest; at that time they will use their darkness ability and attack.

Dark Mantle (4)

Init +4; Atk slam +5 melee 1d4+4; AC 17; HD 1d10+1; MV 20′ fly 30′; Act 1d20; SP darkness, grab, constrict 1d4+4; SV Fort +3, Ref +2, Will +0; AL N. See full write-up at end of adventure.

Area # 13: Empty

Area # 14: Empty

Area # 15: This small cave to the north (40′ X 60′) reeks of mold and decay. Further investigation reveals a 20′ x 20′ stagnant pool of water. On the far end of the pool sits a simple wooden chest wrapped in chain and standing on its side. A closer look via torchlight shows the chest has a chunk missing and what appear to be gold coins have poured through the cracks and now litter the far side of the cave. The task seems simple: walk around the pool of water and grab the chest. However, the pool is home to a gray ooze that has not been fed in some time and looks forward to a group of adventurers crossing the room. The ooze is 15′ long and has three pseudopods from which it can attack. This ooze has the special abilities of paralyzing touch and sticky (*DCC RPG* core rules page 423 for more info) and will attempt to pull its captives into the pool to be digested. The chest contains 300 Ithmyrran gold coins and assorted gems and jewelry valued at 1,000 silver pieces.

Gray Ooze

Init (always last); Atk pseudopod +4 melee 1d4; AC 10; HD 1d8 per 5′ square; MV 5′, climb 5′; Act 1d20 per 5′ square; SP half damage from slicing and piercing weapons; SV Fort +6, Ref -8, Will -6; AL N

Wandering Monsters Level 2 (1 in 6 chance) Roll 1d6 for encounter

1. 3d6 Giant Centipedes - *DCC RPG*, page 398
2. 1d6 Spore Zombies - *TftFE*, page 173
3. Primeval Slime - *DCC RPG*, page 423
4. Vombis Leech - *DCC RPG*, page 431
5. 1d4 Savage Guards - *TftFE*, page 176
6. 1d6 sidhe Warrior Drones - *TftFE*, page 178

General Information Level 2

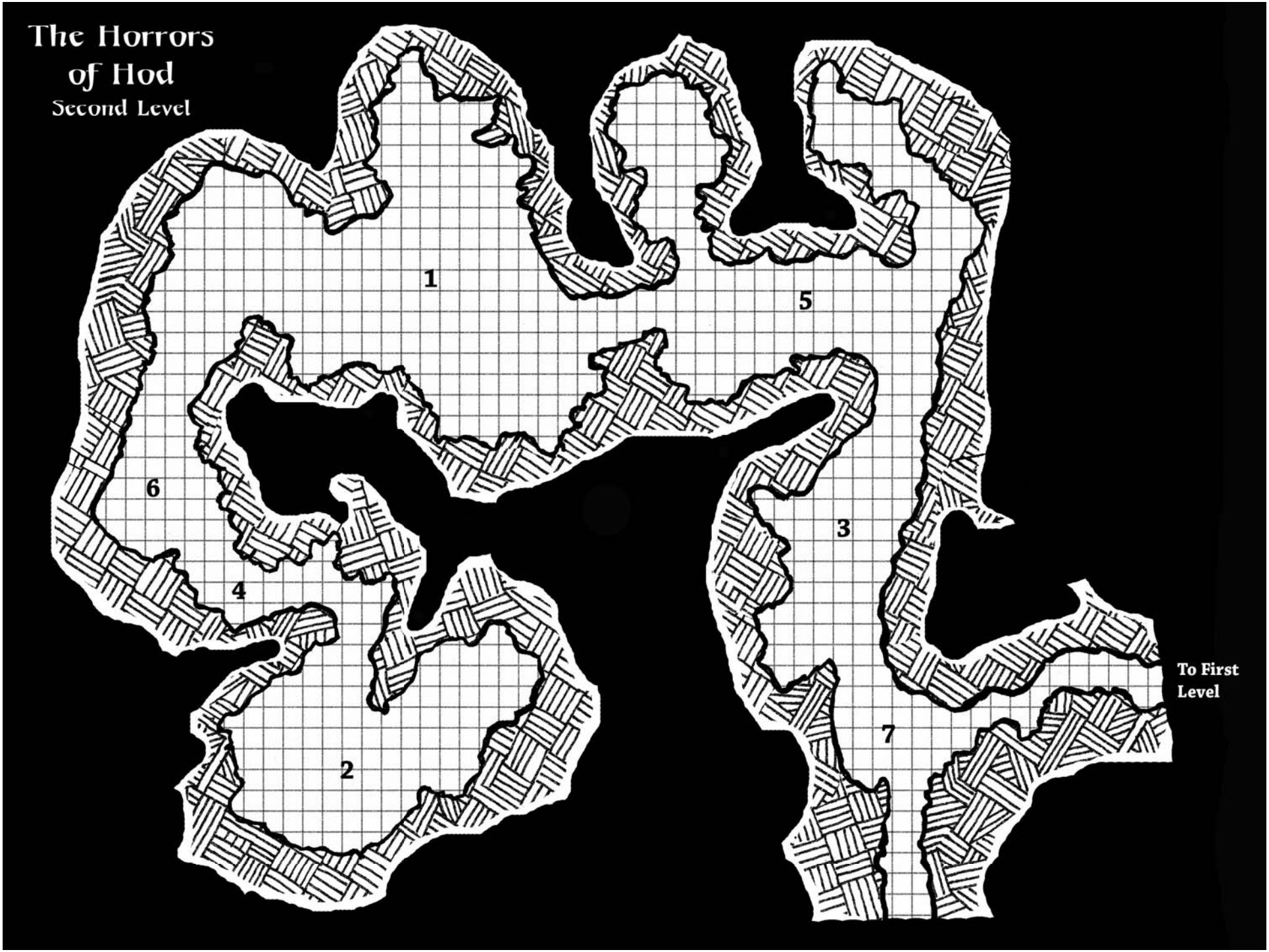
- Cavern Walls - Rough Stone (Climb DC 12)
- Cavern Floor - Rough Stone
- Temperature - Humid
- Illumination - Dim (phosphorescent fungus every 40 to 50 ft.)



Sub Area # 1: Heading west from Sub Area # 5, the narrow passage open into a humongous cavern 220′ across and 140′ at its widest. As the PCs enter they will notice the humidity and temperature of area has increased significantly. The cavern is better illuminated than the other portions of this sub-level as the phosphorescent foliage has grown wild in this area. The ceiling of the cavern continues upward and out of the sight range of the party, although the glowing moss and fungus does continue for some time up the sides of the wall. About 60′ into the area the ground becomes difficult to traverse as thick rope-like vines snake their way across every inch of the stone floor. Movement is reduced to half while the vines and roots remain intact. The vines lead further into the cavern to reveal hundreds of pods in an area nearly the size of a cornfield, stretching into the far recesses of the cavern and filling every alcove and cave attached. The pods stand upright close to 6′ in height; a slight glow from within shows that the pods contain a form of life — a creature of some sort writhing and pulsating inside.

These are the birthing pods of the sidhe. The DNA taken from the captives has been used to create humanoid plant life to cater to the Hod Lord and assist in its evil plot to return to the surface world. If the characters peel back a pod or cut one open they will find the almost formed clone on the inside. Still attached to the roots and vines of the parent Sidhe, the drones are harmless and cannot attack or defend themselves. This encounter puts the PCs in a moral dilemma: destroy the pods to stop the replication of the sidhe drones, or just leave them and find the master. The pods easily burn, but will make it almost impossible for the player characters to continue forward. At this point they will have to decide to move toward finding the Hod Lord, or return the villagers and call it a day.

Sub Area # 2: The final room is another massive cave with a ceiling that disappears beyond eyes' sight. The same vines and roots cover the floors and grow up into the walls; the humidity is almost unbearable in this area and the air becomes difficult to breathe. Toward the center of the room stands a gigantic tree, its leaves long fallen off its gnarled branches and its bark as black as pitch. There is a high-pitched whine that rings in the PCs' ears as they enter the room, and the whine gets louder if they approach. If the PCs disturb the creature it will become animated and a horrific visage will appear out of the trunk.


The Horrors of Hod
Second Level
1
2
3
4
5
6
7
To First Level

It cannot communicate vocally with the PCs and any attempt to do so sends a psychic blast that can be lethal to humans. There is only two ways the PCs can communicate with the Sidhe.

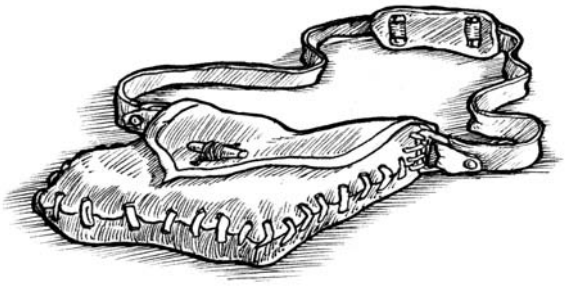
- Bring a captured drone into the room with them and let it speak for the Sidhe.
- Allow one of them to be partially absorbed by the tree so the Sidhe can speak through a party member.

The Hod Lord's name is Arrachtach and he has been left in these caverns to fade away over 3,000 years ago. The Ithmyrran Empire sent the warlord Xaroth to banish him back to Hod for crimes against the primitive savages who lived in the forests. Both Arrachtach and Xaroth fought for days, but in the end the warlord fell when a branch pierced his heart. With the inability to banish the Sidhe, both Arrachtach and Xaroth were entombed in the caverns along with Xaroth's soldiers and priests. It was not until recently some "savages" found the caverns and were foolish enough to enter his tomb and be absorbed. Arrachtach's plan is simple — create an army of drones and take back control of the lands given to him and the Tree Lords of Hod by the Dragons during the infancy of the world.

As Arrachtach cannot be banished by the PCs, they will need to dispatch of him by force. Xaroth's sword is the only way to truly kill the Sidhe and prevent him from ever causing havoc again.

Arrachtach

Init -1; Atk branch strike +8 melee 1d12+8; AC 18; HD 10d12; MV 20'; Act 1d20 SP mind strike, absorb, create Husks, create sidhe ; SV Fort +10, Ref +0, Will +8; AL C



Sub Area # 3: Similar to Area # 7 on the upper level, this large cavern has been turned into a conversion area for human captives to be transformed into spore zombies. Four sidhe drones walk the area, checking on the humans hanging from the walls and ceilings by the moss and fungus holding them in place. Assisting the drones are six spore zombies who appear to be clinging onto the walls and climbing up to observe those high off the ground. The drones and zombies will attack if the PCs are detected; otherwise they are too focused on their tasks to notice much beyond the human conversion subjects. If a battle ensues there is a 1 in 4 chance that the two drones at Area # 5 will arrive in four rounds and join the fight.

Sidhe Drones (4)

Init +2; Atk spear +1 melee 1d8 +1 or elf bow +4 (80'/160'/320'), 1d8; AC 15; HD 2d8; MV 40'; Act 1d20 SP camouflage, tree meld, infravision 60'; SV Fort +1, Ref +4, Will +3; AL N

Spore Zombies

Init +2; Atk bite +3 melee 1d4, claw +3 melee 1d6 or spores (see bestiary, page 173); AC 12; HD 3d8; MV 25'; Act 1d20; SP plant traits; SV Fort +6, Ref +3, Will +1; AL C

Sub Area # 4: Beyond the large cavern the passage narrows once again and continues south 50' before changing direction and curving east. The ground is still covered in thick vines and roots, bringing movement down to half. As the passage bends, a massive winch can be seen mounted to the northern wall. The mechanism stands roughly seven feet tall with wooden spindles protruding from the wheel — obviously it is meant for someone man-sized to reel in or release the massive chain attached. The chain disappears into the north wall but, if turned, tension can be felt as the chain pulls tighter or tension released if the winch is reversed. There appears to have once been a locking mechanism to prevent just anybody from using the winch, but if examined it looks to have been broken recently.

The chain is attached to multiple leashes that keep three Hell Hounds at bay. These creatures had been summoned to keep away those who would attempt to help the dying Sidhe, or keep the Sidhe from trying to escape. When the PCs arrive the Hell Hounds are secured against the far north wall and the winch should be taut. If the PCs attempt to pull the chain any tighter there is a 2 in 6 chance that the chain will break and the Hell Hounds will run loose. When the chain is pulled tight, visitors to the chamber of the Sidhe can pass with safety by moving along the south wall as the beasts' breath weapons fall short. There is a similar winch on the opposite side of the passageway that can also tighten or loosen the chain.

Hell Hound

Init +2; Atk bite +4 melee (1d6+2) or breath weapon; AC 12; HD 2d6; MV 40'; Act 1d20; SP immune to damage from fire or heat; SV Fort +1, Ref +2, Will +1; AL L.

Sub Area # 5: This large cavern continues north from the spore zombie conversion chamber about 80' and forks into a smaller passage going west. Continuing north will reveal a makeshift cage holding the remainder of the villagers, as well as the chieftain's son, Sinnoch, and the Khazakhaan princess, Hulan. Of the 130 that were taken, only about 40 remain; the others were sacrificed, converted to spore zombies, or absorbed by the Hod Lord. There are two sidhe drones stationed here at any given time and, depending on the actions of the PCs in Area # 3, the two stationed here may have joined the battle there a few rounds earlier. The captives are cooperative and will assist in their escape. They know of the ancient Sidhe in Sub Area # 2 and an unknown guardian that protects the area.

While the villagers will help fight off zombies and sidhe drones they will not approach the guardian or help in fighting the Hod Lord. Behind the prison cage is the second teleport; the first was encountered in Area # 9 on the upper level.

Villager

Init -2; Atk club -1 melee (1d4-1) or other (damage varies); AC 9; HD 1d4; MV 30'; Act 1d20; SV Fort -1, Ref -2, Will -1; AL N.

Sub Area # 6: Empty

Sub Area # 7: If the PCs descend to the second level via the passage in Area # 14 on the first level, they will arrive in Sub Area # 7. Compared to the well-crafted stone work of the first level, the walls, ceiling, and floors here seem to have been dug in a hurry and with little care. The phosphorescent fungus that illuminated the upper level is faint here and appears to be scattered further out and more randomly. To the north the sounds of shuffling can be heard, along with the familiar sounds of moaning and whimpers as encountered earlier. The northern passage disappears into the darkness, while to the south an even rougher passage can be seen. The passage to the north leads into a larger Spore Zombie conversion area occupied with sidhe drones and newly converted spore zombies. The passage to the south leads to the unknown... if the Judge wishes to stock this area with further encounters to extend the crawl, the path can lead to lower levels and bigger hazards in the under-dark.

What Next?

There are many "next steps" from this short scenario. The marriage between Sinnoch and Hulan still needs to be negotiated, but with the chieftain dead and Sinnoch having new responsibilities they may have different ideas about the joining of tribes. If the Hod Lord was not banished, it will be only a matter of time before he gathers a new force and attempts to take his place on the surface. Lastly there was another passageway found that leads to a lower level of the caves; what treasures from the First Age might be hidden there, or can the mysterious transporter be fixed to travel even further underground? This scenario was just a stepping stone into further evenings of Sword & Sorcery adventure; run with the options provided or use this to kick off your campaign. To the south is the City-State of Karthazar, the gateway to the southern lands and a great place to begin adventuring in the fallen empire.

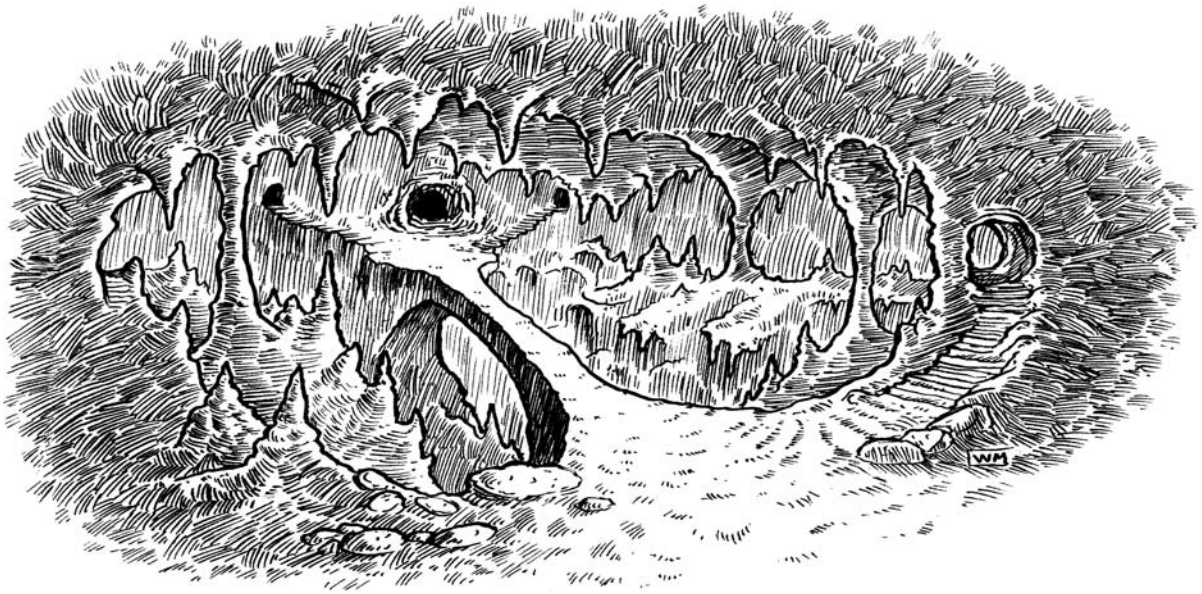
Dark Mantle

Init +4; Atk slam+5 melee 1d4+4; AC 17; HD 1d10+1; MV20' fly 30'; Act 1d20; SP darkness, grab, constrict 1d4+4; SV Fort +3, Ref +2, Will +0; AL N

The creature appears to the untrained eye as a stalactite; by holding its tentacles stiffly under itself, or like a lump of rock by spreading its tentacles so the membrane between them covers its body. Its shell and skin usually resemble limestone, but can change its color to match almost any type of stony background. Dark Mantles are about four feet long from the tips of its tentacles to the top of its head and each weighs roughly thirty pounds.

The Dark Mantle attacks by dropping onto its prey and wrapping its tentacles around the opponent's head and throat. Once attached, it squeezes and tries to suffocate the foe. If the creature misses its initial attack, it often flies up and tries to drop on the opponent again.

Once per day the Dark Mantle can emit a thick misty black ink to cause darkness (as the Cleric Spell - caster level 5th). It most often uses this ability just before attacking. Once a successful attack has been obtained the Dark Mantle can then attempt to begin grappling its opponent. If the Dark Mantle wins the grapple, it attaches to the opponent's head and can begin constriction, doing 1d4+4 damage each round until the grapple is broken.



Appendix N

Inspirational Reading, Viewing, and Listening

As homage to the AD&D Dungeon Masters Guide, I felt it was necessary to include a list of the materials that inspired this setting. Here you will find listed the works of authors, directors, musicians, and others who inspired the various people, places, and philosophies of Urd. The most direct influences of this list are listed in **bold**.

Books

Michael Moorcock - The Elric Series (The Stealer of Souls, Stormbringer, The Vanishing Tower, etc.)
J.R.R. Tolkien - Lord of the Rings, The Hobbit, etc.
Lin Carter - Thongor of Lemuria, The City Outside the World, Sagas of Conan
H.P. Lovecraft - Dagon, From Beyond, The Other Gods, etc.
Robert E. Howard - Queen of the Black Coast, Red Nails, The Tower of the Elephant, The Hills of the Dead, etc.
Fritz Leiber - Swords Against Death, Swords Against Wizardry, Swords and Ice Magic, etc.
Stephen King - The Dark Tower Series
Edgar Rice Burroughs - The Barsoom Series
Piers Anthony - The Xanth Series, On a Pale Horse, etc.



Movies

The Warrior and the Sorceress (1984) New Horizon Picture Corp
Conan the Barbarian (1982) Universal Pictures
The Beastmaster (1982) Leisure Investment Company
Red Sonja (1985) Dino De Laurentiis Company
Kull the Conqueror (1997) Universal Pictures
The Prince of Persia: The Sands of Time (2010) Walt Disney Pictures
The Scorpion King (2002) Universal Pictures
The 13th Warrior (1999) Touchstone Pictures
Beowulf (2007) Paramount Pictures
Clash of the Titans (1981) Metro-Goldwyn-Mayer (MGM)
The 7th Voyage of Sinbad (1958) Columbia Pictures Corporation
The Dark Crystal (1982) Jim Henson Productions
John Carter (2012) Walt Disney Pictures

Television

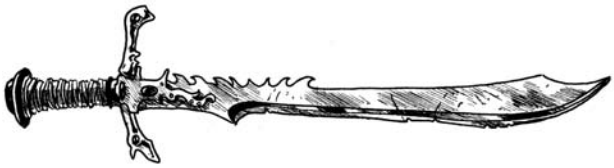
Hercules: The Legendary Journeys (1995) MCA Television
Xena Warrior Princess (1995) MCA Television
Korgoth of Barbaria (2006) Cartoon Network Studios
The Land of the Lost (1974) Sid & Marty Krofft Television Productions

Music

China: Ancient Music from Chang'an (1996)
Eternal Egypt - Abdul Khalil Ensemble (2007)
Native American Flute Lullabies - Various Artists (2011)
Ragnarok - Tyr (2006)
Runaljod: gap var Ginnunga - Wardruna (2009)
African Tribe - African Tribal Music (2010)
The Serpent's Egg - Dead Can Dance (1987)
Conan The Barbarian OST - Basil Poledouris (1982)
Legend OST - Tangerine Dream (1986)

Comics

Savage Sword of Conan - Curtis Magazines (Marvel Comics) (1974)
Red Sonja - Dynamite Entertainment (2005)
Tor - DC Comics (1969)
The Warlord - DC Comics (1976)
Elric: Making of a Sorcerer - DC Comics (2007)
AraK - DC Comics (1981)
Ka-Zar: The Savage - Marvel Comics (1981)



Role Playing games

Advanced Dungeons & Dragons - TSR (1977)
Stormbringer - Chaosium (1981)
Dungeon Crawl Classics - Goodman Games (2012)
Barbarians of Lemuria - Beyond Belief Games (2008)
RuneQuest - Chaosium (1978)
Mana Blade - Ian Toll (1988)
Call of Cthulhu - Chaosium (1981)
Conan RPG 2nd Ed. - Mongoose Publishing (2007)

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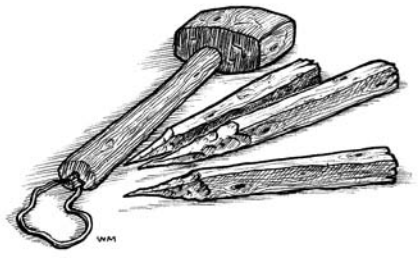
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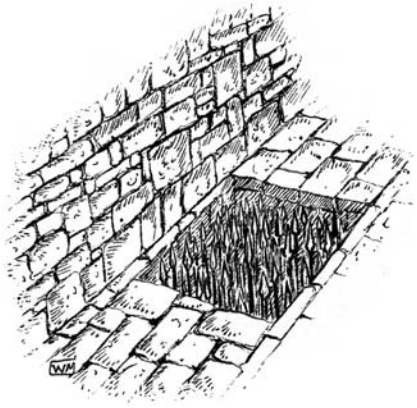
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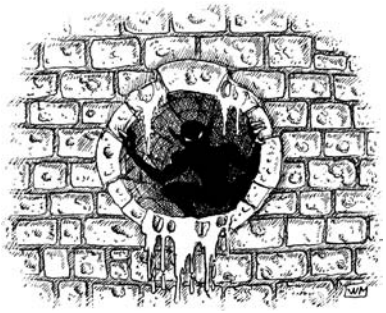
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Name _____

Title _____ Occupation _____

Class _____ Level _____

Hit Points ____ / ____ **Armor Class**

STR	____	/	____	Melee Attack	Melee Damage
AGL	____	/	____	Missile Attack	Missile Damage
STA	____	/	____	Languages	
PER	____	/	____		
INT	____	/	____		
LCK	____	/	____	Lucky Roll	

Alignment _____

Speed _____

Initiative _____

Action Dice _____

Attack _____

Crit Die _____

Crit Table _____

Ref ____ **Fort** ____ **Will** ____

Lore

Monsters	d10	d14	d16	d20	d24	d30
Supernatural	d10	d14	d16	d20	d24	d30
Sorcery	d10	d14	d16	d20	d24	d30

Traits

Idiosyncrasies

Derangement

Armor

Fumble Die

Affliction

Weapon	To Hit	Damage	Range	Notes

Special Abilities

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Tales From the Fallen Empire

Equipment



Treasure



Spells



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