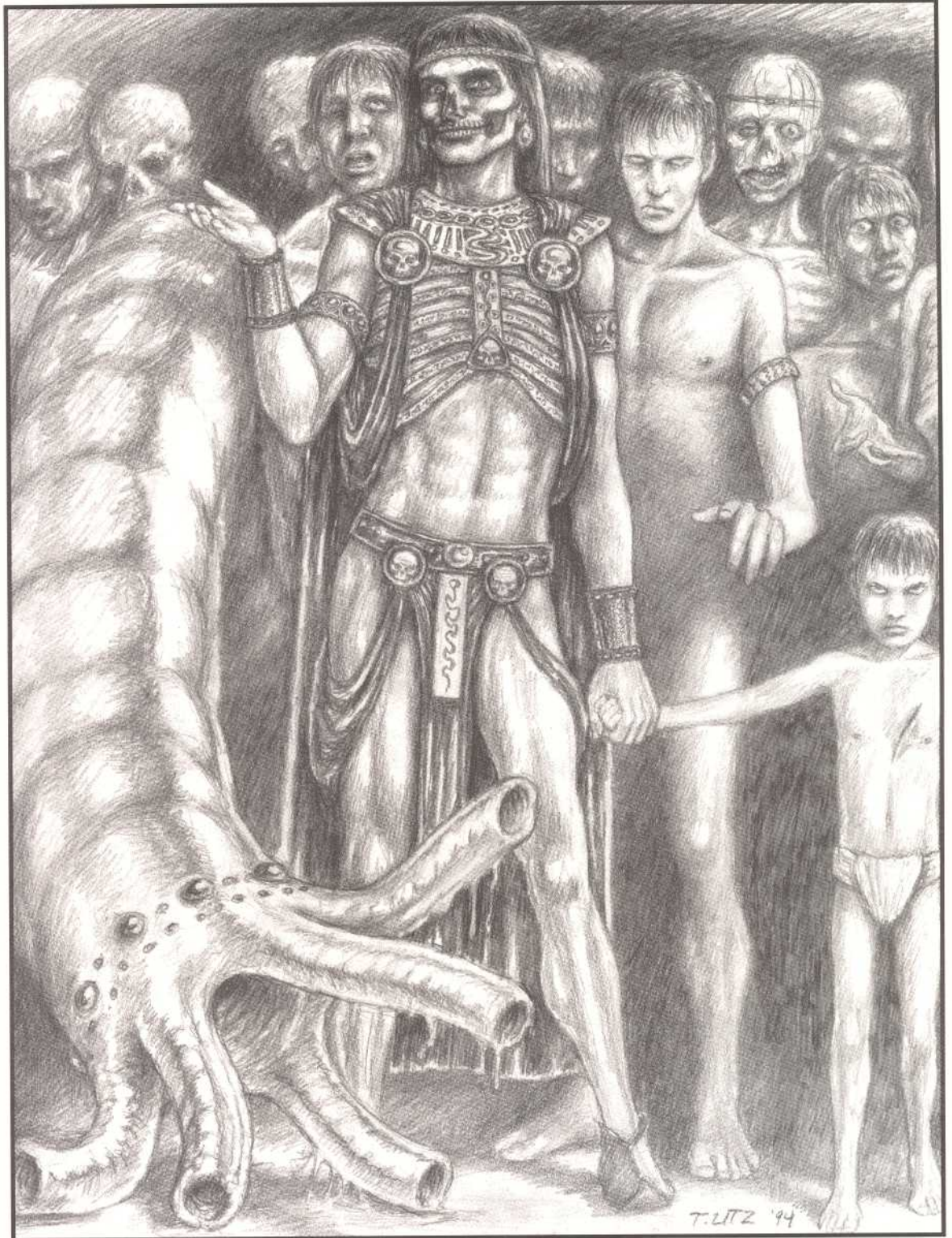


# ADVENTURES ON TÉKUMEL GARDÁSIYAL

DEEDS OF GLORY  
VOL. 3 - REFEREE'S GUIDE  
M.A.R. BARKER & NEIL R. CAULEY



# ADVENTURES ON TÉKUMEL: GARDÁSIYAL

DEEDS OF GLORY – volume 3  
THE REFEREE'S GUIDE  
BY M.A.R. BARKER  
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# ADVENTURES ON TÉKUMEL GARĐÁSIYAL

## DEEDS OF GLORY – volume 3 THE REFEREE'S GUIDE



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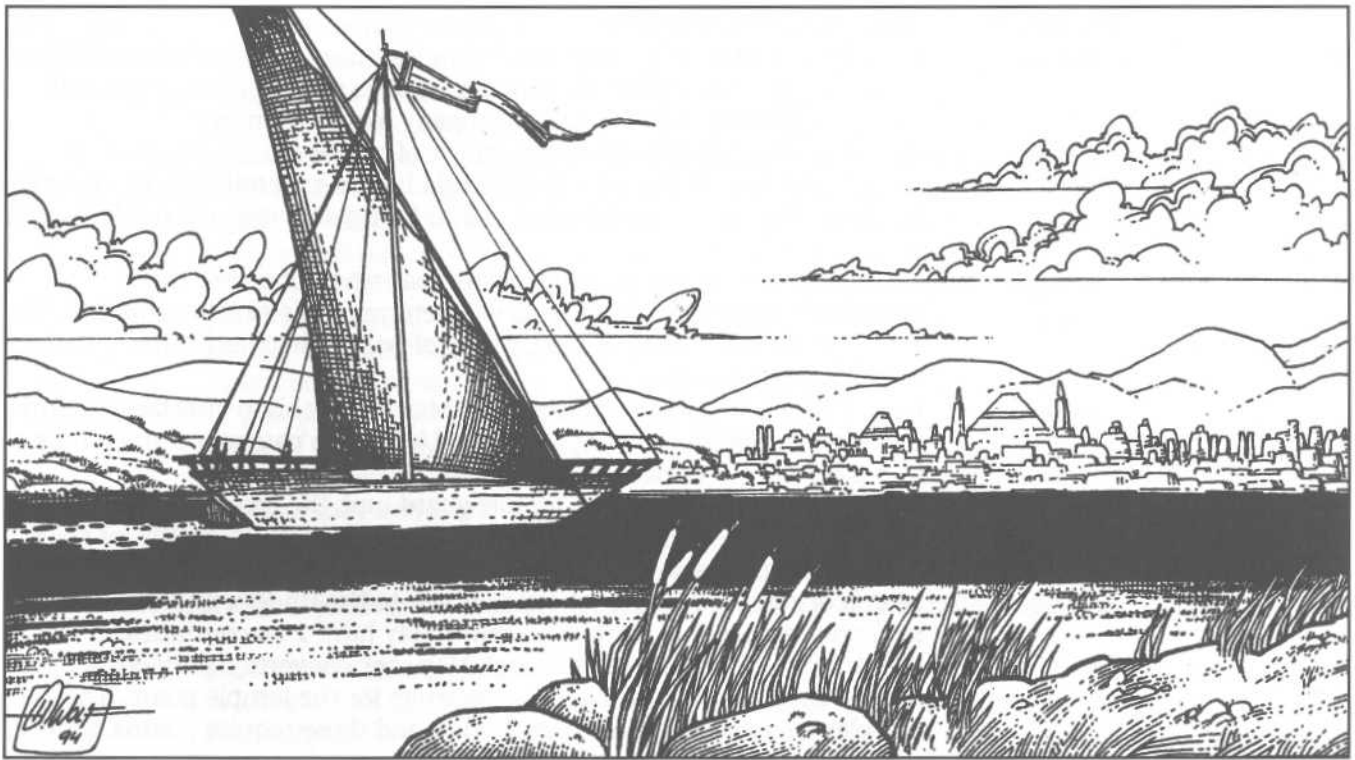
All the characters in this book are fictitious, and any  
resemblance to actual persons, living or dead, is purely  
coincidental.

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## ENCOUNTERS

## SECTION TEN

Most encounters are minor and unimportant to the game (e.g. a visit to the market), but some affect the scenario and develop the "plot." For "important" encounters a D10 is rolled once per day. A score of 8 causes an encounter during the day; on a score of 9 it occurs at night; and on a result of 10 one encounter occurs during the day and a second at night.

Encounters differ from locale to locale. These are described below. The exact number of persons found in an encounter locale is found by rolling a D20 or D100.

### CITY ENCOUNTERS

D100 SCORE	IDENTITY OF THE CONTACT
01-05	Ruffian/bandit/criminal: usually belongs to a gang of 1-20 persons. Desires henchmen, accomplices, or aid. May cheat or harm the party. May try to pass himself off as a reputable merchant, artisan, foreigner, etc.
06-10	Tomb-robber: a member of one of the ancient, quasi-legal clans involved in this illicit occupation. One of a group of 1-20. Seeks accomplices or aid. May deceive the party, steal the spoils, or leave comrades to face the wrath of the Tomb Police.
11-15	Slaver: a member of one of the least prestigious professions in the Five Empires. Usually has 1-100 (roll D100) overseers, guards, scribes, and henchmen. May desire caravan guards, auctioneers, etc., but may also wish to enslave the better-looking members of the party. Caution is advised. Such work is dangerous, and those who work for slavers are looked on with contempt.
16-20	Tax-collector: assigned to large regions from which he collects revenue. Usually accompanied by 1-100 scribes, soldiers, and clerks. Seeks bodyguards, "enforcers," spies, scribes, accountants, and household personnel.



D100 SCORE	IDENTITY OF THE CONTACT
21-25	Caravan master: belongs to one of the mercantile or transport clans. Desires watchmen, guards, scribes, accountants, experts in foreign languages and cultures, and investors who will accompany him on journeys.
26-30	Official of the <i>Hirilákte</i> Arena: a member of one of the entrepreneurial clans involved in this business. Seeks gladiators, entertainers, and guards. Not a prestigious occupation, but useful for fighters who cannot find other employment.
31-35	Artisan: usually a clan elder or master craftsman of one of the manufacturing clans. The referee will determine his exact occupation. He may hire people trained in the clan's profession, shop assistants, guards, travelling agents, etc.
36-40	Local merchant: as for artisan, above. May require shop assistants, guards, porters, etc. Not an exalted profession. Under this category come pimps and panderers in search of recruits.
41-48	Soldier/officer of the army, a temple guard unit, the local militia, the <i>Sákbe</i> -road guards, or the tomb police. May seek recruits, scouts, or spies. This person may also be unemployed (perhaps a 25% chance) and in search of companions for an expedition into the Underworld, or off to some place known to contain treasure. May have 1-20 comrades.
49-58	Priest/priestess: roll for his/her sect. May seek converts, agents for a temple mission or project, spies, or recruits for the temple guard. The temples also own businesses and lands, and these require guards, scribes, craftsmen, administrators, labourers, etc.
59-60	Assassin: the quasi-legal assassin clans may seek assistants for a mission. There is a 5% chance that an assassin will reveal his true identity. After a mission is over, there is a 5% chance that an assassin will maintain contact with temporary assistants, and if the project fails, his employees will be left to take the blame. There is barely a 1% chance that hirelings will be asked to join the assassin's clan.
61-66	Scholar/mage: roll for level. May seek assistants, apprentices, experts in various fields, bodyguards, agents to help in acquiring certain items, etc.
67-75	Agents of a local noble, official, high clan leader, government bureaucrat, etc. May desire bodyguards, house-priests, servants, artisans, experts, and the like. May also need help in political intrigues or some mission. It is hard to meet one of these high officials personally, but their agents watch for likely recruits for their master's entourage.
76-80	Agent of a high noble, Imperial Prince or Princess, senior priest, etc. As just above: such people employ small armies of household troops, personal servants, house-priests and sorcerers, physicians, scribes, and other personnel. They may also have political objectives which are best served by low-level agents and hirelings. Some are collectors of curios, connoisseurs, or scholars in their own right. Almost any objective is possible!
81-85	Agent of a secret faction or of an intelligence-gathering organisation. There is a 30% chance of the contact revealing his identity and objectives. May need agents, spies, experts, etc., to help in some specific mission, or even clerical help! Recruits may be given training or sent off on a project at once. Membership in such a body may also be revealed only to the player(s) involved, while the others are not told.
86-90	Foreign agent: as just above, except that the contact's goals may not be favoured by the local authorities! Such people often pose as merchants or scholars, and they use native agents to achieve their missions.
91-95	Foreign noble: an ambassador, legate, priest, visiting clan leader, or even an exile. May need local expertise, translators, bodyguards, and assistants. They may also have missions that can best be carried out by natives of the country.

D100 SCORE	IDENTITY OF THE CONTACT
96-98	Nonhuman: roll for the species from the 1-8 friendly races, or possibly the N'lüss. The individual may be a merchant, scholar, mercenary, ambassador, etc. Members of the same race will be preferred, but humans are sometimes employed as well. May need translators, guards, experts, or local assistants.
99	Agent of one of the neutral or inimical races. As above, except that the assignment bodes ill for humankind! The agent will conceal his/her/its identity. Tasks may include selling the deadly drug Zu'úr, smuggling, or political intrigue. The agent has 1-20 accomplices and possibly a larger network of spies and employees.
100	Agent of the one of the proscribed sects of the Pariah Deities. Small cells or groups of these still survive here and there. Their objectives are like those of the inimical nonhuman races. Recruits are screened before being told of the sect or initiated into it. Even their agents may not know what masters they serve, and disguises and deception are taken as matters of course. Again, a larger network is probable.

Should more specific objectives be desired, the referee rolls D100 on the following table.

D100 SCORE	MOTIVATION OF THE CONTACT
01-10	Wishes to rob, cheat, or deceive the party (or some member thereof).
11-20	Requests aid in a quarrel, clan, or temple dispute, factional matter, personal revenge, etc.
21-25	Asks some member of the party to become the contact's champion in a duel, "affair of honour", or match in the Hirilákte Arena.
26-35	Wants one or more members of the party to join the contact's household or entourage as employees, "house-priests", etc.
36-50	Offers one or more members of the party posts in the contact's business, organisation, etc.
51-60	Invites one or more members of the party to act as agents abroad, in the countryside, or in some other city.
61-70	Seeks help or henchmen in committing a crime, in a political or religious intrigue, "matter of state", secret mission, or clandestine affair.
71-85	Wants to find a missing person, obtain a specific object, lost treasure, etc. The referee will decide whether this is a local or foreign mission, whether it occurs out-of-doors or in the Underworld, etc.
86-95	Asks some member of the party to use his scholarly expertise or sorcerous skill, solve a puzzle, engage in research, or manufacture an object requiring one of the artisan or artistic skills known to the person.
96-100	Other: idle curiosity about the party, sexual attraction to some member, mistaken identity, etc. The referee may devise further interesting motivations.

Once the contact's identity and goals have been established, a random roll is made to see which member of the party he approaches. The contact then addresses that character. Others may chime in only if they happen to be present (as decided by the players and the situation, by a random die roll, or as the referee sees fit). Those who are not present cannot offer advice or speak to the contact. If there is an opportunity, the party should then gather to discuss the contact's proposal, and, if it is accepted, the "adventure" is ready to begin.

The details of each nonplayer contact need not be rolled as soon as it occurs. A party may refuse an offer, and the contact-character can then disappear back into the society without further identification. Only those nonplayer characters who accompany the party or who are frequently encountered require more than a token description.

## ENCOUNTERS ON THE SÁKBE-ROADS

D100 SCORE	IDENTITY OF THE CONTACT
01-05	Peasants, lower-class citizens; 1-20 appearing.
06-10	Servants, slaves, labourers; 1-20 appearing.
11-15	Artisans, middle-class folk; 1-20 appearing.
16-20	Slaver and 1-20 guards, plus 1-100 slaves.
21-25	Merchants; 1-5 appearing, each with an entourage of 1-20.
26-30	Entertainers; 1-10 appearing.
31-35	Prostitutes; 1-5 appearing.
36-40	Officials; 1-3 appearing, each with an entourage of 1-20.
41-45	Priests; 1-10 appearing, each with an entourage of 1-5. The referee will establish their sect(s).
46-50	Nobles, aristocrats; 1-2 appearing, each with an entourage of 1-20.
51-55	City militia or road guards; a squad of 11-20 plus 1-2 officers; 1-3 such squads in times of trouble.
56-60	Soldiers; 26-125 soldiers plus 1-3 officers; 30% chance of 1 higher officer; 30% chance of a sorcerer.
61-65	Tax Collector and entourage of 1-20.
66-70	Imperial Messenger, usually alone.
71-75	Spy, intelligence agent; usually alone, but a 25% chance of a party of 1-10.
76-80	High Noble and 1-50 retainers.
81-85	Distant Travellers; 1-10 plus entourage of 1-5 each.
86-90	Thieves, bandits, footpads, confidence men; 1-20 appearing.
91-95	Local Ruler, governor, etc., plus entourage of 21-120; 80% chance of 1-3 sorcerers.
96-98	Victims; 1-10 appearing (someone in difficulty and requiring help).
99-100	Refer to encounter chart for terrain road is passing through.

## ENCOUNTERS IN OTHER TERRAIN

As one gets farther from the civilised areas of humankind, encounters may occur with a greater variety of beings. When an encounter is generated away from cities or Sákbe-roads, one rolls a D20 to determine which chart is consulted. Encounters for humans and nonhumans use one chart apiece for all land-based locales and another each for encounters on large bodies of water. Animals (including "monsters") use a different chart for each locale. If a random meeting is generated, the referee must ensure that the event fits the terrain, perhaps requiring large changes from his own imagination. The random encounter chart is included to add an element of adventure into the game, not to force unlikely events upon the party. Not all encounters need be with physical opponents to be interesting. In future modules, charts for specific locales are projected that will replace these generic Tsolyáni tables.

## TERRAIN TYPES AND D20 SCORES

CHART	LARGE BODIES OF WATER	FOREST, MOUNTAINS	DESERT, SWAMP, UNDERWORLD
ANIMAL	1-4	1-12	1-15
HUMAN	5-16	13-16	16-17
NONHUMAN*	17-19	17-19	18-19
RANDOM	20	20	20

\*In areas of nonhuman habitation, use the table for clear terrain, reversing chances for humans and nonhumans. If an animal is generated, use the chart appropriate for the terrain of the locale.



## ENCOUNTER CHARTS

### ANIMALS

A description of each animal encountered is found in the TÉKUMEL BESTIARY. An abbreviated listing of the Bestiary creatures is given below after the encounter charts. In some cases changes have been made in the statistics below for better game balance. Referees may find it useful to write each creature's specifications on a 3 x 5 card and file these alphabetically by terrain in which the creature is found.

There are two columns each for woodland encounters. Roll a D20: on a score of 1-10 use column A; on a result of 11-20 employ column B.

Some sections of the following tables contain numbers in place of animal names. This allows for less frequently encountered creatures, animals with no combat abilities, and the miscellany of exotic flora and fauna that may be encountered (cf. the TÉKUMEL BESTIARY). The referee is invited to improvise. These numbers denote the following:

- 1) Domestic animals
- 2) Wild, but non-aggressive animals
- 3) Wild, harmful animals
- 4) Exotic plant life, some harmful, some useful

### ANIMAL ENCOUNTERS

D20	TERRAIN TYPE						
	CLEAR	MOUNTAIN	WOODLANDS (A)	WOODLANDS (B)	SWAMP	DESERT	WATER
1	CHLÉN	CHÓLOKH	CHNÁU	SHÁNU'U	ALÁSH	ALÁSH	AKHÓ
2	CHLÉN	DLÁKOLEL	CHNÉHL	SIKÚN	FESHÉNGA	ALÁSH	CHASHKÉRI
3	CHLÉN	DLIKKÉN	CHNÉHL	Tsi'íl	GÍRIKU	ANÁTL	GHÁR
4	DNÉLU	GEREDNYÁ	CHÓLOKH	Tsi'íl	HLU'ÚN	ANÁTL	GHÁR
5	FESHÉNGA	HYAHYÚ'U	DLÁKOLEL	VHINGÁLU	KÁYI	AYÁ	HAQÉL
6	HYAHYÚ'U	HYAHYÚ'U	DLIKKÉN	ZRNÉ	LRÍ	DALMÉ	KRÚA
7	KÓKH	RÉNYU	DZÓR	ZRNÉ	SHÁNU'U	EPÉNG	KRÚA
8	KURUKÚ	SRÓ	DZÓR	1	SHIVRÁI	MÍKU	MU'ÁGH
9	KITÉ	TEQÉQMU	EPÉNG	2	TEQÉQMU	MNÓR	NENYÉLU
10	MNÓR	VHINGÁLU	KURUKÚ	2	2	1	NGRÚTHA
11	1	VHINGÁLU	KITÉ	2	3	2	NGRÚTHA



12	I	ZRNÉ	KITÉ	2	3	2	QÁQTLA
13	I	ZRNÉ	KÓKH	3	3	2	TLETLÁKHA
14	I	2	KÓKH	3	3	3	TsÓGGU
15	I	2	KURUKÚ	3	3	3	Zo'ÓRA
16	I	2	KURUKÚ	3	4	3	2
17	2	3	RÉNYU	4	4	3	3
18	2	3	RÉNYU	4	4	4	3
19	3	3	SÉRUDLA	4	4	4	3
20	4	4	SÉRUDLA	4	4	4	4

### UNDERWORLD ENCOUNTERS

In the labyrinths beneath the great cities of Tékumel, meetings with humans, non-humans, and a great variety of the denizens of the dark are possible. There are two sets of encounter tables: one for the upper levels, where powerful creatures are rare, and where humans may be met; and a second set for the deeper, lost levels, in which the creatures are likely to be more dangerous, and the humans are not those frequently met above! "Upper" levels exist directly beneath most modern cities: sewers, storage places, buried shrines, connecting tunnels between buildings, etc. "Lower" levels are those that are deeply buried, ruined, secret, and seldom visited. It is the referee's choice whether to designate a given area as "upper" or "lower." Depending upon his decision, the referee rolls a D10 against one of the two tables below:

#### UPPER LEVEL ENCOUNTERS

D10 SCORE	ENCOUNTER TABLE USED
1-3	Human Table A
4-8	Creature Table B
9	Human Table C
10	Creature Table D

#### LOWER LEVEL ENCOUNTERS

D10 SCORE	ENCOUNTER TABLE USED
1	Human Table A
2-3	Creature Table B
4-5	Human Table C
6-9	Creature Table D
10	Referee's choice or "special"

If humans are found a D10 is rolled against the following tables.

D10 SCORE	HUMANS TABLE A	D10	HUMANS TABLE C
1-3	Poor slum dwellers	1	Poor slum dwellers
4-5	Tomb robbers	2-3	Tomb robbers
6-8	Priests	4-7	Priests
9-10	Soldiers	8-9	Soldiers
		10	Powerful sorcerer

When a creature is found in the Underworld, roll a D20 on the following table.

UNDERWORLD CREATURES TABLE B				UNDERWORLD CREATURES TABLE D			
D20	CREATURES	D20	CREATURES	D20	CREATURES	D20	CREATURES
1	BIRIDLÚ	11	MRÚR	1	AQÁ'A	11	NGÁYU
2	CHNÉHL	12	MRÚR	2	DLAQÓ	12	NGÓRO
3	CHNÉHL	13	QÓL	3	EPÉNG	13	NSHÉ
4	DLAQÓ	14	QÓL	4	HLI'ÍR	14	QUMQÚM
5	EPÉNG	15	SAGÚN	5	HRÁ	15	RU'ÚN
6	JÁJGI	16	SHÉDRA	6	HURÚ'U	16	SAGÚN
7	KÁYI	17	SRÁMUTHU	7	JÁJGI	17	TSÚ'URU
8	KÚRGHA	18	THÚNRU'U	8	KÁYI	18	VORODLÁ
9	KÚRGHA	19	THÚNRU'U	9	MARASHYÁLU	19	YÉLETH
10	MU'ÁGH	20	VORODLÁ	10	MU'ÁGH	20	YÉLETH

## DESCRIPTIONS OF HUMANS ENCOUNTERED

- (A) Poor slum dwellers, escaped slaves, bandits, homeless vagabonds, and parties sent down to repair sewer tunnels, etc. are likely. These may beg from, bargain with, or even attack a party of adventurers. In the upper levels, their numbers are: 1-50 slum dwellers; 2-20 escaped slaves; 1-20 bandits, 1-10 vagabonds, or 2-20 workers. All have an HBS of 50. Occasionally women (HBS 40) and children (HBS 25: beggars, waifs, orphans) are also met. In the lower levels, such people may be lost, insane, or foolhardy bandits or adventurers. Any of these groups may include nonhumans of the friendly races (10% chance for 1-5). In all cases there is a 20% chance of a Type A treasure.
- (B) In the upper levels, gangs of tomb robbers are frequent in the Cities of the Dead outside the great cities. They number 1-20 and have an HBS of 100. An experienced leader has an HBS of 150. These gangs are not necessarily hostile, but they are greedy and may try to rob or mislead other groups. There is a 40% chance of a Type C treasure. In the lower levels, gangs are better armed and have HBS factors of 150, with a leader of 200/250. There is a 15% chance of 1-5 nonhumans, a 10% chance of a sorcerer of level 5-10, and a 5% chance of his having a magical device. Such gangs are often hostile (60%) and may waylay or ambush other groups. They know the Underworlds well, but beware! There is a 60% chance of a Type D treasure.
- (C) Priests guard the subterranean shrines of their deities. In the upper levels, these lie beneath the surface temples, buried by the custom of *Ditlána* "city renewal" that is performed every 500 years or so. The sect of the "Dark Trinity" (*Ksáru*, *Hrü'ü*, and *Sáru*, and their Cohorts) are the most frequent, with those of the other deities being less so. A shrine includes attendant priests (2-20, HBS 50), temple guards (5-50, HBS 100, with a veteran captain with an HBS of 200/300), and possibly (a 20% chance) of 1-5 sorcerers of Levels 2-10. Priests do not permit outsiders (even of the same sect!) to invade their shrines, but a sect friendly to the majority of the party may offer aid, healing, guidance, etc. Neutral sects usually neither help nor harm a wandering group, and even hostile sects have only a 15% chance of attacking explorers, unless the latter invade their area. There is a 40% chance of a Type C treasure. In the lower levels, priestly contingents consist of 1-100 priests (HBS 50); 2-200 temple guards (HBS 100), with 1-5 officers with HBS factors of 200/300; 1-10 sorcerers, with 10% chance each of having a magical weapon or device; and a 10% chance of 1-10 nonhuman guides or guardians (e.g. trained *Thúnru'u*, *Hrá*, *Shédra*, *Qól*, etc.). Most of these groups are very secretive and have a 50% chance of driving off even friendly explorers, a 30% chance of standing watchfully neutral, and only a 20% chance of parleying or helping. Neutral or hostile faiths have a 60% chance of attacking, a 35% chance of watchful vigilance, and a 5% chance of parleying or helping. Priests met in the lower levels are usually on a mission to some specific shrine or treasure chamber. There is a 50% chance of a Type D treasure. A large temple treasure house holds a Type H treasure, with special books, scrolls, devices, etc., but this may prove too strong for adventuring parties.
- (D) In the upper levels, soldiers are usually tomb police, city levies, or temple guards from one or another temple. These parties number 10-100 and have HBS factors of 100, with 1-5 veterans of HBS 150, and a leader of HBS 200/300. Most of these troops will ignore or even guide empty-handed explorers (a 70% chance), but those laden with loot from tombs can expect to be arrested or slain (an 80% chance, with a 20% chance of accepting a bribe and going away!). There is a 40% chance of a Type E treasure. In the lower levels, 1-100 soldiers of veteran or better quality (HBS 150/200, with 1-5 officers of HBS 300/350, and 1-2 officers of HBS 400/500) seek specific treasures, guard underground shrines, clean out underworld beasts and monsters, and escort high-level sorcerers on secret missions. These have a 60% chance of ignoring adventurers' parties or accepting their bribes, a 30% chance of attacking a party made up of neutral or hostile faiths, and a 10% chance of guiding or helping. There is a 50% chance of a Type E treasure, and if this fails, a second roll for a 10% chance of a Type G treasure. High-level soldiers may also have steel weapons; see below.

(E) A High Level Wizard is rarely encountered in the labyrinths deep below ancient ruins. He/she/(it?) is of Level 16 or above (a D10 + 15) and has 1-4 Eyes, 1-2 magical weapons or devices, etc. The wizard has an entourage (human and/or nonhuman) consisting of 1-20 guards and 1-5 assistants. The guards are magically enhanced fighters each with an HBS of 300, and a 40% chance of steel armour and weapon (10% chance of an enchanted weapon). The wizard's companions each have 0-3 Eyes, 0-1 magical weapon or device, and relevant spells. There is a 50% chance of a Type H treasure. Most high wizards are aloof, secretive people, who will not harm a party unless attacked. There is a 5% chance of an unprovoked attack, and a 10% chance of actively aiding, joining or guiding the party.

### CREATURE LIST

The following table recapitulates the list of the TÉKUMEL BESTIARY, but includes data needed by the referee to establish a possibly hostile encounter quickly. Each entry below contains (a) the creature's Tsolyáni name, its average Height-Build-Strength (HBS), the damage table it uses when it hits, its relative speed, the number of critical hits needed to kill it in the Quick-Play system, and the armour modifier it applies to its defence. A few special features are marked by "a", "b," etc. after the being's name, and various sizes of certain creatures are also given. For complete descriptions, see the TÉKUMEL BESTIARY.

NAME	HBS	DAMAGE TABLE	SPEED	CRIT. HITS TO KILL	ARMOUR MOD.
AHOOGYÁ	200	C	AVERAGE	2	0
AKHÓ (A)	150/250/350	E/F/G	AVERAGE	4/7/13	-4
ALÁSH (A)	10	NONE	FAST	LW	0
ANÁTL (B)	50	C	AVERAGE	1	-3
AQÁÁ (A)	200	E	AVERAGE	6	-4
AYÁ	300	G	AVERAGE	12	-4
BAZHÁQ	150	E	AVERAGE	3	-1
BIRIDLÚ (G)	150	E	FAST	2	-3
CHASHKÉRI (F)	50	C	AVERAGE	1	-1
CHÍMA	150	C	AVERAGE	1	0
CHLÉN	150	E	VERY SLOW	4	-6
CHNÁU (A)	10	A	VERY FAST	LW	-1
CHNÉHL	100	C	AVERAGE	1	-1
CHÓLOKH	100	C	FAST	1	-3
CHŪRSTÁLLI (A)	200/350	E/G	AVERAGE	6/10	-4
DALMÉ	100	B	FAST	1	-1
DLÁKOLEL	300	G	AVERAGE	8	-5
DLAQÓ	50	E	SLOW	4	-4
DLIKKÉN (B)	150	E	FAST	2	-2
DNÉLU	50	C	FAST	1	0
DZÓR	200	E	AVERAGE	4	-2
EPÉNG (A)	50	NONE	VERY FAST	LW	-2
ERÚNU (A)	50	C	AVERAGE	1	-3
ÉTLA	50	C	FAST	1	-3
FA'Á (A, D)	50	A	FAST	LW	-1
FESHÉNGA (A)	100/200	C/E	FAST	2/4	-3
GACHÁYA	200	E	FAST	5	-3
GEREDNYÁ (A)	100	C	FAST	1	-3
GHÁR	150	E	AVERAGE	3	-4
GÍRIKU (A)	100	C	FAST	1	-3
HAQÉL	150/250	E/G	FAST	3/6	-2
HLÁKA (A)	100	C	FAST	1	0

HLI'IR (E, F)	150	C	FAST	I	0
HLU'ÚN	100	C	FAST	I	-1
HLÜSS (A)	200	E	AVERAGE	3	-2
HLUTRGÚ	100	B	FAST	I	0
HOKÚN	250	D	AVERAGE	2	-3
HRÁ (H)	200	E	SLOW	4	-1
HURÚ'U (E, H)	200	E	FAST	3	-2
HYAHYÚ'U	50	C	FAST	LW	0
JÁJGI (H)	250	D	AVERAGE	3	0
KÁYI (A)	50	B	AVERAGE	I	0
KITÉ	50	A	FAST	LW	0
KÓKH (A)	10	A	AVERAGE	LW	0
KRÚA	100/200/250	E	FAST	1/4/6	-4
KÚRGHA	10	A	FAST	LW	0
KURUKÚ	100	C	VERY FAST	LW	0
LRI (A)	100	C	FAST	2	-3
MARASHYÁLU (E, F)	150	C	AVERAGE	2	0
MIHÁLLI (C)	150	C	AVERAGE	I	0
MÍKU	150	C	AVERAGE	I	-3
MNÓR	150	C	FAST	I	-2
MRÚR (H)	100	D	SLOW	2	0
MU'ÁGH (A)	50	B	SLOW	I	0
NENYÉLU (A)	100	C	FAST	I	-2
NGÁYU (A)	10/50	A/C	AVERAGE	LW/I	-2
NGÓRO (B)	50/150/200	B/C/E	AVERAGE	1/4/6	-3
NGRÚTHA	150	E	FAST	3	-3
N'LÜSS	200	E	AVERAGE	I F/2M	0
NÓM	150	C	AVERAGE	I	0
NSHÉ	150	E	FAST	4	-3
NYAGGÁ	250	E	FAST	3	0
PÁCHI LÉI (C)	150	C	AVERAGE	I	0
PÉ CHÓI (C)	150	C	FAST	I	-1
PYGMY FOLK	50	B	FAST	I	0
QÁQTLA (A)	100	E	FAST	I	-1
QÓL	100	C	AVERAGE	I	0
QÓSOOTH (E)	100	C	AVERAGE	2	-2
QU'ÚNI	50	C	FAST	LW	-1
QUMQÚM (E)	300	E	FAST	3	-3
RÉNYU (C)	50	C	AVERAGE	I	0
RU'ÚN (C)	300	C	AVERAGE	5	-7
SAGÚN (A)	100	E	SLOW	3	-2
SÉRUDLA (A)	200/300/400	E/E/G	AVERAGE	4/7/11	-4
SHÁNU'U	200	E	FAST	3	-3
SHÉDRA (H)	150	C	AVERAGE	3	0
SHÉN	200	E	AVERAGE	2	-1
SHIVRAÍ	10	A	FAST	LW	0
SHUNNED ONES (A)	100	C	AVERAGE	I	0
SIKÚN	50	A	FAST	LW	0
SRÁMUTHU (D)	150	C	AVERAGE	I	-2
SRÓ	350/500	E/G	AVERAGE	9/15	-4
SSÚ (BLACK) (G)	200	E	AVERAGE	2	0
SSÚ (GREY) (G)	150	C	AVERAGE	I	0
SWAMP FOLK (C)	150	C	AVERAGE	I	0
TEQÉQMÚ	10/50/250	A/B/E	SLOW	LW/2/5	-3
THÚNRU'U	200	E	AVERAGE	4	-2
TINALÍYA	50	A	AVERAGE	I	0
TLETLÁKHA	10	A	FAST	LW	0
TSI'ÍL	150	E	SLOW	6	-4



NAME	HBS	DAMAGE TABLE	SPEED	CRIT. HITS TO KILL	ARMOUR MOD.
TSÓGGU (G)	50	C	AVERAGE	1	0
TSÚ'URU (G)	150	C	AVERAGE	1	0
URUNÉN	100	C	AVERAGE	1	0
VORODLÁ (H)	150	C	FAST	3	-1
VRINGÁLU (A)	100	E	FAST	2	-3
VRIYÁGGA (A)	200/400	E/G	FAST	3/6	-3
YAZÁI	100	C	FAST	1	0
YÉLETH (G)	250	C	FAST	4	-4
ZO'ÓRA	400	G	AVERAGE	15	-6
ZRNÉ (A)	150	C	FAST	2	-2

- (A) The creature's blow, etc. is poisoned.
- (B) The being is a colony creature.
- (C) The being is psychically sensitive.
- (D) The creature is capable of disguise or shape-shifting.
- (E) The creature is other-planar.
- (F) The creature requires special weapons to hit it.
- (G) The creature has the power to make psychic or hypnotic attacks.
- (H) The creature is undead.
- (I) LW = any blow that produces a light wound kills or incapacitates the creature.

### DETAILS OF HUMAN PARTIES ENCOUNTERED ON THE SURFACE

Humans encountered away from the cities and the great Sákbe-roads vary by occupation and circumstance. If humans are indicated on the preceding general table, roll again to determine their profession. If the encounter occurs on land, roll a D20 against the "land" column below; an encounter at sea requires a D20 roll against the "water" column.

A further column is added for the determination of the religious affiliation of the group (if any), for referees who wish to make this a random factor. A more detailed method of doing this would be cumbersome since so many possibilities exist: e.g. a party composed of more than one religious sect. Local preferences are also found: e.g. Sárku worshippers near the City of Sárku; followers of Ksárul near Hmakuyál; devotees of Avánthe, Hnálla, and Thúmis at Usenánu and all along the Missúma River; worshippers of Vimúhla and Chiténg at Fasíltum and also around Tumíssa in the west; servitors of Karakán and Chegárra near Khirgár and in the north-west; the presence of powerful shrines to Dlamélísh and Hriháyal in Jakálla; the predominance of Belkhánu and Qón in the environs of Thráya and the south-east, and many others. These factors are not random but may be too complex to include in the game. A description of each group follows the chart. All individuals of a group are assumed to be average members of that class, except for their leaders.

### IDENTITY OF HUMAN ENCOUNTERS

D20 SCORES	LAND ENCOUNTER	WATER ENCOUNTER	RELIGION
1	ADVENTURERS	ADVENTURERS	HNÁLLA
2	ADVENTURERS	CASTAWAYS	KARAKÁN
3	BANDITS	FISHERMEN	THÚMIS
4	BANDITS	FISHERMEN	AVÁNTHE
5	MERCHANTS	FISHERMEN	BELKHÁNU
6	MERCHANTS	MERCHANTS	HRŮ'Ů
7	NOBLES	MERCHANTS	VIMÚHLA
8	NOBLES	MERCHANTS	KSÁRUL
9	NOMADS*	MERCHANTS	SÁRKU
10	PEASANTS	MERCHANTS	DLAMÉLISH
11	PEASANTS	NOBLES	CHEGÁRRA
12	PEASANTS	NOBLES	DRÁ
13	PRIESTS	PIRATES	KETÉNGKU

14	PRIESTS	PIRATES	DILINÁLA
15	SCHOLARS	PIRATES	QÓN
16	SLAVERS	PRIESTS	WURÚ
17	SOLDIERS	SOLDIERS	CHITÉNG
18	SOLDIERS	SOLDIERS	GRUGÁNU
19	SOLDIERS	SOLDIERS	DURRITLÁMISH
20	SORCERERS	SORCERERS	HRIHÁYAL

\*In civilised areas "nomads" are likely to be travellers or possibly refugees (who may then be treated as peasants).

- (1) **ADVENTURERS:** 1-20 adventurers may be met. Roll D100 to determine their alignment (1-50 = Stability; 51-100 = Change - or use the table for religious affiliations given above). There is a 60% chance that these people are not from the country in which they are encountered; if this is so, the referee will randomly determine their origin. Most such small parties will be warriors of at least veteran status (HBS 200 or higher), and there is a slight chance (5%) that they have enchanted weapons and/or armour. There is also a 30% chance that 20% of the party consists of magic-users. If this is so, roll for their levels and check for magical devices. There is a 20% chance that any party of adventurers will possess a Type E treasure (see under the section on treasures, below). If not, there is still a 20% chance that each adventurer has 1-100 Káitars in coins or gems on his person. There is also a 20% chance that 5%-30% of the party will be Aridáni women warriors.
- (2) **BANDITS:** Most of these fighters have an HBS of 100. Off the roads, they probably number 6-600 (D100 times 6). Every 50 will include one average warrior of HBS 150; every 100 will have one veteran warrior of HBS 200; every 200 will have one magic-user (roll for his level and the deity he serves). There is a further chance that the magic-user will possess "Eyes", amulets, or even an item of miscellaneous magic: a table is given later by which this can be determined. In clear terrain, there is a 20% chance that the bandits are met in their lair, and if so there is a 60% chance of their having a Type D treasure. In mountains, jungle, etc. there is a 30% chance of finding them in their lair, and there is then a 70% chance of a Type F treasure. Bandits met outside their lair have a 50% chance of having a Type E treasure with them. As with soldiers, there is a possibility of exceptional leaders having enchanted arms and/or armour; see the table given later for this.
- (3) **MERCHANTS:** 1-100 merchants, with an HBS of 50, are usually accompanied by 1-100 guards (HBS 150). There is a 60% chance that the merchants are native to the land in which they are met. Merchants always have at least a Type G treasure, and there is a 15% chance of a Type H treasure. Merchants are aligned with Stability 60% of the time and with Change 40%. Merchant caravans may not be attacked within the borders of the five great empires (plus Saá Allaqí, Pijéna, and Ghatón) unless the merchants attack first, in which case self-defence is permissible. The clans of a merchant party that is attacked and looted will demand compensation (*Shámtla*) or go to court to see that justice (execution by impalement!) is done. Theft in the Five Empires is a very risky occupation!
- (4) **NOBLEMAN/NOBLEWOMAN:** 1-3 lords or ladies travelling on visits or business may be met. Roll for their number. There is a 60% chance of a noble being male. Aristocrats are usually accompanied by 1-100 soldiers. The referee can randomly flesh out these nobles, as desired: a younger lord may be a warrior or duellist (HBS 200) or greater. A lady has a 50% chance of being Aridáni and of the same skill level as the lord. If she is not a fighter, there is a 40% chance that she is a magic-user and has spells, magical devices, etc. Enchanted arms and armour also must be determined for nobles. 80% of their soldiers have an HBS of 150, and 20% of HBS 250. There is a 70% chance that a noble party possesses Type G treasure.

- (5) **NOMADS:** 1-100 nomads (HBS 100) are frequent in jungle, mountainous, or desert terrain. These are organised like bandits (above), except that there is a 50% chance that 50% of them are bowmen. Priests and magic-users are rare with a nomad party (perhaps 10%). In mountainous or swampy terrain there is a 30% chance of finding them in their lair. In desert terrain there is a 20% chance of this. If met within their lair, they have a 70% chance of having a Type F treasure, while outside their lair they have only a 30% chance of a Type E treasure. Individual nomads carry no more than 1-10 Káitars per person.
- (6) **PEASANTS:** 1-100 peasants (HBS: m 50/f 40) can be found working in their fields, repairing roads, going to market, etc. These all have the combat abilities of average men and women. Peasants are generally friendly if treated well and can provide food, information and lodging. Peasants have little or no treasure.
- (7) **PRIESTS/PRIESTESSES:** 1-6 are met, with 2-24 followers. There is a 60% chance of them being males. A 60% chance exists that any priest or priestess encountered is a sorcerer (HBS 100). Of their followers, there is a 30% chance of half being soldiers (HBS 150). Roll 1-20 for the deity served by the group. Tables are given later to see if one or more of the priests has a magical device, an "Eye," etc., or that one or more followers has enchanted weapons and/or armour. There is a 30% chance that the party has Type E Treasure.
- (8) **SCHOLARS:** 1-3 scholars may be encountered. Each has a 70% chance of being a magic-user, and a 30% chance of being a lay-priest detached from temple service for some task or quest. Roll a D20 to determine the deity served. Scholars carry little treasure, but they may possess magical devices, talismans, books, scrolls, etc. There is a 30% chance of any given scholar being female, and a 10% chance of a nonhuman.
- (9) **SLAVER:** One slaver may be encountered, accompanied by a caffle of 6-600 slaves and 2-200 guards (HBS 100). A slaver is not himself a fighter, but his guards may try to enslave a smaller party, if the latter consists of non-citizens of the land in which the encounter occurs. Since slavery is legal within the Five Empires, it is unlawful to attack a slaver party unless attacked by it first. Slavers carry only 1-1,000 Káitars on their persons, but captured slaves can be freed, sold, or kept, as one wishes. Freed slaves will serve the players if so indicated by the Nonplayer Character Reaction Table, and they may also be hired. Most slaves are unskilled labour, but there is a 20% chance of higher-level persons, craftsmen, etc. in the caffle. If this is indicated, roll a D20 to determine their number, and then roll randomly for each against the table given in the non-player character section below. There is a 60% chance of a slave being male and a 40% chance of his/her/its being from the country in which the encounter takes place. No sorcerers are found in these slave caffles. One cannot expect instant loyalty from freed or purchased slaves. It is illegal to arm slaves (or free slaves and then arm them as personal bodyguards); this is a capital offence throughout the Five Empires. A slave may be trained and used as a gladiator in the Hirilákte Arenas, however.
- (10) **SOLDIERS:** Contingents of 10-1000 (D100 times 10) soldiers may be met in rural, forested, etc. areas. There is a 95% chance that they are troops of the country in which they are met. In jungle, swamp, or mountainous country within 100 miles of a national border, there is a 60% chance of these being troops of the country in which they are met; otherwise they are soldiers of the neighbouring nation. 70% of these troops are likely to be ordinary infantry (*Changadéssha*: HBS 150), and 30% are heavy infantry (*Kuruthúni* veterans: HBS 200). Small parties will be lead by a Sergeant (*Tirrikámu*), large units by a Subaltern (*Heréksa*), contingents of 400 by a Captain (*Kási*), and still larger units by a Commander (*Molkár*). There is a 15% chance of 1 still higher ranking officer accompanying ANY party; if indicated roll for his rank (*Molkár* through *Kérdu* "general"). Officers fight as elite warriors (HBS 250-350). Officers often have steel

or enchanted arms and armour; roll for these on the appropriate chart below. There is also a 50% chance that troops are transporting treasure: Type E for parties of 50 or less, Type F for parties of 51-100, and Type G for groups over 100 (cf. the Treasure Table below). Attacking troops will be avenged by the appropriate government. Forces of hostile lands can be attacked, of course, if a state of war exists.

- (11) **SORCERERS:** 1-3 Sorcerers may occasionally be met. There is a 60% chance of males. The deity served by each sorcerer must be ascertained, as well as each person's spells, magical devices, etc. A party of Sorcerers has a 40% chance of having a type E treasure and a 20% chance of a type G hoard.

### **WATER ENCOUNTERS: HUMANS**

When an encounter with humans occurs at sea, roll a D20: 1-10 = 1 ship; 11-15 = 2 ships; 16-18 = 3 ships; 19 = 4-6 ships; and 20 = 7-12 ships. Most ships stay within sight of land, and 1 is thus subtracted from the D20 score for each 50 miles the ship is distant from land. (There is a minimum of 1, of course.) Roll once for each ship for its type. Another die roll may be made to give one or more of these ships a nonhuman crew: a D20 score of 1-15 = the ship is human; a result of 16-20 = nonhuman. The first ship encountered is always a human ship.

A ship's nationality is found from the following table. This table applies to Tsolyáni waters within a hundred miles of the coast). In the coastal waters of other nations, switch that country for "Tsolyáni" in the table. The table may be adjusted for open sea, although most sailors of Tékumel do not like to be out of sight of land. Pirates and adventurers also have nationalities, of course, but this may not be relevant in view of their makeup and objectives.

D20 SCORE	NATIONALITY	D20 SCORE	NATIONALITY
1-9	TSOLYÁNI	15-16	LIVYÁNI
10-11	MU'UGALAVYÁNI	17-18	HÁIDA PAKALÁNI
12-14	SALARVYÁNI	19-20	OTHER: REFEREE'S CHOICE

- (1) **ADVENTURERS:** There is an 80% chance of a *Séscha*-class ship belonging to an adventurer (or party of these). One may occasionally meet a *Srügánta* belonging to an explorer/adventurer. The adventurers' entourage consists of 1-20 persons, of whom there is a 60% chance of 1-6 sorcerers. The rest are fighters of veteran warrior skill or better (HBS 200). In addition to the fighters, there is a crew of 20-60 sailors (HBS 100), who may also fight if needed. An adventurer's ship has a 40% chance of a Type E treasure.
- (2) **CASTAWAYS:** 1-6 persons are found clinging to rafts or debris. Roll randomly for their alignments, sex (70% male), profession (70% chance of ordinary sailors or merchants; 10% chance of priests or sorcerers; 10% chance of nobility or high officers; and 10% chance of nonhumans). Castaways have no treasure but may repay their rescuers, guide them to treasure, etc.
- (3) **FISHERMEN:** 1-3 small craft containing 1-6 fishermen each are found. These are average people: HBS 50. Fishermen can provide food, information, guidance, and rumours. They have no treasure.
- (4) **MERCHANTMEN:** There are two ship sizes: the *Hrú*, and the larger two-masted *Tnék*. The former holds 20 sailors, with 6-12 fighters. The latter is crewed by 40 sailors (HBS 50) with 12-24 guards (HBS 150). Both of these vessels have sails, and they are used mostly as cargo carriers. A *Hrú* has a 90% chance of a treasure of Type G, and a *Tnék* has an 80% chance of Type G treasure, and a further 10% chance of Type H. Piracy is not unknown but carries severe penalties.



- (5) **NOBLES:** An aristocrat (60% chance of a male) usually travels in a *Séscha*, although there is a 30% chance of a *Srügánta* and a 10% chance of an oared galley, called a *Qél*. He will have 1-100 guards (HBS 150), courtiers, etc., with a 20% chance there will be a bodyguard of 1-6 warriors (HBS 250) among them. He may also have 1-6 house priests and sorcerers. There is always a complement of sailors and rowers (HBS 50); see below under "Soldiers" for their numbers. A noble's ship has a 50% chance of treasure of Type G.
- (6) **PIRATES:** These also prefer a fast *Séscha*. A pirate crew consists of 20-70 fighting men of average bandit skill (HBS 100). Their leader will be of elite warrior skill level (HBS 250 or 300). A 5% chance of enchanted arms and/or armour exists, and there is also a 70% chance of a Type E treasure.
- (7) **PRIESTS:** A temple ship is usually of the *Srügánta* class. It contains 1-20 priests, of whom 1-6 are sorcerers. Dice rolls must be made to ascertain the deity served, spells, levels, etc. The captain will be a temple guard officer of HBS 300-350. He will have a crew of 20-40, plus 6-36 guards (HBS 150). There is a 25% chance that the captain is also a sorcerer of level 10 or higher. A priestly ship has a 40% chance of a Type G treasure.
- (8) **SOLDIERS:** There are three types of military ships: the small *Séscha*, the bireme *Srügánta*, and the trireme *Qél*. The *Séscha* carries about 60 rowers, 20 marines, and 3 officers. The *Srügánta* carries about 100 sailors, 30 marines, and 5 officers. The *Qél* has 180 sailors, 50 marines and 10 officers. Even larger ships exist: e.g. the giant quinquereme (the *Zírunel*) with 300 oarsmen, 100 marines, and 10 officers. A score of 1-7 on a D20 indicates a *Séscha*; 8-13 = a *Srügánta*; 14-19 = a *Qél*; and 20 = a *Zírunel*. Rowers have a HBS of 100, Marines have a HBS of 200. A *Séscha* is captained by a fighter of elite skill (HBS 250); the *Srügánta* by one of elite skill (HBS 300) with 2 mates of elite skill (HBS 250); the *Qél* by a fighter of officer skill (HBS 350), with mates of elite warrior skill (HBS 250-300); and the great *Zírunel* by a captain of very high officer skill (HBS 400), with 6 comrades of elite warrior skill (HBS 300). There is a 30% chance that 20% of any fighting crew will be of elite warrior skill (HBS 250) as well. A *Séscha* has a 30% chance of Type E treasure. A *Srügánta* has a 40% chance of a Type F treasure, a *Qél* has a 50% chance of Type G, and the *Zírunel* a 60% chance of Type G. Military ships all have a 50% chance of 1-6 sorcerers trained in battlefield magic.



- (9) **SORCERERS:** A wandering enchanter usually prefers the *Srügánta*. He/she/it will be of magical level 16 or higher, with a 50% chance of 1-6 lesser sorcerer companions and 10-20 fighting men of HBS 150+ and a crew of 20-40. The ship may be crewed by nonhumans or oddities (the referee's choice!), and there is a 20% chance that the vessel is not powered by oars or sails but by the magical devices of the Ancients. A sorcerer's ship has a 40% chance of a Type G treasure, but capturing it may be a problem.

## NONHUMAN ENCOUNTERS

D20 SCORE	LAND ENCOUNTERS	WATER ENCOUNTERS
1	AHOGGYÁ	AHOGGYÁ
2	AHOGGYÁ	AHOGGYÁ
3	HLÁKA	HLUTRGÚ
4	HLÜSS	HLUTRGÚ
5	PÁCHI LÉI	HLÜSS
6	PÁCHI LÉI	HLÜSS
7	PÉ CHÓI	HLÜSS
8	PÉ CHÓI	PÁCHI LÉI
9	SHÉN	PÉ CHÓI
10	SHÉN	SHÉN
11	SHUNNED ONES	SHÉN
12	SSÚ (BLACK)	SHÉN
13	SSÚ (GREY)	SHÉN
14	SWAMP FOLK	SWAMP FOLK
15	TINALÍYA	TINALÍYA
16	NEAREST ENCLAVE*	NEAREST ENCLAVE*
17	NEAREST ENCLAVE*	NEAREST ENCLAVE*
18	NEAREST ENCLAVE*	NEAREST ENCLAVE*
19	NEAREST ENCLAVE*	NEAREST ENCLAVE*
20	UNCOMMON NONHUMAN**	UNCOMMON NONHUMAN**

\*Nearest Enclave: The encounter is with members of the nearest nonhuman species.

\*\*Uncommon Nonhuman: A nonhuman not often seen in the area is encountered:

e.g. Hlüss ashore, Hokún, Urunén, etc.

## WATER ENCOUNTERS

The preceding table is used to determine the species to which a given ship belongs. Encounters with more than one ship may also occur. Roll a D20: 1-10 = 1 ship; 11-15 = 2 ships; 16-18 = 3 ships; 19 = 4-6 ships; and 20 = 7-12 ships. Most ships stay within sight of land; therefore subtract 1 from the D20 score for each 50 miles the ship is away from land. The minimum result is 1. In the case of plural ships, a D20 roll is made to allow for the chance of a human crew: on a D20 score of 1-15 the ship is entirely nonhuman; on a 16-20 roll again on the human chart. The first ship encountered is invariably nonhuman. Refer to the TÉKUMEL BESTIARY for more information on nonhuman ships. A listing of crew sizes follows:

## NONHUMAN SHIPS

- (1) **AHOGGYÁ:** 30-80 fighter-sailors (HBS 200); 1 is an Elite warrior (HBS 350); 2 others are Veteran warriors (HBS 250). There is a 30% chance of a Type E treasure. The Ahoggyá use large, clumsy, sailed ships for wide-ranging trade purposes all along the coasts of Salarvyá and Háida Pakála. They are sometimes friendly or neutral to human shipping.
- (2) **HLUTRGÚ:** 10-100 individuals (HBS 100) who sail little leather coracles, perhaps 1-10 per boat. There is a 50% chance of a Type B treasure in one of these small vessels. The Hlutrgú travel in small flotillas, often to no apparent purpose. It is theorised that they sail in response to some ancient Lemming-like mating instinct. They always attack human shipping and never give quarter or take captives.
- (3) **HLÜSS:** 50-250 fighter-sailors (HBS 200) on a multi-storeyed bee-hive shaped ship made of a stony secretion. Each ship has 1-6 sorcerers, and half the crew are Veteran warriors (HBS 250). A Hlüss ship usually carries a treasure of Type G. The Hlüss are ferocious and implacable enemies of humankind. They neither parley nor surrender, and to encounter one of their strange, droning, hive-ships strikes fear into the hearts of their unlucky victims.

- (4) **PÁCHI LÉI:** 20-70 sailors (HBS 150); 1-6 are Veteran warriors (HBS 200). There is a 30% chance of a treasure of Type E. The Páchi Léi are clever merchants and often sail great distances along the coasts.
- (5) **PÉ CHÓI:** 15-24 sailor-fighters (HBS 150), 1 is an Elite warrior (HBS 250/300), and two are Veteran warriors (HBS 200). There is a 40% chance of a sorcerer. There is a 30% chance of a treasure of Type E. Pé Chói are afraid of water deeper than their thighs (they have additional breathing spiracles hidden beneath their chitin there), and a Pé Chói ship is therefore rare. A confirming roll of 1-5 on a D20 is made whenever such a vessel is indicated, and if found, it will probably have some very special, important mission.
- (6) **SHÉN:** 20-200 individuals (HBS 200), of whom perhaps 80% are fighters. The great, black ships of the Shén often have both oars and sails. 10% of the crew are Veterans (HBS 250); 5% are Elite (300/350); and there is a 30% chance of a type E treasure.
- (7) **SWAMP FOLK:** 30-80 individuals (of whom perhaps 70% are fighters with an HBS of 150); 1 Elite warrior (HBS 250/300); 2 Experienced warriors (HBS 200); and a 30% chance of a treasure of Type E. The Swamp Folk often serve the Mu'ugalavyáni as marines. They are excellent sailors and swordsmen.
- (8) **TINALÍYA:** 30-80 sailors, of whom 50% are likely to be warriors with a HBS of 50. 1-6 leaders have an HBS of 100. There is also a 25% chance of 1-6 sorcerers and a 30% chance of a Type E treasure. The Tinalíya are not a great seafaring race, but they do ply the waters of north-western Livyánu and often travel all the way west to the lost lands of Tané, seeking either trade or exploring for treasures in the ruined cities of those coasts. At times their small, trim ships are powered by magic or a machine of the ancients, and they occasionally mount a technological weapon, such a Lightning Bringer as well.

Nonhumans travel for a variety of reasons. The referee will determine their occupation(s), goals, and intentions.

## SURPRISE AND ENCOUNTER DISTANCE

When a random encounter occurs, the referee rolls a D10 against the chart below. This determines both the possibility of surprise and also encounter distance. A party that gains surprise on its opponents may choose the encounter distance from any range possible and likely in the terrain. Terrain ranges limit the die scores as follows: scores equal to or greater than the maximum encounter range for the terrain indicate that the parties see one another at the maximum range. Scores that produce a shorter range than is permissible use the minimum allowable range instead. There is one chart for day and one for night.

### SURPRISE AND ENCOUNTER CHART

D10 SCORES	ENCOUNTER DISTANCE
1	PARTY SURPRISED
2	OPPONENTS SURPRISED
3	15 FT.
4	60 FT.
5	120 FT.
6	240 FT.
7	360 FT.
8	600 FT.
9	900 FT.
10	1200 FT.

TERRAIN TYPES	DAY-TIME RANGE	NIGHT-TIME RANGE
OPEN TERRAIN, DESERTS, ROADS	60-1200 FT	15-900 FT
WOODS, HILLS, MOUNTAIN, MARSHES	60-600 FT	15-360 FT
DENSE WOODS, JUNGLES, SWAMPS, CITY	15-240 FT	15-120 FT
UNDERWORLD, CAVES	15-60 FT	15-60 FT
OCEANS* (CREATURES ONLY)	15-1200 FT	15-900 FT

\*Ships see each other at 2000+ feet; thus no surprise is possible during daylight hours. At night or in reduced visibility surprise range is 360 feet.

### AMBUSH

When one group seeks to ambush another, both parties make competitive skill checks. If the attacker passes and the defender fails, or if both pass, and the attacker scores lower than the defender, the attacker gains surprise. Otherwise there is no surprise. Different tests are used according to the composition of the two parties: for attackers, the worst character class is employed; for the defenders, the best. The attackers can improve their chances by leaving less skilful members behind, or in reserve. Such less-useful members must be 100 ft away out of doors or at least 1 room away indoors. Defenders only count their best members from among those who are on guard duty, acting as point men, flankers on the side the attack is coming from, etc. If the defenders number less than 20, they may count any party member who is awake.

### THE ENCOUNTER/SURPRISE TEST

When competitive tests are made to determine surprise, the following stipulations are applied to both sides. Both parties find their category on the table that follows and make competitive D100 rolls.

- All defenders test one category worse in bad weather (rain, snow, sand- or dust-storm).
- All creatures test one category worse at night or in darkness (both offensively and defensively) unless marked "ns".
- Each character employs his best category for the test:  
e.g. a *Shén* who is also a tracker of skill level 6 tests as a 6th level tracker.
- Skills cannot be combined to increase one's category:  
e.g. a level 5 hunter who is also a swamp expert of skill level 5 still makes his tests in the difficult category.

### TEST CATEGORIES FOR SURPRISE

TEST LEVEL	TYPE OF CREATURE TESTING
EASY	Very small animals*; hunter/tracker of level 11+ or soldier of a light infantry legion with field tactics level 11+; shape-shifting creatures*; <i>Pé Chóí</i> *
HARDER	Carnivorous animals*; hunter/tracker of skill level 6+; light Infantry with field tactics of skill level 6+; humans native to the locale; forest, swamp, desert, or mountain expert of skill level 6+ in appropriate terrain; semi-intelligent creatures*; undead*
DIFFICULT	Hunter/tracker of skill level 1-5, Light Infantry with field tactics of skill level 1-5; bandits; forest, swamp, desert or mountain expert of skill level 1+ in appropriate terrain; <i>Hlutrgú</i> ; <i>Páchi Léi</i> *; Swamp folk; <i>N'lüss</i> ; Soldiers from other legions with field tactics of skill level 6+; Pygmy Folk*
VERY DIFFICULT	Herbivores*; other humans; <i>Hláka</i> ; <i>Hlüss</i> ; <i>Tinalíya</i> ; <i>Shén</i> ; <i>Ssú</i> *; Dangerous Plants*
REAL CHALLENGE	<i>Ahoggyá</i> , Shunned Ones; large and clumsy animals



## SECTION ELEVEN

### NON-PLAYER CHARACTERS

Non-player characters include animals, "monsters," humans, and nonhumans — anyone who is not a representation of a player. Players operate their own characters; the referee handles the rest, unless he specifically gives control over to one of the players. Most non-player characters need not be "rolled up": a servant is only a vague figure in the scenario; a soldier or priest needs little more than "combat statistics." When the character appears often in the scenario, further development is useful. Some of this is just "pictorial": a merchant is short, fat, old, friendly, with a gold front tooth — all just "blandishment" to improve the visual quality of the scene. Characters can be given a name, a sex, an age, a clan, a city and nationality, a profession, a skill or two, and whatever else is useful to the story line. Combat statistics are of little use to a major-domo or an elderly nobleman. Both can use charisma and comeliness factors, however, and a quick notation of likes, dislikes, political views, etc. may be devised on the spot. A notation on the character's card is then sufficient. In future, whenever the character is encountered, he/she/it will be consistent. Unlike some other games, however, there are no non-player characters as far as the game is concerned. Players must agree to provide shares of treasure, weapons, etc. to their non-player friends. Non-players are more than just extensions of a player's ego; they may or may not be loyal, friendly, honest, or even sane! They do not enjoy being cheated or ignored. The referee should see that they are included in the activities of a player party, and they should speak up (through the mouth of the referee) whenever they have an opinion to advance.

The details of many "monsters" and animals are given in the TÉKUMEL BESTIARY, as are descriptions of average nonhumans. To create a sketch of the abilities of a non-player character, the referee may refer to the charts below. Individuals are either "warriors" or "sorcerers," but not both. An individual's skill level(s) in non-combat skill(s) can also be determined on this chart. The weapon skill bonus is an additive for wound severity on the damage charts if the character scores a hit in physical combat.

The tables in the sections on "character generation" and "encounters" may be used to develop a nonhuman character, in addition to the table just below. Nonhumans in the "encounters" table are assumed to be average warriors for their species. By adding or subtracting 50 from a character's HBS, the creature can be made more or less powerful. For each 50 points of added or subtracted HBS, a +1 or -1 is applied to its weapon skill bonus. The referee must then devise any special skills, spells, or talents possessed by the creature. This method will fulfill most requirements for nonhuman beings. Later, modules are planned that will give the details of the nonhuman races.

#### NON-PLAYER CHARACTER DETERMINATION TABLE

NON-CBT SOR			COMBAT ABILITY	HBS	BDP	WPN BONUS
D100	LEVEL	LEVEL				
01-50	1-2	1-5	AVERAGE ADULT; MAGE	40 F/50 M	37/51	0
51-70	3-5	6-9	AVERAGE BANDIT; PIRATE, TRIBESMAN	100	51	+1
71-80	6-8	10-12	AVERAGE WARRIOR	150	60	+2
81-90	9-11	13-15	VETERAN WARRIOR	200	60	+3
91-96	12-14	16-19	ELITE WARRIOR; NOBLE'S BODY-GUARD	250/300	73	+4
97-99	15-17	20-23	HIGH OFFICER; PRINCE'S BODYGUARD	350/400	73	+5
100	18-20	24-35	WEAPON MASTER; CHAMPION DUELLIST	450/500	73	+6

#### ARMOUR, WEAPONS, ETC. POSSESSED BY NON-PLAYER CHARACTERS

Non-player warriors almost always have a sword or at least a dagger. Some possess shields, armour, and other weapons as well. In addition, some lucky creatures also own superior armour, weaponry and magical items. A percentage of these are rare steel (i.e. the highly tempered steel of the Ancients), and a still smaller percentage is enchanted. Armour and weapons are determined from the following charts. Not every party has

special items. The referee first rolls a D20 to determine if an encountered group has anything of note. On a score of 1-5, a D100 roll on the next table is made. Otherwise the encountered group has nothing special with them.

Nonhuman weapons and armour do not often fit humans and are not suited for human use. Humans, moreover, do not all have the same build. If a character wishes to use a captured suit of his species' armour, he rolls a D10: 1-2 = it fits well; 3-5 = it more or less fits, but is uncomfortable; 6-10 = it does not fit and must be abandoned, sold, traded, or kept as a souvenir.

### CHANCES OF SPECIAL ARMOUR AND WEAPONS FOR WARRIORS (D100 ROLL)

STEEL ITEM	BANDIT/ PIRATE	VET WAR; JR OFFICER	ELITE WAR; OFFICER	NOBLE'S BODYGUARD	WPN MAS; ELITE OFF
SHIELD	76-80	71-75	66-70	61-65	58-60
ARMOUR	81-85	76-80	71-75	66-70	61-65
SHIELD & ARMOUR	86-90	81-85	76-80	71-75	66-70
SWORD	91-94	86-90	81-85	76-80	71-75
SHIELD & SWORD	95-97	91-94	86-90	81-85	76-80
ARMOUR & SWORD	98-99	95-97	91-94	86-90	81-85
SHIELD, ARMOUR & SWORD	100	98-99	95-97	91-94	86-90
MISC. WEAPON*	-	100	98-99	95-97	91-94
MISC. WEAPON & ARMOUR*	-	-	100	98-99	95-97
MISC. WEAPON, SHIELD, ARMOUR, & SWORD*	-	-	-	100	98-100

\*A miscellaneous weapon requires a further D10 roll: 1-2 = it is a dagger; 3-5 = spear; 6-7 = polearm; 8-9 = two-handed weapon, 10 = mace. The referee may also provide bows, crossbows, or slings to likely characters. Roll a D10 for the chance of an item being enchanted: 1 = the item is enchanted.

### CHANCES OF MAGICAL ITEMS POSSESSED BY A WARRIOR (D100 ROLL)

MAGICAL ITEMS	ELITE WARRIOR, OFFICER	NOBLE/PRINCE'S BODYGUARD	WEAPON MASTER, HIGH ELITE OFFICER
1 AMULET	98-99	95-97	91-94
1 EYE	100	98-99	95-97
1 AMULET & 1 EYE	-	100	98-99
2 EYES	-	-	100

### CHANCES OF MAGICAL ITEM(S) POSSESSED BY A SORCERER

MAGICAL ITEMS	LEVEL OF THE SORCERER ENCOUNTERED						
	1-5	6-9	10-12	13-15	16-19	20-23	24+
1 AMULET	81-85	76-80	71-75	66-70	61-65	56-60	51-55
1 EYE	86-90	81-85	76-80	71-75	66-70	61-65	56-60
1 AMULET & 1 EYE	91-94	86-90	81-85	76-80	71-75	66-70	61-65
1-3 EYES	95-97	91-94	86-90	81-85	76-80	71-75	66-70
1-6 EYES	98-99	95-97	91-94	86-90	81-85	76-80	71-75
1-3 EYES & 1 AMULET	100	98-99	95-97	91-94	86-90	81-85	76-80
1-3 EYES & 1 SCROLL	-	100	98-99	95-97	91-94	86-90	81-85
1-3 EYES, 1 AMULET & 1 SCROLL	-	-	100	98-99	95-97	91-94	86-90
1-3 EYES & 1 MISC. MAGIC ITEM	-	-	-	100	98-99	95-97	91-94
1-6 EYES, 1-3 AMULETS, 1 MISC. MAGIC ITEM	-	-	-	-	100	98-99	95-97
1-6 EYES, 1-3 AMULETS, 1 BOOK, & 1 MISC. MAGIC ITEM	-	-	-	-	-	100	98-100

Both sorcerer-priests and shamans use the foregoing table, but Shamans can only own amulets. These items can be further delineated by using the lists and tables in the section devoted to magical items.

## NON-PLAYER CHARACTER REACTIONS

Non-player characters' reactions to the party are determined largely by the logic of the scenario: e.g. a gate-guard is usually watchful and suspicious of strangers with false-looking papers; a merchant desires to make a profit, a noble may be impatient with people who ask for a favour, etc. There are times when there is no clear reason for non-player characters to react one way or the other: a character's clan may like him or dislike him because of events that occurred long ago in his childhood; a temple superior may remember an unpleasant remark the character once made to him, etc. These things cannot all be played out; yet they can be included to some extent in the game.

- An adventure dice roll using the character's comeliness number is made to determine first impressions and also sexual attraction.
- An adventure dice roll employing the character's charisma number is used during a conversation, when the character makes a request, and the like.
- An averaged comeliness-charisma number is used when both factors influence a non-player character's reaction. See the section dealing with Adventure Dice Rolls, above.
- The reaction of a non-player character met in a random encounter can be assessed with the foregoing dice rolls. The referee can apply such modifiers to the D100 roll as the situation demands, however. A few samples are given below.

MODIFIER	CAUSE
+50	The encounter is with a carnivore or other logically hostile being
+10	Someone in the party is intentionally rude to the non-player characters
+5	Members of the party are foreigners in the land in which the encounter occurs
+5	The party is unintentionally rude: e.g. they do not speak the language well
-5	The party is gracious and polite
-5	Someone in the party is visibly of the same religion, clan, etc. as the non-player characters

The following table can be used either for individuals or for groups: e.g. one's family, clan, temple, army unit, etc. A very positive response may denote a willingness to give or loan money, to give special weapons and armour, to teach a spell or subject to the character, etc. The group's attitude then remains constant until the character does something to change it.

Besides the special modifiers listed in the foregoing table, the character averages his/her comeliness and charisma factors and consults the "relevant attribute" table in the section dealing with Adventure Dice Rolls. The modifier found there is applied to the D100 score obtained in the table below.

D100 SCORE	NON-PLAYER GROUP REACTION RESULT
01-15	LOVE, EXTREME LIKING: aid in business or even non-traditional and adventurous enterprises; the group advances a loan or provides a weapon
16-45	AFFECTION: the group thinks well of the character; the group offers aid, though not to the extent above

- 46-75 NEUTRALITY: the group has no strong feelings; only minor aid is offered
- 76-90 ESTRANGEMENT: the group provides a bare minimum of support; most group members are cold towards the character(s)
- 91-95 HOSTILITY: the group dislikes the character and will not assist him, but unless provoked, the group takes no action against him.
- 96-100 VIOLENT ENMITY: the group hates or despises the character. No aid of any kind is forthcoming, and the individual ought to keep watch over his shoulder!

Altering a group's attitude is possible. When the referee deems it appropriate (i.e. the character does something that can logically affect the group's opinion, one way or the other), a new roll is made on the preceding table using the following modifiers: a donation of 25% of one's current wealth to the group gives a modifier of -10; 50% = -25; more is not permitted. Services to the group are important but easily cannot be quantified: e.g. rescuing the high priest of one's sect may give a -10 to -50, depending upon the circumstances. Friends in high places are useful, furthermore, perhaps each applying -3 to -5 to the D100 score.

Characters wishing to gain favour with their family, clan, temple, government, etc. can do one of the following: (a) donate a large sum of money to the organisation or to some activity it supports; (b) throw a lavish party, inviting influential people, providing entertainment, etc.; (c) arrange and pay for a gala day at the Hirilákte Arena; (d) send gifts and favours to the most powerful members of the group, and (e) help the group attain its objectives in any number of ways. These methods are not guaranteed, and the referee must adjudge their success or failure.

On the negative side, miserliness, selfishness, disregard of the group's wishes, failures, disservices, rudeness, unmannerliness, etc. all give modifiers, as assessed by the referee. Modifiers of +5 to +10 are appropriate for most of these factors, although a really gross insult or action means much more in the punctilious societies of Tékumel and might be counted as a +20 or +25!

### PERSONALITY TRAITS

The following method is used to ascertain some of the salient features of a nonplayer character's personality.

- (A) Roll a D20 to determine the number of traits the character displays: 1-2 = 1 trait; 3-5 = 2; 6-9 = 3; 10 = 4.
- (B) Roll a D20 for each trait on the following table to find the pair of traits exhibited: e.g. a score of 4 = "intuitive - analytical." These pairs are roughly opposites.
- (C) A D10 roll is now made to ascertain which of the opposites is used and its strength in the character's personality. In the table below, the strongest result for the left trait of the pair is 1, and the strongest for the right is 10. Scores of 5 and 6 produce very weak left and right traits respectively. The table of paired traits is as follows:





D20 SCORE	TRAITS	D20 SCORE	TRAITS
1	RASH - PRUDENT	11	TALKATIVE - TACITURN
2	EXCITABLE - IMPERTURBABLE	12	GENEROUS - AVARICIOUS
3	TRUSTWORTHY - TREACHEROUS	13	CHEERFUL - PESSIMISTIC
4	INTUITIVE - ANALYTICAL	14	PROMISCUOUS - CHASTE
5	PLEASANT - SARCASTIC	15	SYMPATHETIC - CALLOUS
6	COURAGEOUS - FAINT-HEARTED	16	TOUCHY - THICK-SKINNED
7	FORGIVING - VINDICTIVE	17	CREDULOUS - WARY
8	WITTY - HUMOURLESS	18	INQUISITIVE - INCURIOUS
9	METICULOUS - UNTIDY	19	SOPHISTICATED - CRUDE
10	KIND - CRUEL	20	PIOUS - MATERIALISTIC

The table of trait strengths is as shown:

D10 SCORE:	1	2	3	4	5	6	7	8	9	10
TRAIT:			LEFT					RIGHT		
STRENGTH:	5	4	3	2	1	1	2	3	4	5

For example, Lady Cháisa hiQolyélmú scores a 1 on her first roll: she displays one trait. Her D20 score is 17: she is either credulous or wary. Her D10 roll is a 3: the trait is the leftmost of its pair (credulous), and its strength is 3: a prominent but not obsessive trait. Had she scored a 1 for a strength of 5, she would believe almost anything people tell her. Had the result been a 10, on the other hand, she would have been extremely suspicious and cynical.

### LIKES AND DISLIKES

Roll a D10 to find the number of topics of more than passing interest to the character: 1-2 = 1; 3-5 = 2; 6-9 = 3; and 10 = 4 categories. Then roll a D10 for each category to discover the nature of the subject. Finally, make another D10 roll to ascertain the strength of like or dislike for the subject, using the "strength table" given above. For further details of the various subjects listed, consult ADVENTURES ON TÉKUMEL, PART ONE, pp. 41-43.

D10 SCORE	SUBJECT
1	ARTS AND CRAFTS
2	COLLECTING
3	BUSINESS AND PROFESSIONS
4	SPECTATOR SPORTS
5	FAMILY AND CLAN
6	FOOD AND DRINK
7	GOVERNMENT AND POLITICS
8	SCIENCE AND KNOWLEDGE
9	RELIGION
10	SEX AND ROMANCE

For example, Lord Arjái hiVaisonér rolls a 3: he has two pet topics. He scores a 9 for the first: religion. A D10 score of 2 gives him a strong liking for this topic: he argues theology all night with his cronies in the Temple of Ksárul. A second score of 5 denotes an interest in family and clan, but this time his D10 score is an 8: he does not enjoy clan and family matters at all, although he is not rabid about them. Invite him to a clan picnic and watch him pout!

### PHOBIAS

The referee should use this section with caution. Out of a large population, only a very few persons evince powerful phobias: irrational fears or loathing. An individual displays a phobia only on a D100 score of 96-100. A second D20 roll then identifies the phobia from the list below. Another D10 roll indicates its strength: 1-4 = mild: the victim avoids

the topic or stimulus; 5-7 = medium: the character does not panic unless the stimulus is very strong; 8-9 = severe: the victim cowers, flees, or becomes irrationally fearful in the presence of the stimulus; 10 = very severe: even the mention of the dreaded item causes distress, and exposure brings on hysteria, fainting, and panic. Phobias include:

D20 SCORE	PHOBIA
1	WATER, THE SEA, DROWNING
2	FIRE, BEING BURNED
3	SOLITUDE, BEING ALONE OR LOST
4	FLYING, FALLING
5	ILLNESSES, BODILY DISORDERS, PLAGUES, FUNGI
6	POISONS, DRUGS, GAS
7	DARKNESS, NIGHT
8	FILTH, CORRUPTION, DIRT, UNCLEAN THINGS, SWAMPS
9	SEX (USUALLY OF SOME SPECIFIC TYPE)
10	DEATH, CORPSES, GRAVEYARDS
11	HEIGHTS: CLIFFS, TALL BUILDINGS
12	OPEN SPACES: BROAD PLAZAS, PLAINS
13	ENCLOSED SPACES: CAVES, CLOSETS
14	A SPECIFIED ANIMAL
15	SPECIFIED INSECTS: WORMS, REPTILES, SPIDERS, ETC.
16	SPECIFIED NON-HUMANS AND/OR FOREIGNERS
17	CROWDS AND LARGE GROUPS
18	BLOOD, CUTS, AND INJURIES
19	SUFFOCATION, BEING BURIED ALIVE
20	OTHER-PLANAR BEINGS AND TRAVEL

For example, Lord Mizhék hiKaloné'i, the Governor of Sokátis, has a medium phobia about spiders: he always has the creatures killed, never ventures into cellars, and even feels uneasy about pictures of spiders. He will only flee in terror if some fiendish enemy manages to dump a basket full of spiders over him — but then so might the rest of us!

## SECTION TWELVE

### TREASURE

When a party defeats a foe, finds a chest, or loots a treasure-house, the following charts are used to ascertain what has been found. The referee may amend these lists according to the scenario, of course. Most of the charts below are for dens, lairs, and the like; wandering beings have a lesser chance of carrying anything significant (perhaps 25% at best).

A "gem" may be anything from a poorly cut piece of quartz or lump of glass to a blue-white diamond. A D10 is rolled for each: 1-2 = it is worth 5 Káitars; 3-4 = 10 Káitars; 5-7 = 30 Káitars; 8 = 50 Káitars; 9 = 100 Káitars; 10 = 500 Káitars. The referee also rolls again for a score of 9 or 10 = the gem is very valuable: it is worth 500 Káitars x a D10! If more details are wanted, see the gem list in Section Two.

D10 scores for an item of "jewellery" are: 1-2 = 25 Káitars; 3-4 = 50 Káitars; 5-7 = 100 Káitars; 8 = 300 Káitars; 9 = 500 Káitars; and 10 = 1000 Káitars. Again, each score of 10 is rerolled, and a 9-10 = 1000 Káitars x a D10. The referee may furthermore insert whatever "specials" he wishes from "absolutely worthless" to "a king's ransom."

Ranges should cause no problem: 0-1 = a 50% chance of 1 item or no item; 2-200 = a D100 roll x 2; 1-3 = a D10 roll with 1-3 denoting 1 item, 4-6 = 2, 7-9 = 3, and 10 rerolls.

Steel items must be checked to see if any are enchanted: a D10 score of 1 = enchanted.

## CHART A: LAIRS OF ANIMALS, UNINTELLIGENT CREATURES, ETC.

D100 SCORES	ITEMS
01-02	Roll on Chart B
03-05	1-3 gems, 1-100 Káitars
06-10	1 gem, 1-10 Káitars
11-15	A weapon and a suit of armour. There is a 5% chance either is steel
16-90	Junk
91-100	PARASITES: every character searching here must roll a D10: 1-5 = no ill effects, 6-9 = fleas and/or lice infest the character's clothes, 10 = the character is bitten and poisoned. An alleviation spell must be applied within 1-10 turns (randomly rolled) or the character perishes

## CHART B: LAIRS OF SEMI-INTELLIGENT CREATURES

D100 SCORES	ITEMS
01-02	Roll on Chart C
03-05	1-10 gems; 10-1,000 Káitars; 0-1 Eyes; 0-1 suit of armour or weapon (a 20% chance it is steel)
06-10	1-5 gems, 5-500 Káitars, 0-1 weapon (a 10% chance of steel), 0-1 amulets
11-15	1-3 gems, 2-200 Káitars, 0-1 scroll
16-20	1 gem, 1-100 Káitars
21-30	1-100 Káitars
31-40	Weapon and suit of armour (a 10% chance of steel)
41-90	Junk
91-100	PARASITES (as per Chart A)

## CHART C: LAIRS OF INTELLIGENT CREATURES

D100 SCORES	ITEMS
01-02	Roll on Chart D
03-05	1-5 pieces of jewellery; 1-20 gems; 10-1,000 Káitars, 0-2 Eyes; 0-2 suits of armour and/or weapons (a 30% chance of steel); 0-2 amulets; 0-1 scroll
06-10	1-3 pieces of jewellery; 1-10 gems; 5-500 Káitars; 0-1 Eye; 0-1 armour or weapon (a 20% chance of steel); 0-1 amulet
11-15	1 piece of jewellery; 1-5 gems; 3-300 Káitars; 0-1 amulet
16-20	1-3 gems; 1-100 Káitars; 0-1 armour or weapon (a 20% chance of steel)
21-40	1 gem; 1-100 Káitars
41-60	1-20 Káitars
61-70	Weapon (a 20 % chance of steel)
71-99	Junk
100	Parasites (as per Chart A)

## CHART D: LAIRS OF TREASURE GUARDIANS

D100 SCORES	ITEMS
01	1-20 pieces of jewellery; 3-30 gems; 1,000-10,000 Káitars; 1-3 Eyes; 1-2 steel shields; 1-2 suits of steel armour; 1-2 steel weapons; 1-3 amulets; 1-3 scrolls; 1 miscellaneous magic item; 1 book
02-05	1-10 pieces of jewellery; 2-20 gems; 1,000-10,000 Káitars; 0-2 Eyes; 0-2 steel shields; 0-2 suits of steel armour; 0-2 steel weapons; 0-2 amulets; 0-2 scrolls; 0-1 miscellaneous magic item; 0-1 book
06-10	1-5 pieces of jewellery; 2-20 gems; 1,000-10,000 Káitars; 0-2 Eyes, 0-1 steel shield; 0-1 suit of steel armour; 0-1 steel weapon; 0-1 amulet; 0-1 scroll; 0-1 book
11-20	1-5 pieces of jewellery; 2-20 gems; 1,000-10,000 Káitars, 0-1 Eye, 0-1 steel shield, 0-1 suit of steel armour, 0-1 steel weapon, 0-1 amulet

21-30	1-3 pieces jewellery; 1-10 gems; 1,000-10,000 Káitars; 0-1 Eye; 0-1 steel weapon
31-50	1 piece of jewellery; 1-10 gems; 50-5,000 Káitars; 0-1 Eye
51-75	1-10 gems; 100-1,000 Káitars, 0-1 steel shield
76-90	1 gem; 1 coin
91-99	Junk
100	Parasites (as per Chart A)

### CHART E: PARTY OF ADVENTURERS, SOLDIERS, BANDITS, ETC.

D100 SCORES	ITEMS
01	Roll on Chart F
02-03	1-3 pieces of jewellery; 1-10 gems; 20-200 Káitars; 0-3 Eyes; 0-3 steel weapons; 0-2 steel suits of armour; 0-2 steel shields; 0-1 amulet; 0-2 scrolls; 0-1 miscel-laneous magic item
04-05	0-1 steel armour; 0-1 steel shield; 0-1 amulet; 0-2 scrolls
06-10	1-2 pieces of jewellery; 1-10 gems; 20-200 Káitars; 0-1 Eye; 0-1 steel weapon; 0-1 steel armour; 0-1 steel shield; 0-2 scrolls
11-20	1 piece of jewellery; 1-5 gems; 20-200 Káitars; 0-1 steel weapon; 0-1 steel armour; 0-1 steel shield; 0-1 scroll
21-30	1-5 gems; 10-100 Káitars; 0-1 steel weapon; 0-1 steel shield; 0-1 scroll
31-50	1-3 gems; 10-100 Káitars; 0-1 steel weapon
51-75	1 gem; 10-100 Káitars
76-90	10-100 Káitars
91-99	Junk
100	One party member (randomly selected) pricks himself on a poisoned weapon/pin/etc. while searching. Poisoned individual has 1 turn to apply an Alleviation spell; otherwise he dies.

### CHART F: BANDIT LAIR, PIRATE STRONGHOLD, ETC.

D100 SCORES	ITEMS
01	Roll on Chart G
02-05	1-6 pieces of jewellery; 1-20 gems; 1,000-6,000 Káitars; 0-3 Eyes; 0-3 steel weapons; 0-3 steel shields; 0-3 steel armour; 0-2 amulets; 0-2 scrolls; 0-1 book; 0-1 miscellaneous magic item; 1,000-20,000 Káitars in goods; 0-99 captives or slaves (roll for each: 01-60 male, 61-95 female, 96-100 nonhuman)
06-10	1-3 pieces of jewellery; 1-10 gems; 1,000-6,000 Káitars; 0-2 Eyes; 0-2 steel weapons; 0-2 steel shields; 0-2 steel armour; 0-1 amulet; 0-2 scrolls; 1,000-10,000 Káitars in goods; 0-49 captives or slaves
11-20	1-3 pieces of jewellery; 1-10 gems; 100-1,000 Káitars; 0-1 Eye; 0-2 steel weapons; 0-1 steel shield; 0-1 steel armour; 0-1 amulet; 0-1 scroll; 1,000-10,000 Káitars in goods; 0-19 captives or slaves
21-30	1 piece of jewellery; 1-10 gems; 100-1,000 Káitars; 0-1 Eye; 0-1 steel weapon; 0-1 steel shield; 1,000-10,000 Káitars in goods; 0-9 captives or slaves (as above)
31-40	1-10 gems; 100-1,000 Káitars; 0-1 Eye; 0-1 steel weapon; 0-1 steel shield; 500-5,000 Káitars in goods; 0-9 captives (roll as above)
41-50	1-5 gems; 50-500 Káitars; 0-1 steel weapon; 500-5,000 Káitars in goods; 0-6 captives (roll as above)
51-60	1-3 gems; 20-200 Káitars; 50-500 Káitars in goods; 0-3 captives
61-80	0-1 gem; 20-200 Káitars; 50-500 Káitars in goods; 0-2 captives
81-90	10-100 Káitars; 0-1 captive
91-99	Junk
100	One character (roll randomly) triggers a trap! Roll a D10: 1-3 = no effect; 4-5 = Table B damage; 6-7 = Table D damage; 8-9 = Table F damage, 10 = Poisoned. A spell of Alleviation is needed within 1 turn or death occurs.



## CHART G: MERCHANTS AND NOBLES

D100 SCORES	ITEMS
01	Roll on Chart H
02-05	1-20 jewellery; 5-50 gems; 100-1,000 Káitars; 0-3 Eyes; 0-2 steel weapons; 0-2 steel armour; 0-1 amulet; 0-1 scroll; 1,000-100,000 Káitars in goods
06-10	1-10 jewellery; 3-30 gems; 100-1,000 Káitars; 0-2 Eyes; 0-2 steel weapons; 0-1 steel armour; 1,000-50,000 Káitars in goods
11-15	1-5 jewellery; 2-20 gems; 100-1,000 Káitars; 0-1 Eye; 0-1 steel weapon; 0-1 steel armour; 1,000-30,000 Káitars in goods
16-20	1-3 jewellery; 2-20 gems; 50-500 Káitars; 0-1 steel weapon; 0-1 steel armour; 1,000-20,000 Káitars in goods
21-30	1-2 jewellery; 2-20 gems; 50-500 Káitars; 0-1 steel weapon; 1,000-20,000 Káitars in goods
31-50	1 jewellery; 2-20 gems; 50-500 Káitars; 500-5,000 Káitars in goods
51-70	0-1 jewellery; 1-10 gems; 50-500 Káitars; 200-2,000 Káitars in goods
71-85	0-1 jewellery; 1-5 gems; 10-100 Káitars
86-95	1-5 gems; 1-100 Káitars
96-99	1-10 Káitars
100	Congratulations! You have just robbed/slain Imperial officials on the Emperor's business. If caught, your trial will be short and your ride high... and to top it off, all their money is in the form of uncashable writs!

## CHART H: RICH MERCHANTS, CARAVANS, AND OTHERS WITH TOO MUCH MONEY FOR THEIR OWN GOOD!

D20 SCORES	ITEMS
01-05	1-20 pieces of jewellery; 5-50 gems; 1,000-10,000 Káitars; 0-3 Eyes; 1-2 steel weapons; 0-2 steel shields; 1-2 steel armour; 1-2 amulets; 0-1 scroll; 0-1 miscellaneous magic item; 1,000-100,000 Káitars in goods
06-10	1-20 pieces of jewellery; 3-30 gems; 1,000-10,000 Káitars; 0-2 Eyes; 1 steel weapon; 0-1 steel shield; 1 steel armour; 1 amulet; 1,000-100,000 Káitars in goods
11-15	1-10 pieces of jewellery; 2-20 gems; 500-5,000 Káitars; 0-1 Eye; 0-1 steel weapon; 0-1 = 1 steel miscellaneous weapon; 0-1 steel shield; 0-1 steel armour; 0-1 amulet; 1,000-50,000 Káitars in goods
16-20	1-5 pieces of jewellery; 2-20 gems; 500-5,000 Káitars; 0-1 Eye; 0-1 steel weapon; 0-1 steel shield; 0-1 steel armour; 1,000-30,000 Káitars in goods
21-40	1-3 pieces of jewellery; 2-20 gems; 100-1,000 Káitars; 0-1 Eye; 0-1 steel weapon; 0-1 steel armour; 1,000-20,000 Káitars in goods
41-60	0-2 pieces of jewellery; 2-20 gems; 100-1,000 Káitars; 0-1 steel weapon; 1,000-20,000 Káitars in goods
61-80	0-1 piece of jewellery; 1-10 gems; 50-500 Káitars; 1,000-10,000 Káitars in goods
81-90	0-1 piece of jewellery; 1-5 gems; 10-100 Káitars
91-96	0-2 gems; 1-100 Káitars
97-99	0-1 gem; 1-10 Káitars
100	Among the bodies you find the corpse of your cousin Jesékh, who was travelling with these people on clan business. The treasure is as 21-40, but it all belongs to your own clan! If more than one clan is represented among the players, roll randomly to determine whose it is. You are honour-bound to see the merchandise to its destination, return the profits, and pay <i>Shámtla</i> (compensation) to the families of your victims.

## MAGICAL ITEMS

### CATEGORIES OF MAGICAL ITEMS

There are three basic types of magical items:

**CATEGORY 1:** Items that always function as designed

These include most magical weapons, suits of armour, the majority of amulets, shields, scrolls, and books. No die roll is needed to use these; they work if their owner uses, wears, or reads them properly.

If the user has to read the item (a book, scroll, or inscription on an object), the difficulty of the test is shown in the table below. The basic attribute required for this test is the reader's level of knowledge of the language. The user's intelligence number is the only modifier permitted to apply to this test. See the section on Adventure Dice Rolls.

#### TEST LEVEL TO READ INSCRIPTIONS, ETC.

LEVEL OF SKILL	TEST REQUIRED
SPELL OF COMPREHENSION; NATIVE ABILITY	NONE REQUIRED
NEAR NATIVE	EASY
ADVANCED	HARDER
INTERMEDIATE	DIFFICULT
ELEMENTARY	VERY DIFFICULT OR REAL CHALLENGE
NO SKILL	NO CHANCE OF SUCCESS

Category 1 items can be disenchanting by a sorcerer of Level 20 or above. Whenever an item has a spell-like effect, it functions like the spells of a 20th Level sorcerer for purposes of determining the item's effect: i.e. the same ranges, circles of effect, durations, etc. Some items have special functions that behave differently, however.

**CATEGORY 2:** Items Powered by Magical/Technological (Other-Planar) Batteries

Items in this class have a limited number of "charges." "Eyes" (see the descriptions below) are the commonest of these.

Other Category 2 devices are more complex. Their batteries are usually larger than those of Eyes and are long-lived, so that it is not necessary to keep track of expended charges. Very few of these devices have inscriptions, and their uses may be too complex for a modern Tekumeláni person, no matter how scholarly. (What would a sixteenth century Elizabethan have comprehended of a photographic light metre?)

A Category 2 device functions like a 20th-level sorcerer's spell. The target's Magical Resistance Factor is calculated and a roll is made, as described in the section dealing with magical combat. Whenever such an item is employed, a D100 score of 99-100 denotes a malfunction. A second D100 roll is then made to determine the scope of the disaster:

#### CATEGORY 2 ITEMS: FAILURE RESULTS TABLE

D100 SCORE	DESCRIPTION
01-25	The item fails to work. Subtract 1 charge and try again.
26-50	The battery has discharged. The item is now inoperable.
51-75	The device has an internal malfunction. Only a skilled sorcerer with the right tools and spells can fix it. A failed repair attempt results in the device being permanently ruined.
76-100	An explosion destroys the device. The user takes Table G damage; all within 5 ft take Table E damage; all within 10 ft take Table C damage; and all within 20 ft. take Table A damage. Since this is physical damage it will not enter or leave a Warding spell.

Secondary devices, such as the lights on an air car, are not tested separately. The power used by these is too minimal to strain a battery intended for their use.

Magical items of Category 2 cannot be disenchanting, but they may malfunction or perform erratically.

### **CATEGORY 3: Items Controlled by Either Force of Will or by Skill**

Items of Category 3 must be activated each time they are used, either through skill or will power. Any magical item that does not fall into either category 1 or 2 is included here.

1. Subcategories include: Demon weapons; powered technological or magical devices, and special magical books.
2. A degree of difficulty (1-10) is assigned by the referee for activation/control of the item. This degree of difficulty never changes and relates to other items in the class, not to an individual user.
3. Items are first used at the "real challenge" test level of the skill chart. Allowable modifiers are:
  - (a) Previous knowledge of similar items. If an identical item has been previously mastered, the new item is tested at the same level of difficulty.
  - (b) Intelligence as the primary attribute.
  - (c) A hobby skill in a relevant subject as the primary skill.
  - (d) The user's Sorcerer (not Shaman!) skill level as a secondary skill.
4. As an item is used repeatedly it becomes easier for the user to activate and control. After as many successful tests as the item's degree of difficulty rating, the user tests on the next-easier table. Once the "easy" test level is reached, future tests are all "easy" tests.
5. If a test fails with a die roll of 100, a second roll is immediately made: a score of 01-90 activates the device in a manner other than that which the user intended; a result of 91-100 destroys the device in the same manner as an exploding Category 2 device. Demon Weapons ignore this section.

## **AVAILABILITY OF MAGICAL DEVICES**

Owners of magical devices (including the Temples and governments) are jealous of their possessions, and it is rare to find one of these devices for sale. For Eyes and amulets, a 5% chance per week is perhaps correct, although a common device or one that is very low on charges may be given a 10% chance. There is no possibility whatsoever of finding an Eye of Bestowing Life or a Thoroughly Useful Eye for sale — indeed, private citizens possessing either of these may well have to contend with a polite but firm representative of the Omnipotent Azure Legion who will offer a choice of money or the impaling stake for the greater glory of the Seal Emperor!

If a "common" device is for sale, the referee determines its price with a D100 roll multiplied by 1000 Káitars. Less common (or more destructive) types multiply the D100 score by 10,000 Káitars, and really rare varieties multiply by 100,000 Káitars! There are always bidders and buyers for such valuable instruments. Alternatively, the referee can use the number of charges as a multiplier instead of a D100 roll, adjusting the score up or down by 1-10 if there is no charge indicator on the device, thus keeping secret the number of charges.

Magical books, scrolls, and unique devices are almost never found, although fakes and frauds are common. The referee may allow a 1% chance of finding one of these rarest of

rare items on a visit to an antique dealer, collector, experienced tomb robber, etc., but even so, there is little possibility that the owner will want to sell it — or that rival temples and governments will let the buyer keep it! When one of these items is indeed acquired, it is best to maintain deepest secrecy, even, perhaps, from other members of the finder's party.

## EYES

Tékumel abounds with devices that have survived from the ancient and glorious days of high technology. Most of these had moveable parts or were made of perishable substances, and so are useless today. One common type of device that has survived is the "Eye." Eyes (small, round, eye-shaped non-metallic devices with an iris on one side and a firing stud on the other) are the commonest members of this category. Each contains 1-100 charges (randomly rolled by the referee). One charge is used each time an Eye is activated. When empty, it is useless. About 50% have inscriptions that indicate their uses, scratched or written in a variety of languages ranging from the unreadable tongues of the Great Ancients to the current languages of the Five Empires. Another 50% of these instruments have indicators which show the number of charges remaining. The numeral symbols may be unreadable, however. If there is no indicator, the owner must keep track of the number of charges used. Eyes were developed during the last centuries of the world before the Time of Darkness, and many odd and idiosyncratic Eyes were invented later by the folk of the Latter Times. The usual sources for Eyes are the Underworlds beneath the older cities, although a few may occasionally be purchased from the priests of one or another temple of the Gods. Many fakes are still manufactured, and one must beware of fraud. A few very secretive and learned scholars can still repair Eyes, although no one now has the technology to manufacture new ones. (Rumours persist, of course...)

## EYE DETERMINATION

Eyes produce effects similar to those of spells. The effects of an Eye are tested for as though it were the spell of a 20th-level sorcerer. If the user has the Eye in his hand, it requires no preparation time, and one charge may be fired per combat round. It requires one round to extract an Eye from a pouch. Eyes which affect distant targets (i.e. targets not within touch range) manifest themselves as a coloured beam of light unless otherwise indicated. Other spell-like features vary from Eye to Eye; see below.

If no duration is given at the end of a description below, it is assumed that the effect is instantaneous or irrelevant. If no range is given, the Eye must be used within touch range (no more than 5 ft) or that range is irrelevant. When tests are required against some attribute (e.g. dexterity), the level of difficulty is specified, and the section on Adventure Dice Rolls must be consulted.

If an Eye is found, the referee may choose which it is, or he may choose to roll on the following table. He may also devise Eyes of his own; the Lords of the Latter Times were almost infinitely devious.

D100 SCORES	NAME OF THE EYE AND DESCRIPTION
1-2	1. THE ABOMINABLE EYE OF DETESTATION 1-6 beings within the 10 ft circle of effect are caused to flee in horror and revulsion directly away from the user (or as the referee decides). This Eye is especially effective against the Undead: add 10 to the Eye's chance to affect Undead. Diam: 10 ft; Ran: 30 ft; Dur. 1 T
3-4	2. THE EYE OF THE GLORIOUS LORD OF WORMS The bodies of 1-6 beings within the 10 ft circle of effect are infested with tiny, voracious worms. If a spell or Eye of healing is not applied within 2 combat rounds, a victim dies. Spells of zoic domination have no effect upon these little monsters. The Eye can also cast a 10 ft circle of crawling worms onto a floor, etc., and a Dexterity Test must



be made at the "difficult" level by anyone in the circle or who enters it to avoid infestation. Diam: 10 ft; Ran. 30 ft; Dur: 5 T

5-7

### 3. THE EXCELLENT RUBY EYE

A target is put slightly "out of phase" with this plane. He is surrounded with a faint reddish glow and becomes a frozen statue, solid as steel to the touch, and unable to move, think, or act. He cannot be contacted telepathically, or communicate with the outside world. Objects attached to the target are included in his stasis, and it is impossible to remove them from his backpack or belt, touch them, or harm them in any way. A target cannot be permanently affixed to a floor, wall, or other immovable large object. This Eye's effect lasts until another charge is used to release the target. Diam: 1 ft; Ran: 60 ft

8-9

### 4. THE EYE OF ADVANCING THROUGH PORTALS

This Eye projects a burst of force strong enough to blast down a wall of rock up to 6 ft thick, or create a tunnel 3 ft long into solid rock. A living target is not attacked directly but instead must make a Very Difficult Test against his Dexterity to avoid being struck. Although this device may seem to be an excellent weapon (a target struck by it is splashed all over the nearest wall), its short range renders it dangerous to the user as well as the intended target. This Eye will not affect masonry protected by the G10 variant of Warding (#72). Diam: 1 ft; Ran. 15 ft

10-11

### 5. THE EYE OF AERIAL EXCELLENCE

The user and 1-6 other targets (randomly rolled) within the circle of effect are able to rise to a height of 60 ft and fly at a rate of 60 ft per combat round. Targets may melee or fire missiles normally, although passengers must stay within the circle of effect (centred on the user). The direction and height of the party's travel are under the control of the user. Non-living targets must be held or attached to a living target, and no more than a total of 1200 pounds can be lifted. Diam: 10 ft; Dur: 30 T

12-13

### 6. THE EYE OF ALLSEEING WONDER

This device projects a beam of white light which reveals all invisible objects within its cone of effect. A target thus made visible becomes invisible again upon leaving the area of effect. Diam: 5 ft; Ran: 60 ft; Dur: 10 T

14-16

### 7. THE EYE OF BEING AN UNIMPEACHABLE SHIELD AGAINST FOES

This Eye forms a shield around the user and those within its circle of effect. This shield moves with the Eye and cannot be penetrated by blows or missiles from without. Those inside may strike out through it or at opponents who are within the shield themselves. Slow-moving objects and substances (e.g., gas, lava) penetrate the shield normally, as do spells, the effects of magico-technological devices, amulets, talismans, etc. An opponent can also slowly push into this sphere, taking 3 combat rounds to do so, during which time those within the shield may strike at him with impunity. Once inside, the opponent has the same combat advantages as those already in the sphere. Diam: 10 ft; Dur: 10 T

17

### 8. THE EYE OF BESTOWING LIFE

This rare Eye revivifies one intelligent being (human or nonhuman) who has been dead for not more than three weeks (18 days). Only a fragment of flesh from the corpse is needed, and there is no chance of failure, if the Eye functions properly. Only one fragment of a single

person can be revived: one cannot create many "clones" by using the Eye on several fragments at once! Targets arise with all of their combat and magical capabilities (including a full quota of spell-casting points). Clothing, magical items, and weapons are not included and must be taken from the target's corpse or provided anew. Diam: 1 ft

18-20

#### 9. THE EYE OF THE CREEPING FOG OF DOOM

A cloud of a gaseous element emerges from this Eye's iris-like opening. This device can be set to produce many kinds of gas, but these settings were known only to the Great Ancients. Now a D10 roll is made:

1-5 = nerve gas; 6-9 = contact poisonous gas; 10 = a harmless gas (e.g. oxygen). The gas travels away from the Eye at a rate of 15 ft per round, unless the wind blows it in another direction; it fills a chamber 20 ft square and 10 ft high and remains for 4 minutes. There is a danger that the gas will back up toward the Eye's user in a smaller space. Diam. 20 ft; Dur. 4 T

21-22

#### 10. THE EYE OF DEPARTING IN SAFETY

This Eye transports the user and 2-12 objects or beings within the circle of effect (up to a total of 2000 pounds) to a predetermined location within 1 mile. The user first focuses the Eye upon the place to which he wishes to be transported (using no charges). Thereafter, the Eye automatically carries its load to that same place (using one charge). If the destination is out of range, the user and his cargo are trapped in the limitless interstices between the planes — an incomprehensible void from whence there is no returning! Diam: 20 ft

23-24

#### 11. THE EYE OF EXQUISITE POWER OVER MAIDENS

This Eye employs delicate illusions to increase the user's beauty and desirability. Since "beauty is in the eye of the beholder," there are settings within the Eye to specify what is "beautiful." Unfortunately, the method of changing these was known only to the Great Ancients, and the user is enhanced by the standards of beauty of some long-dead previous owner! This is determined by rolling a D10: 1 = The ancient owner's standards of beauty were virtually the same as those of modern Tékumel; 2-5 on Comeliness rolls; 2-3 = The ancient owner's standards were slightly different: -15 on Comeliness rolls; 4-7 = The ancient owner's standards were considerably different: -10 on Comeliness rolls; 8-9 = The ancient owner's standards were completely different: +5 on Comeliness rolls; 10 = the previous owner was a nonhuman (the referee's discretion as to species and sex!); +20 on Comeliness rolls. The referee may also use a negative result as a positive one, if the Eye is used outside the Five Empires. If the user is a female, the Eye works equally well upon her comeliness as perceived by males. Diam: 1 ft; Dur: 1-20 hrs (randomly rolled)

25-28

#### 12. THE EYE OF FRIGID BREATH

This device emits a cone-shaped beam of freezing cold, slaying 1-6 targets within the circle of effect. Diam: 10 ft; Ran: 60 ft

29-31

#### 13. THE EYE OF HASTENING DESTINY

The speed of 1-6 targets within the circle of effect is tripled. This applies to all actions except spell casting, which remains the same. The target becomes a blur. This effect cannot be terminated until the Eye's duration expires. There is a chance of a "burn-out," moreover: at the end of every turn a D10 is rolled for each target: 1-5 = the target continues at the accelerated rate; 6-7 = the target senses an impending "burn-out" and must return to normal speed next round; 8-10 = "burn-

out" occurs: the target's muscles and synapses fail, he suffers damage according to table G during the first round; in the next round he becomes unconscious for 1-5 turns. Diam.: 10 ft; Ran: 30 ft; Dur. 5 T

32-34

#### 14. THE EYE OF ILLUMINATING GLORY

This Eye emits a soft, whitish light all around itself. The user can cover this light with a hand or other object, and uncover it again without using an additional charge. Once the Eye is activated, it cannot be turned off until its duration expires. Diam: 20 ft; Dur: 10 T

35

#### 15. THE EYE OF INSTANT TRANSLATION TO THE ISLES OF TERETANÉ

This device is focused upon a meteor belt on another plane. Each charge pulls one meteor through and hurls it at the device's target. The meteor may be anything from a tiny pebble to a huge boulder. A D10 is rolled: 1 = the meteor is tiny: one target takes damage on Table A; 2-4 = the stone is as large as a man's fingernail: the target takes damage on Table C; 5-7 = the rock is the size of a man's fist: damage is taken on Table D; 8 = the stone is the size of a man's head: the target suffers damage on Table G; 9 = the rock is as big as a human body: 1-6 targets suffer damage on Table E; 10 = the rock is too big to fit through the Eye's iris: no stone emerges, and the Eye overheats and must be set down to cool for 1-10 turns. To avoid these missiles a Dexterity test must be made at the Real Challenge level. Ran: 120 ft

36

#### 16. THE EYE OF IMMEDIATE ENCAPSULATION

This device transfers the target into one of the smaller planes (a sphere 10 ft in diameter) of the Planes Beyond. The target cannot move, cast spells, communicate with the outside world or otherwise act while he is in this interplanar "pocket," and no time passes for him. There are only 6 interplanar "pockets" available to each of these Eyes, and as the Eye is fired, these come up in order, like the chambers of a revolver. The contents of the current "pocket" are ejected back onto this Plane, and the target is encapsulated in their place. This Eye can be used without a specific target; it then ejects whatever is in the current "pocket" into an area a foot in front of the Eye. The referee will select or devise creatures or objects inside. Although a charge is needed to transfer a target into this eye, no charge is needed to release a target from imprisonment. Encapsulation is permanent, unless a victim is released by the user. Diam. 1 ft; Ran. 30 ft

37-39

#### 17. THE EYE OF INCOMPARABLE UNDERSTANDING

The speech of any being within the circle of effect is telepathically translated into the user's native language, and the user's replies are similarly telepathically translated into the targets' tongue. Both human and nonhuman languages are made comprehensible, although some nonhuman languages are conceptually so alien that they can only be partially translated — or not at all. This Eye does not operate upon written language. Diam: 10 ft; Ran: 15 ft; Dur: 30 T

40-41

#### 18. THE EYE OF INDEFINABLE APPREHENSION

2-12 targets of this Eye flee in terror away from the user, or toward a safe refuge, as determined by the referee. One combat round is required for this Eye's effect to travel to the targets, and if the latter guess that this Eye has been fired at them by making an Intelligence test (one test only for the target group) at the Difficult level, they can try to dispel it with the U10 variant of Disenchantment (#5) before it arrives. If this defence fails and they fail their Saving Throws, they run away, blindly and precipitously. This device does not affect the

Undead, other-planar creatures, *Thúnru'u*, or, for unknown reasons, human women. Diam: 20 ft; Ran: 60 ft; Dur: 10 T

42-44

19. THE EYE OF INFALLIBLE RETURNING

This Eye infallibly guides the user back along his previous route to his starting place. The user focuses the Eye upon the starting point (using no charges) and then may travel up to 1 mile. When the user then presses the stud, a thin, 3-ft-long beam of white light shines from the Eye back along the path he has travelled. It indicates each twist and turn in the user's route in reverse order. Once this "trail-marker" is activated, the Eye's beam lasts 30 turns, after which it no longer has any effect. Only the route taken by the user (and the Eye) is indicated: any faster or more direct route must be discovered through another means. If the user leaves his original path by more than 10 ft during his return trip, the "trail-marker" beam goes out, and he must return to the last place where the indicator appeared to continue his journey. If the user travels more than 1 mile from his starting place before activating the trail-marker, the Eye does not function unless he comes back within range. Dur: 30 T

45-47

20. THE EYE OF INSUBSTANTIAL VISIONING

This Eye projects illusionary apparitions of 2-12 human-size creatures of any type the user wishes. These phantasms fight with claws, teeth, or weapons, as appropriate, with a combat value of 150 HBS and 60 body damage points (QP = 1 critical wound), doing damage on table F. They have no spells or magical weapons, but they do have armour, if in the form of intelligent beings, or tough hide, if in the form of animals, giving them a defensive armour modifier of -2. A successful test at the Real Challenge level against a person's Intelligence is needed to see through these apparitions and disbelieve them. Diam: 20 ft; Ran: 60 ft; Dur: 3 T

48-49

21. THE EYE OF JOYFUL SITTING AMONGST FRIENDS

This device causes 1-6 targets within the circle of effect to become neutrally friendly for the Eye's duration. The targets do not attack, nor can they issue commands to others to do so. If the targets are attacked, they will defend themselves, however. This Eye does not create real friendship or a wish to aid the user, nor does it immobilise the targets and leave them open to attack. Diam: 10 ft; Ran: 30 ft; Dur: 10 T

50-51

22. THE SLAVER LLÉRGO'S LITTLE EYE OF IRRESISTIBLE TRANQUILLITY

This strange device causes 1-6 beings within its circle of effect to lose courage and/or physical strength for 1-20 turns. A D10 is rolled for each target: 1-2 = the victim no longer wants to fight or perform strenuous activities but loses nothing else; 3-4 = the target's armour and weapons become limp and as soft as cheese for 1-5 combat rounds; 5-6 = the target loses 50 points from his HBS for the duration of the Eye's effect; 7-8 = the target loses both HBS and weapons (as for a result of 3-4 and 5-6); 9 = the target yearns only for peace, will not fight or run away, and will become subservient to the Eye's user until a spell of Disenchantment is successfully cast; 10 = the target becomes permanently comatose and can only be restored by a spell or Eye of Healing. Diam: 10 ft; Ran: 60 ft

52-53

23. THE EYE OF MADNESS

2-12 targets (humans, nonhumans, and animals, but not automatons, androids, or undead) fall into fits of gibbering insanity. This Eye is useless against any being who already has cast a Control of Self spell of the U3, U4, or U6 varieties upon himself. Madness is permanent



unless the victim is cured by the Ineluctable Eye of Healing or the Uro variant of Disenchantment (#5). Diam: 20 ft; Ran: 60 ft

54-56

#### 24. THE EYE OF NON-SEEING

The user and 1-6 targets within the circle of effect are put slightly out of synchronisation with this Plane and become invisible, even in broad daylight, for the duration of the effect. The user can move with the Eye (thus moving the circle of effect). Only those targets who are in the circle of effect when the Eye is activated are affected, and only as long as they remain within 10 ft of the Eye. This Eye does not affect sound: footsteps, armour clanking, etc. can still be heard.

Diam: 10 ft; Dur: 30 T

57-58

#### 25. THE EYE OF OPENING THE WAY

The user sees into any physical object within the target area to a depth of 3 ft, perceiving opaque shapes inside, much like an X-ray device. When used upon a person, for example, his bones and possessions appear as silhouettes of shades of grey and black. A dagger hidden under a cloak can thus be seen, as can a dark mass of coins in a pouch. Some items may be hard to recognise: a square book looks like a square box. This device does not penetrate metal: a breastplate appears as a single black object, and anything concealed beneath it remains hidden. This Eye can be used on brickwork and masonry: it reveals trap and secret door mechanisms in stone and wood, including walls, floors, ceilings, chests, etc. It does not penetrate barrier spells that block "psychic" magic: e.g., The Sphere of Impermeable Quiescence (#20). Diam: 10 ft; Ran: 30 ft; Dur: 5 T

59-60

#### 26. THE EYE OF RAGING POWER

This Eye projects a beam of electricity out to a range of 60 ft, electrocuting 1-6 targets. Their possessions are destroyed, and only arms and armour of "enchanted" steel are not damaged, although straps, padding, etc., are incinerated. If there is insufficient space for the beam to extend out to its full range, it rebounds towards the user and may harm him, ricochet off nearby iron objects, etc. Diam: 10 ft; Ran: 60 ft

61

#### 27. THE SPLENDID EYE OF SEEKING FAR ADVENTURE

The user and 1-6 companions (or other beings within the 10 ft circle of effect) are unceremoniously hurled into another plane, as selected by the referee. These planes are never dangerous (i.e. they do not open into outer space, the heart of a sun, solid rock, etc.), but they are likely to be very distant from the world of Tékumel. The Eye must be fired again, or a powerful spell must be cast, to find the interplanar road back. Targets are transported with only those possessions worn or kept in pouches or backpacks; all else is left behind. Diam. 10 ft; Ran: 15 ft

62-63

#### 28. THE EYE OF RAISING AN INFERNAL BARRIER

This Eye raises a wall of flame 30 ft long and 10 ft high in front of the user. This wall adjusts to fit the size of the room or area (as far as its maximum dimensions permit). Any being coming within 2 ft of this wall takes damage on table G. Any target entering the wall of flame is incinerated, and the target's possessions are destroyed. If this Eye is used as a weapon against a being by the firer, the target must make one test at the Difficult level against his Dexterity. If this fails, he is incinerated. If the target succeeds, he takes damage on Table B but gets away. 10 ft x 30 ft; Ran: 15 ft; Dur: 2 T

- 64-65      29. THE EYE OF REGENERATION  
This Eye heals and restores one lost limb or seriously injured body area, permanently, and without scarring. It also repairs lost eyesight, hearing, and other injuries or defects caused by wounds or hostile magic. It does not act upon genetic defects, but it does heal the ravages of disease, drugs, starvation, and thirst. Assuming the Eye operates correctly, no die roll is needed to perform this healing. Diam: 1 ft
- 66-68      30. THE EYE OF RETAINING ALL THINGS  
This Eye opens a door approximately 10 ft in diameter into a vacant dimension in which object(s) can be stored. It requires one charge to open the door to store objects, and another charge to remove them. There is no oxygen in the "pocket" plane reached by this Eye, and thus living beings cannot be stored in it. If several objects are to be stored, they must be roped together since otherwise they may drift out of reach. Objects of any size can be sucked into this Eye, provided only that a corner of the object is small enough to fit inside, it not be permanently attached to any larger object (e.g. a wall, floor), and it is not larger than 10 ft in diameter. Diam: 10 ft
- 69-71      31. THE EYE OF RETARDING DESTINY  
This Eye slows 1-6 targets' perception of time. An affected being moves at half of his normal speed, reacts twice as slowly, and hits only once every other combat round. He cannot gain surprise or initiative. This Eye affects living creatures and the undead, but not androids, automatons, creatures created by sorcery, or demons. Diam: 10 ft; Ran: 120 ft; Dur: 5 T
- 72-73      32. THE EYE OF RETURNING TO DARKNESS  
This Eye creates a sphere of darkness 10 ft in diameter. No being within this sphere can see anything, nor can anyone see into or through the sphere, except by sorcerous means. The sphere cannot be moved and can only be dispelled by the U6 or U10 variant of the spell of Disenchantment. Diam: 10 ft; Ran: 60 ft; Dur: 20 T
- 74-75      33. THE EYE OF RETAINING THE PAST FOREVER  
Each charge from this device produces a three dimensional cube 1 inch square that contains a coloured image of an area 10 ft in diameter in front of the Eye's iris. No focusing is necessary. (A viewing device or projector is a nice accessory for this Eye, but these are rare; the image can be seen anyway with the naked eye.) This device never needs re-charging, but it does require small quantities of various metals, glass, and minerals, taken by other-planar means from nearby objects. A D10 is rolled every time it is fired: 1-5 = no harm is done to the user, and the Eye's requirements are removed harmlessly from the surroundings; 6-8 = a garment, weapon, or another device in the user's possession loses its strength, cohesion, or power, as the referee decides; 9-10 = the user himself loses 1-2 points permanently from his HBS. Diam: 10 ft; Ran: 30 ft
- 76-77      34. THE EYE OF RISING ABOVE ALL  
This device raises the user (plus up to twice his normal encumbrances) to a height of 240 ft at a rate of 30 ft per combat round. The user controls the height to which he rises. He can drift laterally up to 5 ft, but remains almost directly above the spot from which he fired the Eye. The user can fight with melee weapons or throw objects with a -10 penalty to his chance to hit, and he can cast psychic (but not ritual) spells. If he has no encumbrances, he can lift one other human-sized being instead. Diam: 5 ft; Dur: 20 T

## 35. THE EYE OF RULING AS A KING IN GLORY

This Eye uses delicate illusions to increase the user's leadership qualities. These qualities can be adjusted by settings within the Eye's casing, but the method is no longer known, and the Eye uses the standards of leadership of some long-dead previous owner. A D10 is rolled: 1 = the ancient owner's standards were virtually identical with those of modern Tékumel; -25 on Charisma rolls; 2-3 = the ancient owner's standards were slightly different: -15 on Charisma rolls; 4-7 = the ancient owner's standards were somewhat different: -10 on Charisma rolls; 8-9 = the ancient owner's leadership standards were very different: +5 on Charisma rolls; 10 = the previous owner was a nonhuman or alien: +20 on Charisma rolls. The user has no idea of his success until he attempts a Charisma roll. At the referee's discretion, a negative result can be interpreted as a positive result in a different culture. Diam: 1 ft; Dur: 30 T

## 36. THE EYE OF THE GLEEFUL STONE GAZE

This Eye is similar to the Excellent Ruby Eye: it surrounds the target with a red-glowing stasis field. After 1-10 minutes, the target's substance begins to be transformed into a chalk-like, whitish mineral, beginning with the extremities and moving to the internal organs. This transformation takes approximately 20 minutes. If the Eye is fired at the target a second time before the transformation begins, the target is released from stasis unharmed. If the release charge is fired after the transformation has begun, however, that portion of the target that has already been affected crumbles to dust; the remainder (if any) is restored and removed from stasis. The referee decides what percentage of the target is destroyed. Lost body parts can only be restored by the Eye of Regeneration or the U8 variant of the spell of Healing. Diam: 1 ft; Ran: 30 ft

## 37. THE EYE OF STRENGTHENING THE MAJESTY OF WEAPONS

When fired at a steel object (e.g. a helmet, breastplate, shield, or sword), or at an object made of Lord Sárku's specially consecrated copper, this Eye permanently improves the quality of the material. The item becomes "enchanted". This Eye has no effect upon other substances, and it can only be used once on any given object. Diam: 1 ft

## 38. THE EYE OF TRANSFORMATION

This Eye affects one target's opinions, causing him to perceive the user as smart, brilliant, and worth following. The target is not dominated or controlled, but the user has a better chance of convincing the target of a course of action, idea, etc.: a -50 modifier is applied to the user's Charisma roll. Diam: 1 ft; Ran: 30 ft; Dur: 30 T

## 39. THE EYE OF TRIUMPHANT PASSAGE THROUGH INFERNOS

This Eye protects 1-6 targets from non-sorcerous fire or heat. Targets only burn in heat equivalent to that of molten lava. This Eye provides no protection against such spells as Calcination, the Fist of Fire, or the Bolt of Imminent Immolation, although it does protect from secondary fires created by these spells. Diam: 10 ft; Ran: 15 ft; Dur: 3 T

## 40. THE EYE OF INIMITABLE PSYCHIC NULLITY

This device causes 1-6 beings within its circle of effect to lose all psychic power points: i.e. the total of their Psychic Ability, Psychic

Reservoir, and Intelligence. An affected target cannot cast spells and offers resistance to spells as a class one target. These points can be regained only through sleep or rest; cf. the section on magical combat. Furthermore, any Azure Scarab of Ksárul (#64) is destroyed, and its owner takes damage on Table F. Diam: 10 ft; Ran: 60 ft

89

#### 41. THE EYE OF VOLUMINOUS TRANSLOCATION

This Eye surrounds 1-2 targets with an inertialess, protective force field and holds them in a force beam for 1 combat round (6 seconds). During this round, the user can move the target(s) to any other location he desires within the Eye's range. The distance between the user and the target remains constant. The field is inertia-less, and very heavy objects can thus be moved. An object permanently affixed to a wall, floor, etc. can not be targetted. Since a target has no inertia, it cannot be hurled: instead, it drops straight down when the 6 seconds expire. Diam: 5 ft; Ran: 30 ft

90-92

#### 42. THE INCOMPARABLE EYE OF COMMAND

This device gives the user crude control over 2-12 targets. These can be ordered to flee, fight against their friends, or remain immobile for the duration of the effect. They cannot be made to perform more complex tasks. Diam: 20 ft; Ran: 120 ft; Dur: 10 T

93-96

#### 43. THE INELUCTABLE EYE OF HEALING

This Eye heals all physical damage sustained by one target. It also repairs lost eyesight, hearing, and other injuries or defects caused by wounds or hostile magic. It does not act upon genetic defects or deformities, nor does it heal the ravages of disease, drugs, poison, gas, starvation, or thirst. If this Eye is operating properly, no die roll is needed to perform this healing. Diam: 1 ft

97-99

#### 44. THE SPLENDID EYE OF KRÁ THE MIGHTY

1-2 targets are seized by an invisible vice of psychic force, as though by a great pincers. A target (up through "large creature") who fails his Saving Throw is killed. Still larger targets and those who makes their Saving Throws by only 1-10 points take table G damage. This Eye also performs actions requiring a single burst of great strength: e.g. smash open a stout door, break down a wall of no more than 3 ft thickness, etc. Diam: 5 ft; Ran: 60 ft

100

#### 45. THE THOROUGHLY USEFUL EYE

This Eye is capable of recharging other Eyes: one charge can be restored to any Eye per day (not one charge to each Eye to which this is applied). Both Eyes are placed iris to iris, and the Thoroughly Useful Eye's firing stud is depressed. One charge is immediately restored; others are regained by leaving the two Eyes together on a stable flat surface for the requisite number of days. The Thoroughly Useful Eye itself never needs recharging. This is the rarest of all Eyes; only four specimens are known in the Tsolyáni Empire and two in other lands. Thus, if this Eye is randomly rolled, the referee rolls a D10 as a confirming roll: 1-8 = the referee must reroll or choose another Eye; 9-10 = a Thoroughly Useful Eye is indeed found.

## AMULETS

Another common type of device is the amulet: a small sculpture or plaque of some substance carved or inscribed with the diagramme necessary to produce a single, limited effect. Most amulets were created during the Latter Times, but a few savants know how to manufacture them today. An amulet's effect, after all, is not all that different from an inscribed scroll (cf. the spell of Inscription in the spell list): power is drawn through from the Planes Beyond, moulded, and shaped into an effect that emerges onto Tékumel's plane. Amulets are usually worn about the neck or as brooches or pins. If an amulet is used correctly, it always works, requires no charges, and does not give its target a Saving Throw unless specifically mentioned. Amulets have a range of 30 ft from the owner to the targeted creature or object (a few do have longer ranges), have either permanent or stated durations, and can only be deactivated by a Uro level spell of Disenchantment (# 5). Some common amulets are:

### D100 SCORES

#### NAME OF THE AMULET AND DESCRIPTION

1-4

##### 1. THE AMULET AGAINST THE INIQUITOUS NSHÉ

This small, heart-shaped, bronze amulet is inscribed with a charm in the crawling, convoluted script of Tsáqw (ancient Yán Koryáni). The inscription must be read aloud to operate. If this is done before a Nshé which has NOT assumed a manlike form, there is no danger of attack: the creature will speedily retreat. If the area is large enough, however, the Nshé will try to flow around the amulet's holder and attack others in the party. There is a 70% chance of this, but there must be a space of 20 ft between the amulet and the creature. If the Nshé has taken on its man-like form before the amulet is used, the amulet has no effect upon the creature.

5-7

##### 2. THE AMULET OF FINDING TREASURE IN THE UNDERWORLD

In form, this amulet is a small obsidian beetle. It is activated by the user's telepathic command but can be used only once. It then crumbles to dust. It infallibly guides the user to the nearest treasure hoard of Type G or above in the Underworld within a circle 300 ft in diameter centred around the user.

8-12

##### 3. THE AMULET OF THE GOOD GOD

This amulet is a small, sparkling blue stone in the shape of the Sacred Double Oval of Lord Hnálla, Master of Light. It protects its wearer from the terrible Hrá. There is a 90% chance that a Hrá will retreat, unless meled by the wearer's party. There is a 50% chance that other undead will flee as well. This amulet cannot be used by a character who worships one of the deities of Change or one of the Change-allied foreign gods or a Pariah Deity. If such a person picks up this amulet, he suffers damage on Table C. After 4 combat rounds another check is needed to determine whether it continues to work upon its target(s).

13-17

##### 4. THE AMULET OF INVINCIBLE STEEL

This amulet is a square bar of some dull, corroded-looking steel-like metal. It offers protection to its wearer and his possessions against the steel-destroying secretions of the Ngáyu; cf. the TÉKUMEL BESTIARY.

18-20

##### 5. THE AMULET OF MASTERY OVER THE RÉNYU

This device looks like a small, furry, pine cone of some indeterminate brownish substance. It gives the wearer the power of controlling 1-3 Rényu. A Rényu thus controlled serves the holder of this amulet loyally as long as it lives. No animal trainer is needed.



- 21-23      6. THE AMULET OF PERCEIVING THE SCINTILLATION OF METALS  
This device is an inch-long arrow of greyish metal. It points to the largest hoard of metal of any kind within its 30 ft range. It does not distinguish between various metals, however. It is activated by the wearer's thought but can only be used safely once every 12 hours. Activating it more often gives a 50% chance that it will self-destruct, causing the user to suffer damage on Table C.
- 24-26      7. THE AMULET OF PEACE AMONG THE SERVITORS OF LORD KSÁRUL  
This device is a diamond-shaped purplish gem. It causes all Underworld creatures created by the ancient Priests of Ksáruł to cease hostility against the user. It has a range of 30 ft, and affects specifically the *Hrá*, the *Mrúr*, and the *Qól*. The *Biridlú*, the *Marashyálu* and the *Tsú'uru* have a 20 percent chance of obeying it as well. If any hostile action is taken against these creatures they will defend themselves. Its effects last 3 turns on any specific creature. Every time it is employed D100 are rolled: 1-90 = the device operates correctly; 91-98 = it does not work at all; 99-100 = it makes a fizzing noise and ceases operation permanently!
- 27-30      8. THE AMULET OF POWER OVER THE UNDEAD  
This amulet is a mummy-shaped statuette of blue faience, inscribed in *Bednálljan*. It gives the wearer the power to turn away the undead: the *Vorodlá*, the *Tsóggu*, the *Hrá*, the *Hurú'u*, the *Mrúr*, and the *Shédra* all have an 80% chance of retreating before this amulet. A *Jáigi* has only a 15% chance of doing so, however. It is only usable by a sorcerer of Level 5 or greater, who cannot be a devotee of one of the Lords of Change. It can only be utilised once against any given group of undead beings.
- 31-33      9. THE AMULET OF PROTECTION AGAINST THE GREY HAND  
This amulet, a bronze, coin-shaped plaque with a ruby in its centre, renders its wearer immune to the spell of the Grey Hand. It does not require activation or charges, but it is "loyal" to its wearer and loses its effectiveness if sold or traded to another character while its wearer lives.
- 34-38      10. THE AMULET OF RULING THE RU'ÚN  
This amulet is an oblong of greenish metal inscribed in *Llyáni*. It is usable only by a character who knows this language. It gives the wearer power to control 1-6 of the *Ru'ún*, the mighty bronze demons of the Underworld, for up to 2 turns. Its maximum range is 30 ft, and a *Ru'ún* that leaves this circle is no longer under the wearer's control and cannot be controlled again.
- 39-42      11. THE AMULET OF SAFETY AMIDST PUTREFACTION  
This amulet is an ivory ball decorated with mystical symbols and hung on a claw-shaped chain. It allows the wearer and 1-6 comrades to move unharmed among the Shunned Ones. If the user or his comrades attack the Shunned Ones, however, the amulet loses its power at once. Its effects last just four turns, however, and it can only be activated by touching its carved symbols once per day. It has a range of 10 ft around the user and his party.
- 43-45      12. THE AMULET OF WARDING OFF THÚNRU'U  
This amulet looks like a small coppery cone, and it bears an inscription in *Mihállí*. It may be used by any one, however. It causes 1-6 *Thúnru'u* to flee. If meleed, however, a *Thúnru'u* will turn and fight. It can only be used once against any given group of *Thúnru'u*. It has a range of 30 ft, and its effects last two turns.

- 46-50      13. THE AMULET OF PROTECTION FROM THE DENIZENS OF THE DEEP  
This amulet is shaped like a sea shell and bears an inscription in Llyáni. Only a person able to read Llyáni can use it. No underwater creature will attack the wearer. Roll a D10 to determine where this amulet works: 1-6 = seas, tidal flats, and oceans; 7-9 = lakes, rivers and swamps; 10 = all bodies of water.
- 51-54      14. THE AMULET OF UTTERMOST ALARM  
This amulet, shaped like a tiny sinister hand of greenish metal, can give the wearer a sharp electrical jolt when it is brought within 30 ft of a temple, demon, high priest, or powerful artifact of one of the Pariah Deities. A D10 is rolled: 1 = the amulet reveals the exact nature of the target (location, sorcerous level, etc.); 2-6 = the device operates normally; 7-8 = it works, but gives such a powerful jolt that the wearer is knocked unconscious for 1-5 turns; 10 = it does not work, unbeknownst to the wearer.
- 55-58      15. THE AMULET OF PEACEFUL EXISTENCE AMONGST THE POWERS  
This amulet is a greyish-silver disc about the size of a coin or a thumb-nail. The wearer is protected against hostile spells, Eyes, etc. as though he were a 20th Level mage. It always operates correctly unless it fails to guard against a spell; in that case it vanishes in a puff of dust and reddish flame, causing the wearer to suffer damage on Table B.
- 59-62      16. THE AMULET OF THE DENIAL OF DOMINATION  
This amulet is an irregular white stone with arcane glyphs carved on it. The bearer of this amulet saves against the spell of Domination (# 6, 39, 134) as though he were a 20th-level sorcerer.
- 63-67      17. THE AMULET OF THE EVER-VIGILANT WATCHER  
This amulet is shaped like a pyramid of blue-green glass. The bearer saves against the Soporiferousness spell (# 19) as though he were a 20th-level sorcerer. If the bearer fails to resist this spell, the pyramid has a 20% chance of bursting noiselessly, doing the bearer damage on Table B.
- 68-71      18. THE EXCELLENT AMULET OF AERIAL INVISIBILITY  
This amulet is composed of two 3 inch long metal Vringálu wings; the presence of this metal prevents a sorcerer from wearing or carrying this device if he also wishes to cast spells. The bearer is invisible to all creatures flying more than 10 ft off the ground. This protection only applies to one who is moving at minimum speed, or who is standing still. If the bearer attempts to attack a flying being, this protection is negated.
- 72-75      19. THE AMULET OF IMPERVIOUS DWELLING AMONG INSECTS  
The bearer of this green cylinder is ignored by all biting, stinging insects found in Tékumel's northern regions. Some insects on the southern continent are rumoured to be attracted to this amulet, however. This amulet has an inscription in Bednálljan, and the bearer must be able to read this to use it.
- 76-79      20. THE AMULET OF THE BLESSING OF THE EMERALD LADY  
This amulet is an emerald heart on a delicate necklace of malachite beads. The bearer always looks and feels 10 years younger than when he wears it around his neck. If this amulet is worn for more than 10 months (in total), however, the bearer will look 10 years older than his actual age if he ever removes or loses it.

- 80-82      21. THE AMULET OF THE BELOVED LEADER  
This amulet is a cerulean blue stone set in a gold pendant. The bearer subtracts 10 from his dice score on charisma tests if his audience does not know he is wearing it; 5 if they do. A priest of Chegárta who wears this also receives the power of raising the morale of 1-100 comrades to the highest level. This lasts 3 turns. This ability can be used only once per month, however.
- 83-87      22. THE AMULET OF REPELLING INCLEMENCIES  
This amulet is shaped like a raindrop made of a clear, transparent stone that carries an inscription in Llyáni. A person who knows this tongue reads it to activate it. The amulet disperses a storm for 4-8 hours, after which time the storm returns unless the weather pattern has changed. This device can only be used every 24 hours. In regions where the "Skein of Reality" is thick (i.e. in magically poor areas), it can only be employed once per week.
- 88-89      23. THE AMULET OF JOYFUL ADVENT INTO PARADISE  
This amulet is a bright yellow diamond dedicated to Lord Belkhánu. Only worshippers of the gods of Stability can use it. When slain, the wearer goes directly to Lord Belkhánu's Paradise and cannot be turned into an undead creature. No paralyzing or decaying spells of Lords Sáрку or Durritlámish affect him, but should he die, he is harder to revive since his soul will not wish to leave paradise. One who is killed while wearing this amulet must score 50 or less on D100 when revivification is attempted. If he fails (and he may only try once), he is unrevivifiable by any means.
- 90-94      24. THE AMULETS OF THE PANTHEON OF THE PUISSANT GODS  
All of the temples can manufacture amulets dedicated to one or another Aspect of the worshipper's god. One of these amulets requires a donation of approximately 1000 Káitars. When worn or shown prominently, these amulets improve reaction rolls by followers, servitors, and demons of that specific god by -10. Conversely, these amulets disturb worshippers of opposing deities and give their worshippers a +5 reaction modifier. These amulets are variously shaped and inscribed, but they are made of fragile glass or clay and are easily broken by blows, a fall, etc.: there is a 30% chance of this every time such a situation occurs.
- 95-99      25. THE LUMINANCE OF THE SCARLET MASTER  
This amulet is a tiny vial of glass that appears to be filled with bright red flame. If displayed, it lights up an area 5 ft in diameter around the wearer, who can light it or put it out with a thought. This dim light is sufficient to see one's way, read an inscription, etc. It is not hot, and it can be hidden by a hand or garment. There is a 30% chance of extinguishing it permanently, however, if a spell of Light and Darkness (# 13 & # 52) is cast upon the bearer. It is otherwise unbreakable.
- 100      26. THE AMULET OF VOYAGING BEYOND THE WORLDS  
This rarest of all amulets is a diamond-shaped crystal of black obsidian. If squeezed by the wearer, it transports him and 2-12 beings within a 10 ft circle of effect to an uninhabited world covered with tall, green grass, trees, harmless herbivores, and gentle breezes. The travellers can rest here peacefully until the wearer squeezes the amulet again. The party is then carried to another Plane as determined by a D10 roll: 1-2 = they are returned to the same place from whence they departed but one hour later; 3-4 = they are taken to another location in the present Five Empires, as decided by the referee; 5-7 = they travel to a region covered

with wet, lush jungle filled with ferocious beasts and deadly serpents; 8-9 = they are marooned on a cold and windy island in the southern ocean, near the land of the nonhuman *Urunén*; 10 = they are conveyed to a ruined city occupied by parties of murderous *Hokún* who ride on translucent-skinned steeds and bear long glass lances. All of these are places on present-day *Tékumel*, and the party must contrive to get back to their homes as best they can. After one use (i.e. a journey and a return trip), the amulet disappears in a puff of purplish smoke.

The following five amulets are found only in the possession of shamans, or in tribal territories where shamans dwell. The referee may substitute one of these for an amulet found for a shaman or tribal person. There is only a 10% chance that an individual from some non-tribal territory may have somehow acquired one.

#### 27. THE AMULET OF UTTERMOST DEVOTION OF BEASTS

This is a spiral-shaped carving of polished black wood. It causes one *Zmé*, the most ferocious beast of the jungles, to become a loyal follower of the bearer, attacking his foes, guiding him to water, etc. The *Zmé* will never leave the forest, however, and if the bearer departs, the great creature dies, disconsolate and lonely. If the wearer then attempts to dominate a second *Zmé*, a D100 score of 1-60 must be achieved. A third (and last) *Zmé* reduces this to 1-40. If one of these rolls fails, the amulet crumbles to powder. Since this device is made of wood, it is susceptible to fire, worms, water-logging, etc. If the amulet is lost or destroyed, any *Zmé* controlled by the bearer then attacks him.

#### 28. THE AMULET OF SUMMONING

A shaman (only) invokes this globe of iridescent shell by burning incense in front of it and concentrating upon one of the shaman's ancestors, whose name he knows. A D10 is rolled: 1-6 = the ancestor appears to him in the smoke and answers simple questions (e.g. guiding the shaman, helping him find food, water, game, etc.); 7-9 = nothing happens; 10 = the shaman is struck unconscious for 1-10 turns. This amulet cannot be disenchanting, blocked by sorcery, or destroyed, except by a direct physical blow. It is useless in the hands of a non-shaman, however.

#### 29. THE AMULET OF SORROWFUL DECLINE

This amulet is a miniature clay flute. If played by a shaman (only), one selected target within 1,000 ft begins to sicken with an unidentifiable malady. No spell or Eye of Healing is of any use, and the victim permanently loses 1-10 points from his HBS per day until he dies, or until he does what the shaman wishes. A target can stop the progress of the disease by killing the shaman, or by leaving the amulet's circle of effect. Once the progress of the ailment is ended, 1-10 of the target's lost points are recovered by rolling a D10 each day.

#### 30. THE AMULET OF THE BLESSED OUTSTRETCHED HAND

This is a slick, black stone with the outline of a hand etched upon it in white. A shaman (only) invokes this by chanting over it and extending a hand over the head of one who is insane, possessed by a demon, haunted by a ghost or undead person, or who has been cursed. The shaman then can identify the source of the affliction and try to cure it. A D10 roll is made: 1-6 = the victim is released or healed; 7-10 = nothing happens, but the shaman cannot try again. This amulet can never be taken away from its owner. If he dies, it must be buried with him; otherwise it returns to curse those who did not treat it properly, slaying each one in turn: a D10 is rolled for each victim every day: 1-6 = he is slain in some spectacularly unpleasant fashion; 7-10 = he escapes. After



10 days, any targets still alive are left unharmed, and the amulet itself crumbles into black powder.

**31. THE AMULET OF TURNING AWAY THE DEADLY BONE-TIPPED SPEAR**  
This amulet is an arrowhead made of some white bone-like substance. As long as the owner wears this around his neck, it protects him from any sharp blade made of bone, flint, stone, glass, or wood, including swords, daggers, spears, and missiles. It has no effect upon clubs, maces, or thrown stones, nor is it useful against Chlén-hide, copper, bronze, iron, steel, or other metals. It can only be destroyed by a direct blow from a mace or blunt weapon.

## MISCELLANEOUS MAGICAL ITEMS

The ancient savants of Téकुmel constructed a great variety of special devices and tools for their masters or for their own use. These are almost always one-of-a-kind, although duplicates were made of a few. Once found, an item is removed from the list below, unless a duplicate is indicated. The referee is free to develop further items, keeping in mind the need for game balance and conformity to the mythos of Téकुmel. Most miscellaneous magical items require no charges, although a few do need batteries or charges from a Thoroughly Useful Eye. Some are voice-activated, while others have buttons, and a few possess special controls.

Using a miscellaneous magical item requires a control test, usually based on the attribute of Intelligence (sometimes averaged with Dexterity, if the referee so decides). The test level varies from easy for an item that needs only to be stroked or "thought at" to activate, to a real challenge for an aircar or Lightning Bringer. Items are tested separately, if unique, or as classes, if similar to one another. For example: Harkúz Chi'úna, a Livyáni sorcerer, tests to utilise a tubeway car. Since he has used similar cars many times before, he tests as though it were the same device, even though this would be a real challenge for an inexperienced person. If Harkúz tries to programme a Ru'ún, however — something he has never done — he must start at the real challenge level.

The referee may select a miscellaneous magical item from the list below, roll D100 to determine which it is, or devise a new one.

D100 SCORES	NAME OF THE MAGICAL ITEM AND DESCRIPTION
1-3	<b>1. THE ALLURING MAIDEN OF NGÁ</b> This android is fashioned like a beautiful girl. She has the ebony hair and paper-white skin common to androids of the Great Ancients. She is programmed to assassinate the enemies of her owner and is thus an accomplished stalker who moves soundlessly, striking with noose, dagger, or poison. She has all of these weapons at all times, and also has a 20% chance of carrying Eyes: a D10 is rolled: 1-5 = 1; 6-8 = 2; 9-10 = 3. If Eyes are indicated, roll randomly to determine which. She has an HBS of 300 and her skin is the equivalent of steel armour. She has 120 body damage points (3 critical wounds in the QP system). Aside from activities connected with her mission, she is totally mindless and hence not detectable by telepathy or psychic means. She cannot speak or interact socially and thus cannot perform other tasks. Once her owner assigns her a victim, she never abandons pursuit until he is dead, whereupon she returns to her master for a new assignment. Her charges are checked with D100. Each mission requires 10 charges: thus, a score of 90 permits her owner to send her on nine missions. Scores are rounded off to the nearest decade. There is also a possibility that she may turn upon her owner: at the beginning of each mission he must score 75 or less on D100; if he fails, she attacks him instead of obeying his command, due to the failure of her ancient circuitry. The Maiden is activated by her owner's telepathic command



from a distance of no more than 30 ft. Only two of these android assassins are known, one being in the palace of the Clan of the Domed Tomb in the City of Sáрку in north-western Tsolyánu; the other's location is not known. There may be others in the deepest levels of one or another of the underworld labyrinths, however.

4-7

#### 2. THE BOOTS OF CHANGÉLA

The long-dead wizard, Changéla of Kettuléno, created a pair of boots of glossy, red leather that permit the wearer to walk upon water. These do not operate if the water is flowing faster than 1 mile per hour, or if there are waves or whitecaps higher than 1 foot. These boots never require recharging or activation and have no distance limitation. The wearer can carry a load of up to 250 pounds without sinking. It is said that there is only one pair of these boots, possibly in the hands of the clan of Mnáshu of Thri'il. Changéla was a prolific craftsman, however, and 1 or 2 more pairs may exist.

8-11

#### 3. THE CHARIOT OF THE GODS

This is an ancient aircar. It carries 1-6 people and flies up to 900 ft per combat round, requiring 1 charge per 80 miles (rounded up, and with a minimum of 1 charge per trip). The number of charges is checked with D100, and the machine is recharged with a Thoroughly Useful Eye, or in some models, with batteries found in the ruins of the cities of the Great Ancients. The hull of this vehicle is proof against all missiles smaller than a catapult stone, but various Eyes and spells can penetrate it. The car is activated and operated by controls on a panel at the front. If the user has no skill in the devices of the Ancients, he must make an averaged Dexterity/Intelligence roll at the Real Challenge level. If he succeeds, all further tests are made at the Difficult level. There are rumours of several of these aircars, including a "stable" of five or more said to be buried beneath the great city of Tsámra in Livyánu. Others are known to exist beneath Avanthár, in certain temple treasure houses, and even in a few clan storehouses.

12-14

#### 4. THE CLOCKWORK AUTOMATON OF QIYÓR

This is a steel fighting robot made of steel. It has 200 hit points (QUICK PLAY: 6 critical wounds), an armour modifier of -6, and an HBS of 400. It fights for 10 combat rounds and then requires one round to rewind. Its weapons are two huge long swords, and it thus has two chances to hit per round. Its swords are +4 on the damage table. It is activated by depressing a red button on its upper back and giving it verbal commands in ancient Llyáni. According to the book *Básrímyal hiMazák* ("Men of Power") by Tlékku Beshyenú, the wizard Qiyór created ten of these robots for his master during the last years of the dynasty called the Hegemony of the Scarlet Queen near the end of the Latter Times. Two of these robots are known: one was recently destroyed in Milumanayá, and the other is in the hands of the Mu'ugalavyáni in Ssa'átis. Others may exist.

15-17

#### 5. THE CRYSTAL CLAW OF KÚRUTESH

This device provides communication with, and control over 2-12 animals, including fliers and water beasts. It does not operate on intelligent or semi-intelligent creatures, however, nor upon Other-Planar beings or the artificial creatures of the Underworld. Control lasts 3 turns, and targets can be controlled up to a range of 120 ft. Charges on this device are checked with D100, and it can be recharged by the Thoroughly Useful Eye. It is activated by telepathic control. The user must have a psychic ability of at least 60 to operate it. There is only one of these Claws; its whereabouts are unknown.

- 18-20      6. THE CUP OF SÚBADIM THE SORCERER  
This device emits a gentle stream of any liquid the user wishes. This stream lasts one combat round per charge. Its charges are checked with D100. Placing it in a dark, still location returns one charge per day to a maximum of 100 charges. The cup is activated by tapping the blue gem set in its rim with one's fingernail and concentrating upon the desired liquid. This device creates water, oil, inflammable chemicals to be set on fire, or acid to be thrown at a recalcitrant lock or even upon an enemy. Occasionally the cup produces one of Súbadim's favourite fish instead. There is only one of these devices known; it is said to be in the museum of the Mad King of Salarvyá.
- 21-24      7. THE DELIVERER OF EFFICACIOUS ELIMINATION  
This curious device resembles a child's toy gun of pink plastic. If the trigger is pulled, a target must make a successful Dexterity test at the real challenge level to dodge. If this test fails, tears flow from the target's eyes, mucus from his nose, saliva from his mouth, perspiration from his sweat glands, and waste products from every other orifice. All discharge at once. A victim can do nothing as long as the effects last. While its effects last it cannot be ended, dispelled, or healed. Charges for this 8-inch long device are checked with D100, and it can be recharged with a Thoroughly Useful Eye. It is theorised that the Deliverer was once used as a medical instrument to rid a victim of poisons (which it indeed does), but that the setting mechanism inside has somehow fused so that all functions occur at once. There are at least 10 of these instruments, and others may be found in ruins of hospitals and medical offices in the cities of the Great Ancients. Ran: 30 ft; Dur: 10 T
- 25-27      8. THE EMERALD OF HAGÁRR OF PARÁNTA  
Constructed by an ancient craftsman for this famous buccaneer-wizard, this gem gives power over water beings for one turn per charge. It has a range of 60 ft and its charges are checked with D100. It can be recharged by exposing it to sunlight: one charge is restored per day. It is activated by pointing it at its target and squeezing it. No sea beast can resist this device. There is only one of these gems, and it is rumoured to lie in the treasure chest of Captain Hárchar hiVárshu, a devious and untrustworthy Jakállan pirate — who is not aware that he owns it! There are least 3 more of these gems, but their whereabouts are unknown. Dur: 3 T
- 28-30      9. THE GLORIOUS CLOAK OF MANY EYES  
This richly brocaded cloak, patterned with designs in the form of many tiny eyes, gives the wearer the power to project his invisible self up to 300 ft and thus see and hear all that transpires there. He cannot perform any actions or speak while in this form, however. Charges are checked with D100. The Cloak can be recharged by the Thoroughly Useful Eye. It is activated by clicking its throat-clasp and concentrating. There are said to be three of these Cloaks. One is on display in the museum of Lord Cháymira hiSsánmirin, the High Prefect of the Chancery in Avanthár. Dur: 20 T
- 31-33      10. THE GLOVES OF CHIRENÉ  
The mythological Demon-warrior, Chirené of N'lüss, once possessed these glittering, black, metal-studded gloves. They enhance the wearer's strength, adding +15 to his hit possibilities and multiplying his D20 damage scores by two. Each time the gloves are donned, 1 charge is expended. Charges are checked with D100, and the Thoroughly Useful Eye can recharge the gloves. There is only one pair of these gloves. Their present location is unknown, although fakes are constantly being reported.

34-38

## 11. THE HAMMER OF PENDÁRTE OF KHÉIRIS

This terrible warhammer receives a +10 on its chances to hit and +3 on damage done. It can also be thrown, returning infallibly to the user's hand in the following combat round. It never requires recharging. There is only one of this item, said to lie somewhere in Yán Kór. The Swamp Folk of Mu'ugalavyá claim that Pëndarte still lives, hidden in the fetid swamps of the Putuhénu River, and that he will return one day to build many more monstrous devices and engines to serve the Lord of Flame.

39-40

## 12. THE HELMET OF THE THREE-POINTED STAR

This golden, high-crested helmet restores life to any being slain within the past 24 hours. A being revived by this device returns to normal activity at once with no ill effects. It is activated by placing it over the target's head (or whatever is the nearest equivalent) and depressing a button on the rear rim. Charges are checked by with D100, and the device can never be recharged. It is said that ten of these helmets exist on Téकुmel, while others are found on various "pocket" Planes, such as the secret temple to Lord Vimúhla in the Chákan jungles.

41-43

## 13. THE JADE BOWL OF THE GOD-KING OF PURDÁNIM

This device is an unadorned bowl of green jade. It is activated by looking into it. The device exchanges the user's mind with that of another being of the same species (one cannot place a human mind in a Ssú body, for example) who is within its 120-ft range. If the target wishes to resist the exchange, a targeting roll is needed, as though the Bowl were a spell cast by a 20th level sorcerer. The mind exchange lasts for 24 hours. If the user is slain while in the exchangee's body, he is dead and cannot return to his own body, which then becomes the permanent property of the exchangee! This, of course, applies in reverse as well. Charges on this device are checked with D100, and it is not rechargeable. According to legend, only two of these devices were created by the ruler of ancient, lost Purdánim.

44-46

## 14. THE LADDER OF MRÍDDU THE MAGICIAN

This metal ladder of dull silvery metal can be folded up until it is the size of one's hand, and its weight is only six ounces. It unfolds into a ladder 50 ft long. This holds up to 6 men (or equivalent weight) at one time, and at its top there are tiny claws that hold it securely in place until its user wishes to remove it. This device requires no activation and can be used repeatedly. Since it is metal, a sorcerer cannot carry it and still cast spells. It is said that there are three of these scattered across Téकुmel. At least one is in the caverns of the wizard Eylóa of the Tláshthe Heights in north-eastern Livyánu.

47-49

## 15. THE LIGHTNING BRINGER

This is an ancient, self-propelled artillery weapon. Shaped like a projector and large tube on wheels, it can smash through a 6-ft thick wall with one charge, with an circle of effect 20-ft in diameter, doing Table G damage to 2-12 beings caught in the blast. It has a range of 1,000 ft. Its charges are checked with D100, and it is recharged by the Thoroughly Useful Eye or by foot-long cylindrical batteries of some jet-black substance occasionally found in the ruins of the cities of the Great Ancients. It moves at a rate of 60 ft per combat round with no charge expenditure. A control panel at the rear of the machine operates both the propulsion and firing systems, but either prior training or an Intelligence roll at the real challenge level is required to

aim, fire, or move the machine. At least 50 of these weapons are known: 3 in the Imperial arsenal beneath Avanthár, 2 in Báy Sü, 1 in the Temple of Vimúhla in Tumíssa, and others scattered throughout the Five Empires. These machines are too large and heavy to be moved by any other than their own power, or by the still larger transport devices of the Great Ancients.

50-51

16. THE LITTLE HOUSE OF TRANQUIL DWELLING

This is a 6-inch cube of mirror like material that has the power to draw the user inside of it and thus protect him from attack for as long as he chooses to stay. Entrance (for one person only) is effected by pressing a stud on the outside of the cube, and a button on one of the interior walls is pushed to exit. There is breathable air inside, and the House can be stocked with food and drink to last a lifetime. There is no communication with the outside world, however: neither spells nor telepathy can penetrate its walls. The House never requires recharging. When this device was originally found on a planet far from Tékumel in the crater of an atomic explosion, it was occupied by the corpse of some ancient creature who had chosen to live his life inside the cube rather than emerge into the holocaust of radiation outside. The Little House was brought to Tékumel by an early human settler and was kept in a museum during the time of the Great Ancients. Thereafter it was lost. It is said to exist somewhere in one of labyrinths beneath one of the ancient cities, but no one now knows which. There is only one original and one copy of this item, so far as is known. The copy, created during the Latter Times, is said to be in or near Usenánu.

52-53

17. THE MAGICAL CHEST OF THE TOPAZ GOD

So old that the origin of its name is lost, this small, common-looking bronze chest holds any amount of treasure, weapons, etc., provided that one edge, corner, or protuberance is small enough to be fitted into its 6-inch-square mouth. Objects fastened to a floor, wall, etc. cannot be inserted. The Chest also cannot hold living beings: even bacteria die when put into it. It never requires recharging. Legends tell of five or six of these (or similar) chests hidden here and there about Tékumel. One is reliably reported in the possession of Lord Tákodai hiChaishyáni of the Clan of Sea Blue in Jakálla.

54-57

18. THE MALLET OF INIMITABLE FEALTY

This device dates from the Empire of Éngsvan hlá Gánga. It is a silvery mallet about a foot long, with a leather-covered handle. When taken from its sheath and touched to any exposed part of a victim's body, a mind-bar is created: the victim can be made intensely loyal, be caused to forget something, be sent upon a quest, etc. A successful Dexterity test at the very difficult level is needed to avoid being struck. If the target fails this roll, there is then an 80% chance of his being dominated. Charges are checked with D100 The Mallet has a charge indicator in Engsvanyáli, and it can be recharged with the Thoroughly Useful Eye. Each charge lasts for one month, and the Mallet's mind-bar cannot be terminated until the end of its duration. There are approximately fifteen of these devices: one in the possession of the Priests of Vimúhla in Fasíltum, another in the hands of a senior noble of the Royalist Party in Khirgár, etc.

58-60

19. THE MIGHTY WALL OF LORD THÚMIS

This device looks like a grey metallic ball the size of a human palm, but when it is activated by reading the inscription on it in the Sunúz language, it creates a bronze wall 10 ft high, 30 ft wide, and 6 ft thick per



charge. The Wall fits into a smaller area perfectly, but without added thickness or height. This barrier lasts two turns. Charges are checked with D100, and it is rechargeable with the Thoroughly Useful Eye. There is no charge indicator. Seven or eight of these devices exist: one in the palace of the Governor of Thráya, one in the personal collection of the High Adept of Thúmis, Lord Gámulu hiBeshyéne, in Payá Gupá, etc.

61-64

#### 20. THE MUSIC BOX OF NEKKUTHÁNE

This hand-sized music box produces a sweet and compelling melody that gives control over the fearsome Ngóro for one turn per charge within the 20 ft circle of effect. The user can speak to the creature through telepathy. Charges are checked with D100, and it is rechargeable with the Thoroughly Useful Eye. Only two of this item are recorded: one is in the cellar of the palace of Lord Sánjesh hiKirisáya of Usenánu, the other in the fortress of Baron Áld of Yán Kór.

65-68

#### 21. THE QUESTING BIRD OF QINDÁNU

Qindánu was one of the minor wizards of the Latter Times. The tiny bird he created is constructed of bright blue metal. If the stud on its breast is pressed, the Bird can be given commands by telepathy. It also has a little pocket on its underside in which a written message can be placed (and in which a recipient can put a reply). The Bird flies up to 1 mile per charge (more than 1 charge can be pressed before releasing it). It then returns to report what it has seen. It replies to only one question per charge, however, and each query and reply can be no longer than 10 words apiece. The Bird's charges are checked with D100, and it is rechargeable with two 2-inch-long cylindrical batteries, sometimes found in the ancient underworlds. There are several of this item. One is in the possession of the Temple of Hnálla in Haumá, while others are said to be located in Mu'ugalavyá, Yán Kór, and far-off Shényu.

69-72

#### 22. THE RING OF UNENDURABLE RAPTURE

This golden finger-ring is set with a beautiful emerald. It is activated by pressing down upon the gem, which emits a beam of green light. A target within its 30 ft range must make a Dexterity test at the very difficult level to evade it, and if the test fails, there is a 75% chance that he will be affected. A victim (human only) is transported to the Paradise of the Goddess Dlamélish, where he undergoes instant and unendurable ecstasy. He is then instantaneously returned to his own Plane, with no passage of time, but in a piteously dazed and exhausted condition. All of his strength and psychic powers are at zero. He can regain these only through a period (1-5 days, randomly rolled) of bed-rest. The Ring's charges are checked with D100, and it is recharged with a Thoroughly Useful Eye. It has an indicator in Engsvanyáli. The device may have originally been used for pleasure, but it is now often employed as a weapon: a victim returned in a weakened and semi-comatose state can easily be slain or captured. Three of these devices are kept in the temples of Lady Dlamélish in Jakálla, Púrdimal, and Avanthár. Others are reported in Tsámra, Tsatsayágga, and Háida Pakála. There may indeed be still others — it seems to have been a popular item!

73-74

#### 23. THE SILVERY SERPENT OF QUEEN NAYÁRI OF THE SILKEN THIGHS

The famous queen of the Bednálljan Dynasty used this device to rid herself of cast-off lovers and others. It is a tiny silver serpent some 6 inches in length. Any living being bitten and not alleviated within 2 combat rounds perishes. It crawls 5 ft per combat round, and there is



a 75% chance that a victim will not see it, no matter how keen-eyed he may be, or how high his level of experience. The Serpent bites its victim on a D100 score of 01-35. If this fails, the target must make a Dexterity test at the difficult level to avoid its next bite, and may then strike at the tiny viper with a -10 modifier because of the thing's small size and great speed. The Serpent's charges are checked with D100, and there is a charge indicator in the *Bednálljan* script just behind its head. It is recharged with a Thoroughly Useful Eye. Once activated by tapping its skull, it proceeds to the destination specified verbally in *Bednálljan* by the user and bites its target. It harms others only if it is attacked. After a successful mission, it returns to its owner and deactivates. It fights as though it wears heavy *Chlén*-hide armour and has a HBS of 100. There is only one of this item; its current whereabouts are unknown.

75-78

#### 24. THE SKULLCAP OF GIRIGÁMISH

This device is a brass cap with an inch-square box-like protuberance at the back, on which is the button which activates it. The Skullcap conveys immunity to telepathy and telepathic spells. It also allows its wearer to see through illusions, phantasms, and the like. Its charges are checked with D100; it is rechargeable with a Thoroughly Useful Eye, and it has an indicator in *Bednálljan*, inserted by some later owner. Each charge lasts for one day. At least one of these caps is known to exist in the possession of the priests of Ksárul at Hmakuyál. There may be more since Girigámish, who lived during the last centuries of the Latter Times, is said to have had many masters (and mistresses?) during his long life.

79-85

#### 25. THE SPEAKER TO HEAVEN

This mechanism is a golden metal image of some ancient deity about 9 inches high, set with rubies. It aids in communicating with the Gods and their Cohorts: add +10 percent to the chance of Divine Intervention. Its charges are checked with D100, and it has an indicator in *Llyáni*. It is not rechargeable. Only one of this item exists. Its location is unknown, but many fakes are sold in the markets. Some are quite ingenious.

86-90

#### 26. THE SPLENDID DISC OF ADVANCING TO GLORY

This thin, golden, metallic disc measures 5 inches in diameter. If inserted into the slot beneath the front control panel of one of the ancient subterranean tubeway cars, it provides 10 destinations which are then selected by pressing one of a row of buttons on the console. Some of these locations are terminals in the ruined cities of the Great Ancients; others emerge at stations that are now jungle, desert, polar wasteland, or even in the domains of the feared *Ssú*, *Hlüss*, or Shunned Ones; a few are way-stations along the tunnels themselves: once one's car has departed, it may be a long wait for another (there are usually ladders and escape hatches, however). A few destinations are now under water; and a few take the car to dead-ends where the alarms and safety devices may have failed, leading to spectacular crashes as the car plunges into a wall of fallen rock at great speed! Each disc differs from all the others. The referee is free to devise destinations of his own. They can be used over and over, but the destinations on a given disc cannot be changed. Perhaps dozens of these travel discs lie buried here and there in the ancient ruins, and the temples, governments, clans, and even private collectors may also possess one or more of these items.

91-92

### 27. THE TRUMPET OF METÁLLJA

This mighty horn belonged to the hero Metállja of Salarvyá. Blowing a note on it summons any android or automaton within a 60-ft radius to do the bidding of the user for two turns. The Horn's charges are checked with a D100 roll, and it has an indicator in Bednálljan. It is not rechargeable, so far as is known. This instrument requires great strength, requiring a user to have a strength bonus of +70 or more to blow it. There is only one of this item. Its current location is uncertain.

93-96

### 28. THE WONDROUS ENHANCER OF JEWELS

This metal box, about 10 inches square, is an automatic gem cutter and polisher. It adds to the value of a gem that has not been treated with one of these devices before. A stone is placed inside the compartment on the instrument's top surface, and the red button is depressed. (Do not push the black button on its left side!) The value of a gem so treated is multiplied by 10. The Enhancer's charges are checked with a D100 roll, and it has an indicator in Classical Tsolyáni. It is recharged with the Thoroughly Useful Eye. At least 10 of these devices exist: one in the Temple of Avánthe in Jaikalór, one in the Imperial Museum of the Palace of the Realm in Jakállá, one in an unknown clanhouse in Chéne Hó, and others scattered here and there across the Five Empires.

97-99

### 29. YA'ÉLA'S ELEGANT VIOLET URN

The sorceress Ya'éla lived during the Latter Times. She created a vase from what appears to be pale, reddish-purple glass. When a person (humans, Pé Chói, Páchi Léi, and Pygmy Folk only) stares into this vessel, he/she/it experiences a single episode from some ancient being's lifetime: a battle, a love affair, a time of danger, a moment of important decision, etc. These snippets of experience last 1-5 minutes each, during which time the user's body remains comatose. After its effects cease, the user returns to consciousness with no ill effects (even if he died during his experience). Ya'éla used the Urn to test her targets' courage, resolution, etc.. There is a tiny indicator along the bottom rim which gives each user a rating according to the standards of Ya'éla's time. The Urn also has a tiny red protrusion on the base which can be pressed to destroy a user whose behaviour does not measure up: a user makes a D100 roll, and a score of 80-100 = a potentially lethal response. This deadly feature is neither known nor detectable, and an Intelligence test at the real challenge level is needed to figure it out. Only one roll is allowed per owner (or group). The Urn never needs recharging. A victim is not compelled to look into it, however. The number of stored experiences is very large, and they are selected by the Urn at random.

100

### 30. THE ZIGZAG SCIMITAR OF SAVADÉNO THE SLAYER

This strangely shaped long sword is made of dingy-looking black metal with a hilt that appears to be silver-chaised iron. It automatically hits a target who fails a Dexterity test at the very difficult level, no matter what armour or shield he may have. The Scimitar can also shoot its blade like an arrow at a target within a 30 ft range; the target needs a Dexterity test at the difficult level to dodge. If a hit is scored, the blade returns to its hilt; if it misses, its owner must manually retrieve it (and cannot use it again until he does so). The weapon does damage on Table E. It requires no charges and always works, but only a warrior who serves one of the Lords of Change can wield it. There is only one of this item. Its location is unknown.

## SCROLLS

A magical scroll is a leaf of parchment or Tlésa paper with one or more spells written on it. (A piece of parchment for one spell costs 9-14 Káitars, and a leaf of special Tlésa paper can run as much as 100 Káitars.) These are more permanent and also more likely to work than enchantments written with a simple spell of Inscription. A D10 roll is made for each spell on a scroll: 1-2 = it remains for a second use; 3-10 = it disappears after one use. Scrolls containing Universal spells can be used by anyone able to read the language (except psychic dampeners). Generic spells are only usable by worshippers of the Gods favouring those spells, and Temple spells are restricted to worshippers of the specific God and/or Cohort to whose temple the spell belongs. A spell that does not belong to the user's temple cannot be read, even if he knows the language, or employs a spell of Comprehension. Some ancient scrolls are set to blow up (doing damage on Table C) if a non-allowed person tries to read them; this is left to the referee.

### AVAILABILITY AND COST OF SCROLLS

Scrolls are occasionally found for sale at various Temples. There is a 15% chance of one being available per week. Prices are determined by a D100 roll x 100 Káitars for a spell containing Universal spells, by 500 for Generic spells, and by 1,000 Káitars for temple spells. A cursed Scroll is never found for sale.

### LANGUAGES OF SCROLLS

There is a 75% chance that a newly found scroll is written in a modern language and a 25% chance that it is written in one of the ancient tongues. The tables below assume the scroll is found in Tsolyánu. The referee may modify the tables for scrolls found in other lands or to add one or more of the rarer languages.

D100 SCORES	MODERN LANGUAGE	D100 SCORES	ANCIENT LANGUAGE
01-60	TSOLYÁNI	01-25	CLASSICAL TSOLYÁNI
61-70	MU'UGALAVYÁNI	26-60	ENGSVANYÁLI
71-80	LIVYÁNI	61-85	BEDNÁLLJAN
81-85	SALARVYÁNI	86-90	ANCIENT N'LÜSSA
86-90	YÁN KORYÁNI	91-93	DURUÓB
91-92	GHATÓNI	94-96	LLYÁNI
93-94	MILUMANAYÁNI	97	TSÁQW
95-96	SAÁ ALLAQIYÁNI	98	ÁI CHÉ
97	PECHÁNI	99	MIHÁLLI
98	HÁIDA PAKALÁNI	100	SUNÚZ
99	AÓMÓRH		
100	TKÁ MIHÁLLI		

The referee next rolls D100 to ascertain the number and level of spells contained in a scroll. These spells are then randomly generated from the lists of spells given in the sorcery section.

D100 SCORES	SPELLS
01-50	1 UNIVERSAL SPELL
51-70	2 UNIVERSAL SPELLS
71-80	1 GENERIC SPELL
81-85	1 GENERIC AND 1 UNIVERSAL SPELL
86-90	2 GENERIC SPELLS
91-95	1 TEMPLE SPELL (EXCLUDING REVIVIFICATION)
96	REVIVIFICATION
97-100	CURSED SCROLL: CONSULT THE CHART BELOW.

## CURSED SCROLLS

Cursed scrolls are sometimes found in the libraries of more ill-tempered ancient owners, or in the collections of those who serve masters who do not want their knowledge spread about. When a cursed scroll is read, all individuals within 10 ft of the reader are affected as follows:

D100 SCORES	RESULT OF A CURSED SCROLL
01-30	All affected targets suffer table C damage. Armour provides no saving modifier.
31-50	An Underworld being of the referee's choice appears.
51-65	All affected are struck with a rotting plague which is fatal within two turns if a Alleviation spell or the Eye of Healing is not applied.
66-80	All affected are transformed into creatures of the referee's choice.
81-85	All affected are transported to a randomly chosen location on Tékumel.
86-90	All affected are paralysed for 1-100 turns.
91-95	All affected are slain. No targeting roll is needed, but revivification is possible.
96-100	The hideous demon, Kurligásh the Eater, appears in the midst of the party. He is 14 ft tall, is shaped like a ragged tent, and has four tentacles (i.e. four chances to hit per combat round). He can absorb 12 critical wounds, has a HBS of 500, does table E damage, and fights as though he wears steel armour. He always attacks and cannot be subdued or driven off by spells. He cannot be slain; when defeated, he disappears, leaving an emerald worth D100 Káitars x 1000. He also has the power to speed himself up to match an opponent using an Acceleration spell or the Eye of Hastening Destiny.

## MAGICAL BOOKS

While books and scrolls of Category 1 contain mostly run-of-the-mill, ordinary spells, various unique tomes exist which possess greater enchantments.

Once a person has read a given book and received whatever benefit or penalty it offers, he/she/it usually can never read that same book again. If he discovers a second copy, however, he can indeed read and use that — again, once only. A few books do exist which can be read over and over; these are specified in the descriptions which follow.

Reading a magical book is usually treated as an easy test, provided that the reader knows the language. A book may be more difficult to read because of its script, damage to the manuscript, or other reasons, as decided by the referee. Some books are "controlled" by not activating them, since they are set to work automatically when an unwary person opens them. Such unpleasant volumes were often set as traps by the wizards of the Latter Times. Protecting one's library from thieves was considered a vital duty for the skilled sorcerer.

With certain exceptions noted below, a person attempting to read a magical book receives its effects immediately if he knows the language in which the book is written. A person who does not know the language of a book usually escapes its effects. Indeed, he is likely to be unable to identify the book at all: scripts differ widely, and an unknown language appears as little more than squiggles. Nor can one read just the title and hope to escape a book's effects! Most Tekumeláni books have no title pages, and titles are rarely written upon covers or spines. Many ancient tomes also lack a leaf or two at the beginning; or end. Others start with long, formulaic praises of a deity, the current ruler, or even of a great teacher or holy person, and only after ploughing through all this does the reader come to the meat of the treatise.

A book's text may disappear or become inactive after it is read (and hence used), while others remain for repeated perusing. There is a 30% chance of the former and 70% of the latter. An unidentified book can be taken to the Temple of Thúmis by devotees of



Stability and to the Temple of Ksárul by devotees of Change. The Priests charge a fee for identifying a book: D100 x 20. They may wish to buy the book, offering D100 x 1000 to 5000, as the referee decides. Occasionally they will refuse to help for religious, political, or even personal reasons! Books are only rarely found for sale and never for loan. The referee is also urged to devise further titles.

Omitting the many thousands of books on history, rhetoric, philosophy, theology, crafts, astronomy, mathematics, poetry, geography, etc., the following titles are chosen for their game value. It is assumed that 1-10 copies of each title exist somewhere on Tékumel.

A nonplayer slave or employee may be ordered to read a book, but since this is an action designed to evade damage to the player himself, the referee may dupe the nonplayer character (and hence the players) by having the book seem to be something else: e.g. a book may appear to be a treatise on the nuances of Jakállan cuisine by the renowned Epicurean bon vivant, Lord Achán hiSayánu, when it is really a cursed scroll written by the dreaded Livyáni sorcerer, Harkúz Chi'úna.

The referee may choose a book from the following list, roll D100 to select it randomly, or devise a new title.

#### D100 SCORES

#### TITLE AND DESCRIPTION

1-3

##### 1. KORÚNKOI HIQIYÓR: "THE BOOK OF QIYÓR"

This treatise, translated into modern Tsolyáni, consists of spells and incantations devised by the wizard Qiyór. Upon reading it, a sorcerer devoted to Stability is promoted one experience level (i.e. gains 25 spell points). A sorcerer devoted to Change also gains one experience level but suffers damage on Table C. A warrior or other non-sorcerer cannot read this book at all: it has no effect upon such persons. Many copies of this treatise are found all over the Tsolyáni Empire.

4-6

##### 2. KORÚNKOI HISSÁNU HIMISSÚM: "THE BOOK OF THE DANCE OF DEATH"

This book is written in modern Tsolyáni. It is dedicated to Lord Hrü'ü, the Supreme Principle of Change, and a sorcerer devoted to Change who reads it advances one experience level. A sorcerer devoted to Stability loses one experience level: i.e. loses 25 spell points and must give up spells from his repertoire accordingly (the referee's choice). A non-sorcerer suffers damage on Table D just by opening it. The book is harmless to nonhumans. At least 20 copies of this work are kept in various of the temples of Change across Tsolyánu.

7-9

##### 3. KORÚNKOI HIKHÉSHDU HIMRÚRGAYAL:

##### "THE BOOK OF SENDING FORTH THE HATED UNDEAD"

This treatise, in modern Tsolyáni, can be read by a Priest who serves Change and has at least 8 subskills in Dogma. It is dedicated to Lord Ksárul, the Doomed Prince of the Blue Room. The book adds +3 to the reader's D20 damage roll for 4 hours after reading the book. If the priest is also a sorcerer, he gains +5 for 4 hours on his chances of affecting undead beings with his spells. It also gives him control over 1-6 undead beings for 5 turns immediately after reading the book. This book can be read over and over by the same person, but only once per week. Anyone who tries to read it, and who is not a priest of one of the temples of Change, suffers damage on Table D. This volume is difficult to inscribe: it is said that only about 10 copies exist in the Tsolyáni Empire, most kept in the inner libraries of the temples of Ksárul. For unknown reasons, this volume is neither copied nor much used by the priests of Sárku. Perhaps they possess better methods of controlling the undead.



- 10-12 4. KORÚNKOI HISSYÚSAYAL: "THE BOOK OF MIGHTY SWORDS"  
This volume in modern Tsolyáni can only be read by warriors. A fighter with more than 10 subskill levels in one weapon gains 2 subskill levels in his best weapon category. Nonhuman fighters can also employ this book, but no sorcerer or non-warrior can read it or even open it. Copies are found in the temples of Karakán and Vimúhla and their Cohorts. Certain of the warlike clans also maintain copies in their libraries.
- 13-15 5. TIMÁNDÀLIKH HITÜPLAN-MITLÁNDÀLISAYAL:  
"THE GREAT UNDERSTANDING OF THE BELOVED, GREAT, AND POWERFUL GODS"  
This book, in modern Tsolyáni, raises a sorcerer who serves Stability, and who has 8 or more levels in sorcery, one further experience level (i.e. gives him 25 spell purchase points). A sorcerer of Change of any level suffers damage on Table D. Other persons remain unaffected. This book can only be done once, after which an individual cannot benefit from it or a like book again. This tome is dedicated to Thúmis, Lord of Wisdom. Copies are abundant in the inner libraries of the temples of Stability. A number of cursed copies of this work have recently been circulated by one of the temples of Change, however: anyone who reads one of these suffers damage on Table D with no gain! These counterfeits are clever and hard to detect.
- 16-19 6. CHÉGUDÀLIKH HIQÓN: "THE MIGHTY GRACE OF QÓN"  
This treatise, in modern Tsolyáni, is dedicated to Lord Qón, the Guardian of the Gates of Hell. Upon reading this book, a sorcerer of Qón of any level advances two experience levels (i.e. receives 50 points with which to purchase spells), while any other sorcerers who serve Stability advance one level. Sorcerers who serve Change are slain by it, while warriors and other non-sorcerers are not affected and cannot even identify the book. Almost all of the dozen or so copies of this work are kept in the inner libraries of the temples of Qón.
- 20-21 7. CHÁNISAYAL HIHAYÁ: "POWERFUL MAPS OF GLORY"  
This is a book of treasure maps, written in modern Tsolyáni. The referee determines the number of maps by rolling a D10. He then chooses (or rolls randomly) to ascertain the locations of these treasure hoards. They may be buried in underground labyrinths, ruins, or kept in some building above ground. Treasures range from Type C through Type H, at the referee's discretion. There are probably only two or three copies of this work, prepared originally by an officer of the Omnipotent Azure Legion for Emperor Metlunél I, "the Foolish," who ruled from 1,155 to 1,202 A.S. Their locations are unknown.
- 22-24 8. KORÚNKOI HIKÉRDUSAYAL: "THE BOOK OF MIGHTY GENERALS"  
This book, in modern Tsolyáni, is readable only by a warrior who has at least 10 subskills in the skill of soldier. It advances the reader 2 subskill levels (to a maximum of 20) in any soldier skill in which he already has at least one subskill. It also adds 2 levels of a weapon skill of the reader's choice. It is usable by nonhuman fighters, but has no effect on sorcerers. Copies are kept in Avanthár, as well as in a number of military barracks, houses of clans with ancient military traditions, etc.
- 25-28 9. DÍMLALIKH TLASSÚGAYAL: "THE STRIKING OF THE HATED SSÚ"  
This book, in modern Tsolyáni, is usable by any reader who has 1 or more skill levels in any weapon except Fisticuffs or Dagger. It permanently adds +3 to the D20 damage roll for any successful blow struck against a Ssú. It has no effect against other beings. This volume

is dedicated to Karakán, Lord of War. Copies are kept in temples of Lord Karakán and his Cohort, Lord Chegárra, in many large cities throughout the Tsolyáni Empire. It is said that a similar tome also exists for devotees of Lords Vimúhla and Chiténg, but the title and locations of this work are uncertain.

29-31

10. HENGÁNIKH HIZHÁLMIGAN: "THE SPLENDOUR OF DECAY"

This book, in modern Tsolyáni, is dedicated to Sárku, the Five-Headed Lord of Worms. It permanently adds +5 to the hit chances of any blow, and +2 to the D20 damage die to the combat scores of sorcerers who serve Sárku or Hrü'ü or their Cohorts, and who are of level 10 or higher. A sorcerer who serves any other deity must score 40 or less on D100; if this fails, he is slain. If he succeeds, the book has no effect upon him. Even a glance inside the cover slays any warrior. Nonhumans and those who are neither sorcerers nor fighters cannot read the book and so are not affected by it. A few copies of this work exist in the sanctuaries of Lords Sárku and Durrítlámish, but their exact number and locations are kept secret by the priesthoods.

32-34

11. LI'ÓB MIFFÁNSA MISSRÁBCHI'I MIKKSÁRULKCHI:

"THE BOOK OF SENDING FORTH THE SERVANT OF GREAT KSÁRUL"

This book, in modern Livyáni, calls forth the demon Origób, a hideous creature with six sucker-tipped mouths. This great demon has a HBS of 500+, can absorb 12 critical hits, has enchanted steel-like armour, does damage on Table E, and has 6 hit chances per combat round. Origób remains for only two turns, (20 combat rounds), after which he disappears. This demon is at least partially controllable by the user, who must be a sorcerer. In order to master the monster, however, a wizard of levels 1-6 must score 15 or less on D100. A score of 30 or less is needed by magic-users of levels 7-15; and a score of 40 or less is needed by those of level 16 or higher. If this roll fails, Origób attacks his would-be "master." Blows struck by Origób are poisonous, and a spell of Alleviation or an Eye of Healing must be applied within one turn after a victim has been bitten. Origób moves at 150 ft per combat round. Fighters and non-humans cannot use this book or even recognise it, and so are not affected by it. There are only two copies of this terrible book, one in Livyánu, and the other unknown. A partial copy was discovered in the year 2,360 A.S. in Jakállá, written in Engsvanyáli, but the incantation was incomplete and hence quite lethal. Scholars can see this text in the library of Lady Oyáka hiTlekólmü of the Red Sun clan in Tumíssa.

35-38

12. CHNÉSHAQ KHÜ-CHNÉSHAYALU: "THE MYSTERY OF MYSTERIES"

This book is written in Classical Tsolyáni. It adds +5 to the possibility of Divine Intervention. It is usable by all professional types, all levels, all races, and both alignments. Only one copy is known for certain: this resides in the library of the Imperial Chancery at Avanthár. Others (including many fakes) may be found here and there, including copies in other languages.

39-41

13. KÍZHAGA DLITLÚMRI: "THE BOOK OF FIVE FINGERS"

This tract, in Pecháni, is usable by any sorcerer who can read it, but has no effect upon warriors or others. It contains the following five powers: (a) the ability to fly 20 ft per round for two turns; (b) the power to paralyse 1-6 hostile beings (if they fail their Saving Throws) at a range of 30 ft with a circle of effect of 10 ft; (c) the power to regenerate one limb or organ destroyed by the acid of the *Mu'agh*; (d) the power to cast three fireballs (range: 240 ft, diameter of the circle of effect: 10 ft;

damage is done according to Table F); and (e) the power to choose one extra generic or temple spell (from those available to one's temple) to add permanently to one's repertoire. Aside from (e), all of the spells found in this book can be used only once. Three copies of this tome are known: one in Mechanéno in Pecháno, one in Sokátis, and one somewhere in the mountains of Jánnu. Others may exist, however, since the Pecháni copyists are quite industrious.

42-43

14. JNÉSHTLAQ KÉQ YÓSSU; "THE TOME OF BLACK MOULD"

This text is written in ancient N'lüssa. Only a sorcerer of level 10 or above can read it, and any lesser person (including Warriors and others) suffers damage on Table D. An appropriate reader is transported at once to the secret City of Schyák in N'lüss, where he is allowed to remain in the Tomb of the Black Mould for one turn. This tomb is filled with ancient treasures, and the visitor must collect as many as he can physically carry. The referee rolls for the equivalent of two Type H treasures, and the lucky reader chooses from among these. The Eye of Retaining All Things and the Magical Chest of the Topaz God do not operate here, and the reader must thus stuff his pouches and pack with as much as he can manage in one turn. Encumbrance limitations apply. At the end of the turn, the reader is transported back to his previous location with his treasure. Only two copies of this work are recorded: one is said to be in the hands of the priests of Hrsh in the Mu'ugavayáni border city of Nrótlu. The other, written as an inscription on stone, is rumoured to exist in the depths of the labyrinths below the N'lüss city of Edlún.

44-49

15. GUPPÍSHSHA HRÁKKUQ MAZHZHÁTL:

"THE BOOK OF THE FRAGRANT GARDEN"

This manuscript, in modern Salarvyáni, is readable only by sorcerers of experience level 5 or higher. Warriors and others suffer damage according to Table B. A sorcerer of the appropriate level rolls D100: a score of 01-25 = the reader is slain by a hideous fungus (no Saving Throw is possible); 26-50 = he is raised one experience level (i.e. receives 25 spell purchasing points); 51-75 = he is gifted with the knowledge of all levels of the Universal spell of Clairvoyance, the ability to detect secret doors and traps on a D100 score of 01-70, and the power to grow or shrink to any size he desires for one turn (this last ability can be used 3 times only); 76-92 = he receives the power to detect a person's alignment (Stability or Change), the power to detect shifting walls and passageways, and the ability to transport himself and 1-6 beings 360 ft (the first two are permanent, and the third power is usable only once); a score of 93-100 = he is given the power to revivify beings of his own race and alignment (this can only be used three times). Only one copy of this work exists. Its location is unknown, although legend says that it is hidden in the labyrinths below Mimoré in eastern Salarvyá.

50-52

16. ZRÚ HSÚN TÍ CH'À: THE EXCELLENT TRAVELLING VOLUME"

This book, in Tsáqw, is usable by anyone who can read it. It transports the reader and 2-12 companions or equivalent weight to any destination on Tékmel he wishes, provided that he has been to that location physically before. It does not bring the user or his companions back to their previous location, unfortunately. At least three copies are recorded: one in Ke'éér, one in Yán Kór city, and one in Sunráya in Milumanayá. Two others, translated into Engsvanyáli, are rumoured to exist somewhere in Tsolyánu.

## 17. JURRÚMRA MIYE'ÉKLUN TLAKOTÁNI:

## "THE SCROLL OF THE SCARLET BROTHERHOOD"

This text is written in Engsvanyáli. Any person who knows this language can read it. The reader has a 20% chance of changing the alignment of another person: a target (who must be within touch range) becomes a follower of the deity opposite his own in the Stability-Change pantheon: e.g. Belkhánu - Sárku, Avánthe - Dlamélish, etc. A victim must keep this change a secret, even from his closest companions. If a target succeeds in remaining unaffected, no change of alignment occurs. Interestingly enough, an unsuccessful reader receives the power to enchant weapons and armour to "normal" enchanted levels. He can use this ability just once a week, however, and the spell requires one full day to perform. A nonhuman reading this book gets no benefit from it: no change of alignment occurs, and it takes damage on Table D. Thirteen copies of this work are recorded: 3 in Avanthár, 1 in Béy Sü, 1 in Jakállá, 2 in Thráya, 1 in Khéiris, 2 in Tsámra, 1 in Tsámra, 1 in Koylúga, and 1 in Yán Kór City. Others may exist as well.

## 18. DURÉ'EP TKÁSH SNEQ-SÍ'VA:

## "THE PESSIMISTIC TREATISE OF TOTAL INACTION"

This Milumanayáni tract is dedicated to Drá the Uncaring. Except for the title, the book is blank — the scribe having fallen prey to the persuasive nature of the spells performed in writing it. Any character who opens it is instantly convinced of the futility of all action: he falls into a mood of complete indifference, not caring to eat or drink, whether he lives or dies, etc. This condition is permanent unless the Amulet of the Good God is applied within 10 turns. Sorcerers of level 7 or higher must be targeted as though by a 20th level sorcerer's spell for this book to affect them. One copy has been noted in Pelesár, another in Sunráya, and another in the antique collection of Sírúkel hiTuritláno in Béy Sü. This last copy is said to have a lacquered, beautifully decorated cover set with small semi-precious stones.

## 19. HLÓRUSH ZHDANÁWI MIGÚN: "THE BOOK OF EYES"

This book, in ancient Mihállí, describes the construction of 1-6 Eyes. The referee rolls randomly for the number of these, then determines them by rolling randomly on the list given previously in this chapter. Each Eye requires 4 months to construct, and the costs (and availability!) of materials may be a problem. This volume is usable only by sorcerers of level 16 or higher. Fighters cannot use it, even if they read Mihállí. As each Eye is manufactured, there is a 20% chance that its instructions will fade to illegibility. They cannot be copied or memorised. Five copies of this work are reported: 1 in the secret library of the Temple of Ksárul in Púrdimal, 1 in the House of Black Qárqa in Tsa'avt'úlgú in Salarvyá, 1 in Ch'óchi in Mu'ugalavyá, 1 in the hands Gíj and Sons, who deal in antiquities near Dlásh in Livyánu, and 1 in the possession of Lady Chitlásha hiTlélsu of the Temple of Ksárul in Jakállá. Still others may exist in the underground labyrinths.

## 20. MÓ'OM TÉ'EP SRÁSÜ: "THE EXQUISITE CODICIL OF SRÁ"

This book is written in ancient Llyáni and is usable only by sorcerers of level 20 or higher. It contains instructions for the building of one Ru'ún and also for the construction of up to 6 Qól. These beings serve their maker loyally and permanently. This book cannot be used by warriors or other non-sorcerers, even if they know Llyáni. The availability of parts may make the use of this book difficult. Damaged Ru'ún and the workshops and storehouses of the ancients exist beneath certain of the older cities, but they are perilous. Three copies



are known: 1 in the Library of the Second Palace in Ssa'átis in Mu'ugalavyá, 1 on the Isle of Gánga, and 1 in Payá Gupá. Others are rumoured to exist.

70-74

21. BARUKÁN LLI FÈSHDRUBÁL-CHREN:  
"THE LABYRINTH OF MUTABLE DESTINY"

This text, in modern Yán Koryáni, is usable only by sorcerers who serve Stability and who are of level 8 or higher. Change worshipping mages suffer damage on Table E, while warriors and others are unable to identify or use this book. This treatise contains 2-12 wishes. These are of minor nature, and there is a 30% chance that the result will be the opposite of the goal desired. The book is dedicated to the Yán Koryáni deity Fnér-Khmíshu, a form of the Tsolyáni Belkhánu. Only one copy is known; it is believed to be in Yán Kór City.

75-77

22. DUÓN DUQÁLA TORÛÚNA:  
"THE SCROLL OF BRINGING FORTH THE UNNAMED"

This text is written in flickering blue flame upon pages of brass, in the tongue of the Priests of Ksárul. It instantly slays sorcerers who worship Stability (revivification is possible), while Warriors and others cannot even open this book. Sorcerers of Ksárul are raised two experience levels (i.e. receive 50 spell purchase points), and sorcerers of the other Gods and Cohorts of Change are raised one level. Sorcerers of Ksárul are also given the power of creating 1-6 Mrúr or 1-6 Yéleth. The construction of these beings requires the sacrifice of an equal number of humans to Ksárul. Since Yéleth are androids, parts for them may be hard to find. Once created, the Mrúr or Yéleth serve their master loyally and permanently. There are only 2 copies of this work, one in Hmakuyál, and the other said to be lost in the catacombs below Jakállá.

78-80

23. MI'THÚRISH HRSHÉNGA MMEGHUSANÉ:  
"THE TREATISE OF HRSH, THE HIGHEST LORD"

This volume is written in modern Mu'ugalavyáni. Anyone can read it, although only sorcerers (of either alignment) of level 10 or higher can activate it. The referee rolls D100: 01-16 = the reader is slain instantly; 17-33 = the reader is sent upon a quest to seek the lost idol of Hrsh in the jungles to the Southwest of Mu'ugalavyá; 34-50 = the reader receives a parcel containing the Glorious Cloak of Many Eyes; 51-66 = the reader gains a permanent -5 defence against any hostile spell; 67-83 = the reader receives a permanent +2 added to his D20 damage score against animals and nonhumans (though not against creatures of the Underworld); 84-92 = the reader is transported instantly to the lowest level of any Underworld the referee chooses; 93-100 = the reader receives +50 HBS factors points as a permanent bonus. One copy is known to lie inside a glass casket next to the mummified body of some unnamed wizard in the deepest labyrinth below Ch'óchi in Mu'ugalavyá. Other copies may exist in far-off Gashchné in western Mu'ugalavyá.

81-84

24. PURÓHLAN ZNAMRÍSHSHA KAGÉKTE: "THE BOOK OF THE UNNAMED GOD"

This text is written in the ancient Salarvyáni of the Bednálljan Dynasty. It is usable by anyone who can read it and who is either a sorcerer of experience level 10 or a warrior with 20 subskills or more in one weapon. It calls forth a God or Cohort himself to aid the character. A D20 is rolled: 1 = Hnálla; 2 = Karakán; 3 = Thúmis; 4 = Avánthe; 5 = Belkhánu; 6 = Drá; 7 = Chegárra; 8 = Keténgku; 9 = Dilinála; 10 = Qón; 11 = Hrü'ü; 12 = Vimúhla; 13 = Ksárul; 14 = Sárku; 15 = Dlamélis; 16 = Wurú; 17 = Chiténg; 18 = Grugánu; 19 = Durritlámish; and 20 = Hriháyal.



A God or Cohort can thus be made to serve the worshiper of another religion, though only for two turns. The deity then returns whence He, She, or It came. The referee considers the orientation of the deity summoned, the religious attitudes of the worshiper, and the type of service requested, and decides the response accordingly. Once summoned, the same deity will not reappear for other readers of this copy of the book. Only one copy is said to exist; its whereabouts are unknown.

85-88

25. CHAGHADÁRSH NE GHÚ'AKH KHÁNÜ:  
"THE PANDECTS OF THE TENEBROUS DARK"

This text is inscribed upon copper plates in the Tongue of the Lord of Worms, a language known only to the innermost circles of the Temples of Sárku and Durritlámish. It can only be read by a sorcerer of one of these two sects who is of level 15 or higher. The book disguises itself to all others, appearing as an obsidian blade, a box of glossy black wood, a copper image of Lord Sárku, etc. If read by the proper person, it animates a corpse who has been dead less than 3,000 years to *Jájgi* status. The *Jájgi* appears alive, can breathe, speak, etc., and has willpower of its own. It also has the talents, spells, goals, and knowledge it possessed in life. This being is a companion, not a mindless servant, and it is not necessarily loyal to its creator. Upon its master's demise, the *Jájgi* also perishes. There is only one copy of this work; its location is not known.

89-90

26. TLÓM JÉ'E: "ALL PERISH!"

This tome is written in Sunúz, a language much used by the servitors of the Pariah Deities. It is bound in plates of white bone, covered with glyphs and sigils, and its text is inscribed in letters of white upon black paper. It contains 5 spells that slay their targets instantly without hope of revivification; targets are permitted Saving Throws, however: Ran: 60 ft; Diam. 10 ft. The first spell is effective against 1-6 servitors of Stability, the second against 1-6 followers of Change, the third against 1-6 undead, the fourth against 1-6 nonhumans of any species, and the fifth against 1-6 *Ru'ún*, androids, or "Dwellers in the Dark" (whatever they may be — the book does not say). Each spell can be used only once. Legend says that a copy of this lethal work lies hidden below *Mrélu*, and there may be others concealed in the ruins of the city of *Ngála*. A copy of a similar book, translated into *Duru'ób*, exists in the inner library of the wizard *Eylóa* in the *Tláshte* Heights in *Livyánu*.

91-93

27. ALUÁZ DHÚKAN ÁM: "DRIVING BACK THE HAND OF NIGHT"

Written in *Thu'úsa*, a secret argot of the temples of Stability, this book can be read only by servitors (priests, warriors, or others who know the language) of *Hnálla*, *Avánthe*, or *Belkhánu* or their Cohorts. The multi-coloured and elaborately calligraphed text of this work bears a perfume that puts all others who try to read it to sleep for 1-5 turns, after which they awake refreshed. A legitimate reader receives the power to erect a transparent shell 10 ft in diameter and 7 ft high that exists outside *Tékumel's* Plane and cannot be penetrated by weapons, magic, or telepathy, although the occupants remain fully visible within. This shield does not accept followers of Change, and these must remain outside if a companion erects it. This defensive bubble lasts 10 turns. This book takes 1 turn to read. It can be used repeatedly, though only once per day. Ten or more copies of this tract exist in the temples of Stability in *Tsolyánu*. The most elegant of these is in the library of the temple of *Avánthe* in *Béy Sü*.

## 28. NÔM VÖLÀ SHRÛTTA: "ENTERING THE DEEP FOREST"

This odd text is written in the ideographic Kázhra Vé Ngakóme script of the far north-east. The language of the text is probably Ái Ché, rather than modern Aómórh. Anyone with a psychic ability of 65 or above can use this work by tracing the convoluted glyphs with a fingertip. If this is successfully done (by making a Dexterity test at the very difficult level), the reader and 1-6 companions within a 10 ft circle of effect are magically transported to a Plane filled with dark, green forests, rain, mist, and looming, distant mountains. Whichever direction the party walks, after 5 miles, they come to a ruined tower that belongs to Thómar, one of the great undying wizards. The tower contains firewood, food, and bedding, but little else. Spells and magical devices do not function here. Each week there is a 30% chance that Thómar himself will drop by and then a 40% chance that he will help the party. He alone can return the party to Tékumel via a nexus point. If he does not appear or choose to help, the party must remain as guests until he does decide to aid them. There is nothing to be found by exploring the forests around the tower, and encounters with large beasts are frequent. This can result in a long and uneventful vacation! There are 3 copies of this work in the far north-east: 1 in Ninué in Mihállu, 1 in Punkáz in Píltu Dasáru, and 1 in Nénu'u in Nuru'ún. There may be others elsewhere, but the region is not yet completely explored.

## 29. KRANUÓNTI'O ÜROFLÁTIO MZHENG GÚ:

## "THE BOOK OF THE COMING OF THE LORD"

There are several books with this title, all written in Engsvanyáli. Each contains beautifully painted miniature illustrations in colours and gold. Anyone can use one of these texts. When a finger is pressed against one of the pictures, it springs to life, much like a window into the past. One can thus witness great historical events, the Fall of Gánga, the court of the Priestkings, splendid entertainment's, mythic adventures, love affairs, and fascinating tales of far-off lands. A reader has a 40% chance of being drawn into a picture, moreover: if so, he finds himself in the scene, interacting with the characters depicted there, suffering real damage if he has to fight, etc. A D10 is rolled after every 5 turns: 1-7 = he remains trapped in the picture; 8-10 = he returns to his own time and place. A victim cannot emerge until he makes a successful roll, and his comrades cannot enter the same picture to rescue him. These pretty Engsvanyáli books can be used repeatedly, but there is a 20% chance per use that the book will deactivate into a pile of musty paper. Many of these "picture books" exist, as well as similar murals painted on walls in the buried ruins. Some are friendly, others not.

## 30. KRANUÓNTIO MÍSHATLNEA ÜROSHANÁL: "THE BOOK OF EBON BINDINGS"

This compendium of demonological lore has been translated into many tongues and exists in many forms. The Engsvanyáli recension is the commonest and most useful. The book can be used only by sorcerers of level 15-up. It describes rituals and ceremonies for the summoning of great demons. It should be used with extreme caution. Many copies are recorded, usually only partial or with some of the more horrid sections struck out. This work has also been translated into English, and if a copy is discovered, players may obtain that (much censored) version for game use.

## 31. "WÁBA'S ALMANAC"

Only a leaf or two of this famous guide to the Planes Beyond is ever found, although more complete copies are mentioned in the histories.

A reader must be a sorcerer with 15 or more levels of experience. Others perceive the leaves of this book as old paper, torn fragments, scribbled notes, etc. A legitimate reader always sees the book in his own language, and he can use whatever guidance it contains to open and travel through nexus points to one or more of the Planes Beyond. He can perceive destinations that are dangerous, and he can always return to his own place and time by reversing the spell. A leaf can be used over and over, but it always leads to the same destination. This almanac is the rarest of the rare; a few leaves are recorded here and there, including 2 in Eylóá's house in the Tláshite Heights in Livyánu, several in Thómar's towers, a half leaf in Avanthár, a beautiful and complete copy in the Grand Library of the College at the End of Time, etc.

## **MAGICAL WEAPONS**

All magical weapons are not created equal. Indeed, most are recent enchantments that give the weapon no greater power than that of doing damage 1 table higher: e.g. a "magical" dagger strikes on Table B instead of Table A. Magical weapons must be made of good quality steel, or else the specially hardened copper employed by the temples of Sárku and Durritlámish. Rarely, weapons are also encountered that are made of such materials as sorcerous crystal, glass, gold, etc.

## **DEMON-POSSESSED WEAPONS AND DEVICES**

While a few modern savants can enchant weapons to give them spells and some special abilities (e.g. hatred for a specific species), no one now knows how to bind "Demons" or the great powers into a sword, mace, etc. Such highly charged weapons can be found, however, in the ruins of the ancient cities and in the treasure-houses of the temples and governments. Magical weapons, as well as armour and shields, can thus be found which contain extra-planar beings. These "demons" are servitors of various gods or cohorts, not all of which are familiar to modern Tékumel. A friendly demon weapon aids its wielder with various offensive and defensive powers, including special bound spells, while a hostile one can do all sorts of subtle damage.

A minor magical weapon requires no special control: the owner wields it like any other weapon. On the other hand, weapons, armour, and even shields inhabited by "Demons" need a control test. A test to master a weapon, suit of armour, shield, etc. of the same religion as the wielder is an easy test, with Intelligence as the prime attribute. A weapon of another deity of the same alignment (i.e. neutral to the user) is a difficult test. One dedicated to a hostile god requires a test at the real challenge level.

## **FAILURE OF TESTS TO CONTROL "DEMON" WEAPONS**

Failure in an easy test to control a "friendly" weapon, suit of armour, or shield results in the item functioning only as a normal steel item. Its user may thus never know that the weapon is "enchanted."

Failing a test to control a neutral weapon may cause it (a) to refuse to leave its scabbard, (b) to fail to hit, or (c) to hit no harder than a twig of wood. Failing a test to use a neutral shield or suit of armour causes the item to offer no protection (again unknown until the user tries it!).

Failure to control a hostile weapon, suit of armour, or shield is more serious: the item may possess the would-be user. The referee controls the victim's actions, and only death or a successful U10 Disenchantment spell can remove the demon's control. The "Demon" itself is not disenchanting by this, but its control over the wielder is lost. Other hostile items may cause the owner to attack in a berserk fashion, do reverse damage (i.e. give the user's foe hit points, heal his wounds, etc.) instead of harming him, etc. Such "specials" are devised by the referee.

A number of "Demon" weapons (but not armour or shields) also have a living being bound inside them: perhaps someone who annoyed the creator of the item, or someone who volunteered himself to create a weapon containing his personality, courage, etc. Because of the variety of such "bound" beings, and their varied allegiances and purposes, only a few such weapons can be used by any one individual. Others either remain inert or are dangerous. A few are likely to be lethal: e.g. a sword containing a powerful "Demon" who serves Stability found by a worshipper of Sárku!

When a magical weapon is found, the referee may devise its characteristics himself, or use the following tables to ascertain its powers, alignment, and bonuses.

### TYPE OF MAGICAL WEAPON FOUND

D100 SCORES	WEAPON
01-05	DAGGER
06-10	SPEAR
11-25	MACE
26-27	AXE
28-42	SHORT SWORD
43-82	LONG SWORD
83-86	TWO-HANDED MACE
87-90	TWO-HANDED AXE
91-100	TWO-HANDED SWORD

### MAGICAL POTENCY

D100 SCORES	WEAPON'S POTENCY
01-05	RARE AND VERY SPECIAL MAGICAL WEAPON (REFEREE'S CHOICE)
06-25	SPECIAL MAGICAL WEAPON
26-100	MINOR MAGICAL WEAPON

### ALLEGIANCE OF SPECIAL WEAPONS

D100 SCORES	WEAPON'S ALLEGIANCE
01-70	DEVOTED TO ONE OF THE DEITIES OF THE COUNTRY IN WHICH THE WEAPON IS FOUND
71-85	DEVOTED TO A FOREIGN DEITY (REFEREE'S CHOICE OF COUNTRY)
86-95	DEVOTED TO ONE OF THE PARIAH DEITIES
96-100	DEVOTED TO A NONHUMAN DEITY

### TSOLYÁNI DEITY OF ALLEGIANCE

If a weapon is allied to one of the Tsolyáni deities, the following table is used. A D10 is first rolled to determine whether the weapon serves a god or one of the associated Cohorts: 1-6 = a god; 7-10 = the associated Cohort. The one exception is Drá: no weapons are dedicated to the Lord of Apathy!

D100 SCORES	DEITY	COHORT
01-02	AVÁNTHE	DILINÁLA
03-10	BELKHÁNU	QÓN
11-12	DLAMÉLISH	HRIHÁYAL
13-20	HNÁLLA	(DRÁ)
21-28	HRÜ'Ü	WURÚ
29-52	KARAKÁN	CHEGÁRRA
53-65	KSÁRUL	GRUGÁNU
66-78	SÁRKU	DURRITLÁMISH
79-82	THÚMIS	KETÉNGKU
83-100	VIMÚHLA	CHITÉNG

## FOREIGN WEAPONS

A foreign god may have a Tsolyáni counterpart whose creed and objectives are close enough to be acceptable to the inhabitant of a "Demon" weapon. D100 are rolled to determine if a Tsolyáni counterpart exists; otherwise the weapon is hostile to all foreigners. If a counterpart is indicated, roll on the preceding table to find which deity it is.

D100 SCORES	DEITY SERVED
01-75	A TSOLYÁNI COUNTERPART EXISTS
76-100	NO COUNTERPART EXISTS

## NONHUMAN WEAPONS

Most weapons are clearly associated with a previous owner: e.g. a weapon found next to a human skeleton in an underground labyrinth is almost certainly a human-manufactured weapon. Lone weapons are not always so unambiguous: they may have been left or lost by any species. A D10 is rolled: 1-3 = the weapon is of nonhuman origin; 4-10 = it is of human manufacture. To determine which nonhuman species made an unassociated weapon, the following table is used.

D100 SCORES	NONHUMAN RACE
01-10	HLÜSS
11-25	PÉ CHÓI
26-33	AHOGGYÁ
34-40	PÁCHI LÉI
41-45	PYGMY FOLK
46-50	SHÉN
51-65	SHUNNED ONES
66-90	SSÚ
91-99	TINALÍYA
100	OTHER (E.G. URUNÉN)

Weapons designed for nonhumans have only a 20% chance of being usable by humans: the hilt may not fit a human hand, the balance is wrong, etc. The same is true for human weapons and nonhumans. Pé Chói, Páchi Léi, and the Pygmy Folk have a 30% chance of using a human weapon; the other races have a 20% chance at best. If a nonhuman does find a weapon suitable to his species, he rolls a D10 to determine its attitude toward him and his deity: 1-5 = it is friendly; 6-10 = it is hostile.

## COMBAT BONUSES OF SPECIAL MAGICAL WEAPONS

The first number given after the D100 score column in the following table is a bonus to hit; the second is a plus to the D20 roll for damage. All magical weapons also increase damage by 1 Table (e.g. Table A to Table B).

	HIT BONUS	DAM D20 BONUS	DESCRIPTION
D100			
01	+25	+6	This weapon penetrates non-metal armour and shields, punching or slicing through them with ease. The entity inhabiting this weapon can telepathically communicate with the wielder, and if rapport is achieved, will warn him of other demon weapons he may confront. This weapon can teleport the wielder into itself for healing if he is seriously wounded (or worse). The user emerges refreshed and healed but with one small problem: time flows differently on the Demon Planes, and the wielder must roll a D20 to determine how much time has elapsed since his entry: 1-5 = 1-10 combat rounds; 6-10 = 1-10 turns; 11-15 = 1-10 hrs; 16-18 = 1-10 days; 19 = 1-10 years; and 20 = not in this lifetime! When a human is bound into it in this fashion, it functions only as a normal steel sword with no



			loyalties or penalties to its new bearer. Most of these special swords only aid a wielder who is wounded in brave or heroic battle and refuse aid to cowards or those who act ignobly. Such weapons also give no aid to a bearer who carries a second magical weapon.
02	+25	+3	This weapon possesses the ability to cast a spell at its wielder's command. It has just one spell, which it can cast twice per day at a level equivalent to a 20th level sorcerer. A D10 is rolled to determine which type of spell the weapon knows: 1-6 = Universal; 7-9 = Generic; 10 = Temple. A random roll among the spells of the appropriate phyla knowable to a sorcerer of the weapon's deity is made. Any of these is possible except the spell of Inscription.
03	+25	+6	This weapon has a goal: e.g. the destruction of the Pariah Deities and their servitors; the extermination of the Ssú; death to all priests of Vimúhla; etc. The referee determines the special goal of this weapon, based on its history and the scenario. The weapon receives its full bonus against its specific foes. Against other opponents it is +10 to hit, with a damage bonus of +2.
04	+25	+0	This weapon drains 1-100 HBS points from any target upon which it scores a hit, even if no further damage is done. A victim reduced to 0 HBS points dies instantly. There is a 25% chance that no revivification is possible for the victim. Only time can replace lost points: 1 HBS point is gained back for each day of adventuring; 2 points if a day is spent with no fighting or travelling; 3 points for a day spent resting at a clan house or temple with attendants, physicians, servants, etc.
05	+25	+1-6	This weapon does variable damage. Every time it scores a hit, a D6 is rolled, and the score is added to the weapon's D20 damage score.
06-07	+20	+3	No special features
08-10	+20	+2	No special features
11-15	+20	+1	No special features
16-20	+15	+3	No special features
21-25	+15	+2	No special features
26-30	+15	+1	No special features
31-35	+10	+3	No special features
36-40	+10	+2	No special features
41-50	+10	+1	No special features
51-60	+5	+3	No special features
61-70	+5	+2	No special features
71-80	+5	+1	No special features
81-100	+5	+0	No special features

### MAGICAL ARMOUR AND SHIELDS

Most enchanted armour and shields give only the standard magical protection provided in the combat section. Some suits are enchanted to a greater degree than this, however, and receive special bonuses. When an enchanted suit of armour or shield is found, the following table is consulted.

### STRENGTH OF ARMOUR AND SHIELD ENCHANTMENT

D100 SCORES	ARMOUR BONUSES
01-05	-2 bonus in the QUICK PLAY system; -4 bonus in the Hit Point system
06-15	-1 bonus in the QP system; -2 bonus in the HP system
16-100	Normal Enchantment

## AVAILABILITY OF MAGICAL ARMOUR AND WEAPONS

Only the simplest enchanted weapons can ever be purchased in the market, at a temple, or from other sources. There is a 10% chance per week that such an item is available. Due to their rarity, their prices can run to 5,000 Káitars x D100! A temple, clan, or government may indeed loan such items to their minions for a mission important to their interests. Woe to the poor soul who loses — much less steals! — such a valued object!

## DIVINE INTERVENTION

## SECTION FOURTEEN

The deities of Tékumel are immeasurably gigantic, tremendously powerful beings, but they are not necessarily “gods” (and certainly not “God” in the theological sense). As the ancient philosopher Pavár stated, “Intelligent beings, their societies, their histories — nay, all of this world and perhaps all of the cosmos beyond Tékumel — are to the Gods and their Cohorts as the *Shqá*-beetle’s dung-ball is to me, or to any human. My perception of the Gods is like that of a *Drí*-ant looking up at me from a perspective beside my sandal-sole!”

The Gods and Cohorts, whatever and whoever they are and whatever their objectives, are very real to the inhabitants of Tékumel. They have been known to assist their devotees and to play parts in directing the course of affairs. It is rarely possible, thus, for a person upon a mission much desired by his/her/its deity to receive “divine” aid. In reality, there is little chance of such assistance, even for very “noble” and (self-)important personages. The Gods have better things to do than to wait upon one very ephemeral and very minuscule follower. A deity may also be annoyed at being interrupted while engaged in other, more crucial tasks. Tékumel’s Plane is not really “human-centred,” and therefore only a very rare, very lucky, very devout, and important worshipper may be favoured with the deity’s attention. In game terms, this is done as shown below.

Even if he succeeds, he must be very careful. The gods are busy, and they do not care for lengthy, wordy, gushing requests full of conditions and sub-clauses! A very short, succinct request is the only way to obtain happy results, and the more mischievous of the deities may take a phrase too literally, or seize upon a poorly thought out sentence and find a loophole that leads to unhappy consequences.

One can only summon one’s own God or Cohort. This takes one free combat round, in which the supplicant cannot be involved in melee or any other action. He must be able to gather his thoughts, concentrate, and pray mightily. This invocation drains the summoner, whether he is successful or not: he cannot cast spells and fights with only a 5% chance to hit for the next 48 hours. Only a truly desperate individual may dare to summon his god!

All Gods accept sacrifices of various sorts. These increase the chances of a successful summoning. These offerings must be presented directly, immediately, and on the spot; no I.O.U.s are accepted, and anything offered is taken by the god, even if he fails to appear!

### DIVINE INTERVENTION CHART

D100 SCORES	RESULTS
01-05	INTERVENTION
06-75	NO EFFECT
76-100	RETRIBUTION

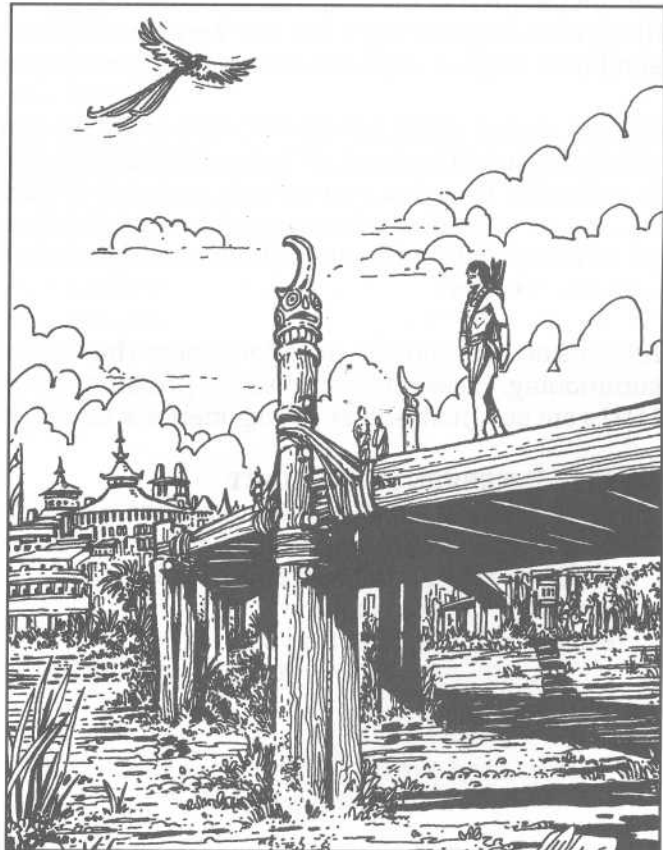
## MODIFIERS TO THE INTERVENTION D100 ROLL

MODIFIER	CAUSE
-1	For each 5,000 Káitars worth of gifts (coins, gems, etc.)
-1	For every human sacrifice to the Gods or Cohorts of Change
-1	For every undead or hostile nonhuman sacrifice to Gods or Cohorts of Stability
-1	For every 4 levels of the priestly subskill of Dogma
-1	For every 4 levels of the Sorcerer or Shaman skills
-1	For every magical scroll containing 1 or more spells
-2	For every magical amulet, Eye, armour, or weapon
-5	For every "Demon" weapon, miscellaneous magical item, or magical book
-5	If trying to summon a Cohort instead of a God; Cohorts are easier to reach, but have less power when summoned.

If a "Retribution" result is obtained, a D20 roll is made.

D20 SCORES	RESULT
1	The supplicant and all other devotees of the same deity (including those of his Cohort) within a 100 ft radius are instantly slain. The supplicant can never be revived, but his comrades can be restored to life through sorcerous means.
2	The worshiper alone is slain and cannot be revived.
3-10	The character suffers damage on Table G with no armour modifiers. This damage cannot be healed magically. Revivification is possible if the character dies.
11-15	As above, but the damage is done on Table F.
16-18	As above, but Table D.
19	As above, but table B.
20	The character is not harmed. The deity was not really upset after all.

**AUTHOR'S NOTE:** referees may choose not to employ Divine Intervention in the game. It is too tempting to use this mechanism for crass personal goals, to save a logically unsaveable character, to harm the characters of other players, their non-player foes, etc. I myself have not allowed Divine Intervention in my own games for over ten years, and no one has suffered or missed it very much. The choice of a favourable game balance belongs to the referee and the players, of course, and it may be possible to use this very powerful feature (rarely!) to good effect. If so, the choice is yours... The goal is enjoyment.



Tékumel is more alien, perhaps, than some may find comfortable. Many of the usual elements are missing: e.g. dragons, knights, castles, and monsters drawn from our Western European heritage, science fiction, Saturday matinees, and the like. Familiar moral and ethical viewpoints may also be lacking, leaving the players to judge how their characters should behave from the admittedly sketchy sources provided for Tékumel. The world may feel “real,” but its complexity makes it difficult. What is needed is perseverance. One must find a gaming group willing to experiment and browse through the published materials. The referee (“game-master,” or whatever) then devises a simple plot-line with just a few “unknowns,” and lets the game develop. The background and “frills” can be added as desired. After all, the game belongs to the buyer, who is welcome to add, subtract, or change his “Tékumel” as he desires! The result may not be “official Tékumel,” but who cares? Enjoyment’s the thing!

Rôle-playing games are not always “games” in the usual sense: a set of rules and suppositions that lead to a definitive ending, with clear “winners” and “losers.” Rôle-playing games tend to become complex simulations: “alternate realities” where the players live fantasy lives. A game may go on for a long time, with players vicariously living years in the lives of their characters. The referee becomes more than just a gamer; he becomes a story-teller, the narrator and guide through an ongoing work of imaginative, interactive, oral fiction.

A rôle-playing game is also not a novel. Indeed, a game usually fails to make a satisfactory written story. The characters of a novel do what their author tells them, while those of a rôle-playing game have wills of their own, and wander off, change the story, or delight in frustrating the referee’s best-laid plans. All of this does not make for typical written fiction!

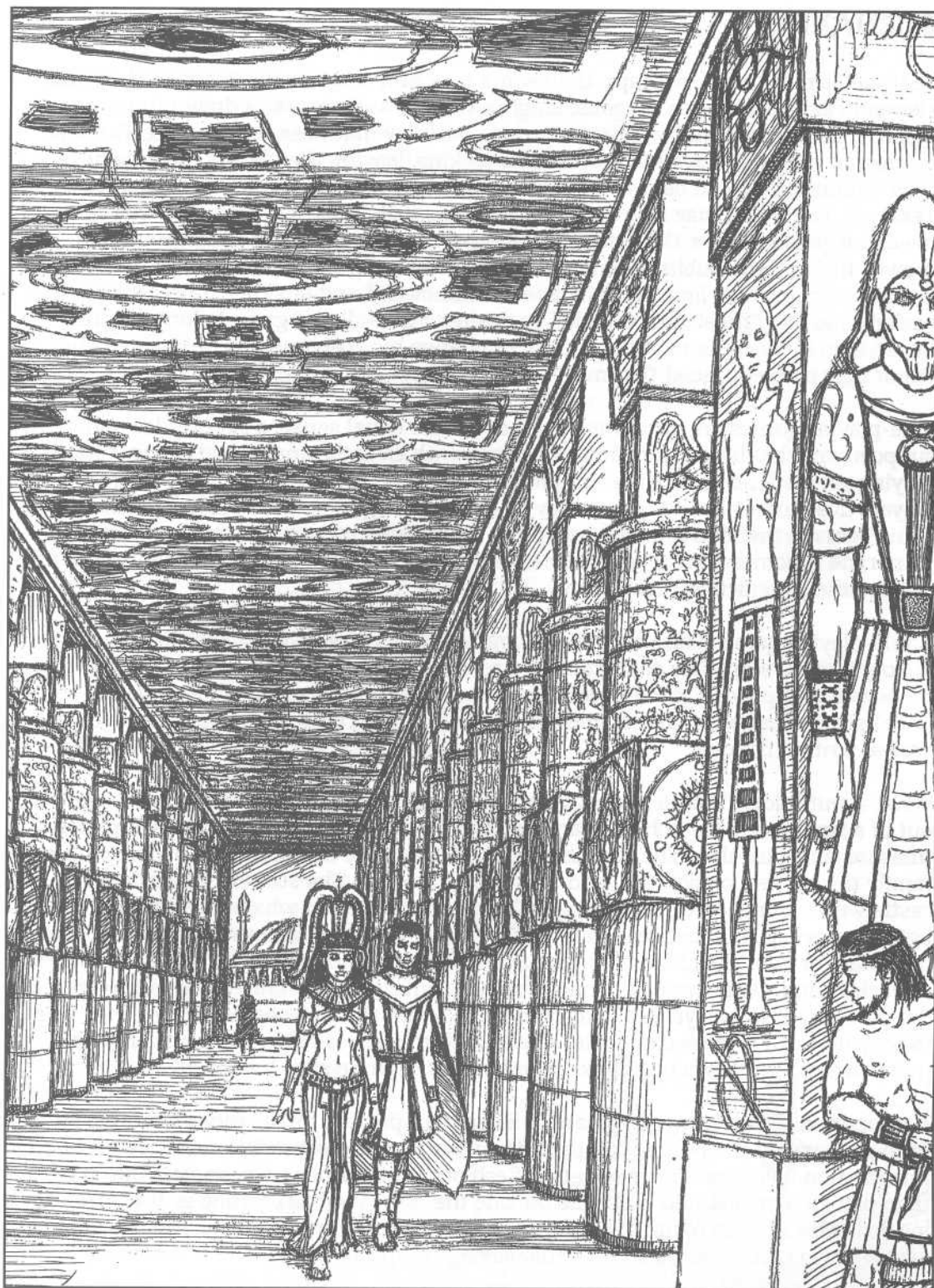
What about “plots?” Some role-playing campaigns have very little. Their stories grow out of a single, long “search” scenario: explore the castle, kill the monsters, find the treasure, and stay alive. The characters are all “footloose adventurers”: people with no family ties, no responsibilities, and no places in society. The scenery consists of a ruined castle with a dungeon or labyrinth; a village with taverns in which the characters rest, fight, and get sloshed between game sessions; and perhaps a forest, a swamp, and a mountain or two. The characters are just “good guys” and “bad guys,” with little subtlety or background. Objectives are straightforward: amass money and experience points. If the playing group enjoys this “hack and slash,” then this is what the referee may want to provide. Such a game can be developed with this set of rules, just as it can with many others, but this is rather like using a laser beam to slice bread!

A structured rôle-playing game can do more than provide for vicarious head-bashing. Both players and the referee can provide colour and interest. A little exercise of the imagination will develop the societies, flesh out the non-player characters into more than just stereotypes, and make life outside the “dungeon” as exciting as the adventures inside it. This is what Tékumel strives for: a rôle-playing game that begins with structured, whole-world premises upon which the playing group can build.

A new referee may want to start with the easiest scenario: the “treasure-search.” This is the tried-and-true dungeon exploration plot. Aside from the player characters, the referee needs non-player characters (who can be developed as the game goes on), obstacles, villains, some (imaginary!) personal peril, and fabled heaps of gold and gems. Most players can enter into this familiar story-line at once. There is nothing wrong with this plot-line, but there must be more, if the game is to last and develop.

An experienced referee who is new to Tékumel can use these rules and the published source materials to devise more elaborate scenarios. He, too, might also begin with the “treasure-search” story-line until he and his group are comfortable with the world.





What sorts of plot-lines are difficult? Which ones cannot easily be played? The participatory and co-operative structure of the game makes it hard to use mood pieces, lengthy descriptions, subtle character development, and other slow-moving literary devices. All of the players must be kept involved at all times through constant adventure, movement, and excitement. One can hardly do a *Count of Monte Cristo* scenario, for instance. What does the poor imprisoned Count do for long years while the rest of the party is off adventuring? If he cannot be rescued at once, his comrades must continue without him, leaving the Count's player to twiddle his thumbs, play solitaire, or go home to bed. The party may also be whisked off to some far-off clime



where the Count cannot rejoin them when he does get free! If he escapes, then it is the other players' turn to sit and listen — and grow bored.

The love story is another that is hard to play. What do the other players do while the star-crossed lovers are exchanging tender endearments? A love story is tricky in any case since some players may find it embarrassing. Yet love stories make up a huge part of fiction, and it should be possible to work this major human motivation into the rôle-playing format. More mature players can enjoy it, if it is tastefully done. Many of the player characters in the writer's games have wives, husbands, and paramours, most of whom have developed far beyond mere stereotypes (some, it has been said, are more real and interesting than their player-character mates themselves!)

It is also important to keep scenarios within the bounds of the players' ethical and moral sensibilities. Tékumel possesses some ugly features, just as this world does. Slavery, human sacrifice, torture, strange sexual practices (for Americans and Europeans), warfare, debauchery, etc. may be unpleasant for some players. Even the highly stratified class system may prove difficult for those used to untrammelled "democracy" or egalitarian, individual freedom. There is no need to play out the ugly features of the world. If a player does not enjoy being a slave under a sadistic master, a prisoner dragged to the sacrificial altar, or a priest of a warlike sect that demands that captives be slain for the greater divine glory, then the referee must find a way around such plot developments. This is relatively easy since Tékumel is complex enough that rescuers can always be found, or the story may take a different turn. Violence, fighting, swordplay, wounding, and death cannot be avoided in an adventure rôle-playing game, but some of the uglier aspects of these can be glossed over. For those who can tolerate the seamier aspects of Tékumel and who do "want to see it all," a referee can hold special sessions or establish a special group of players. This is up to the group. A midnight jaunt to participate in the rituals of the goddess Hriháyal is not everybody's cup of tea!

What sorts of plots can be used, then? The "treasure-search" itself can be turned into a quest, an intrigue, etc. For example, the Omnipotent Azure Legion (the Tsolyáni secret service) sends a group of adventurers to recover a legendary Interfogulator, a device of the Great Ancients, rumoured to have been discovered by a gang of tomb-robbers in the labyrinths beneath Jakállá. They have sold it to one Lord Sánjesh hiKirisáya, who keeps it in a secret cellar beneath his mansion in Usenánu. He will fight to retain it — or at least will co-operate with some agencies and fight off others. With a little ingenuity, the referee can turn the situation into a glorious, adventure-packed muddle of conflicting interests!

Another easy variant of the search scenario is exploration: sending a party to report on an unknown region of the world. The motivations for this trip can be woven into a larger plot line: e.g., the party's superiors seek a specific artefact, or perhaps the explorers are to be followed by colonists bent upon settlement and economic development. Politics, religion, conquest, and sectarian strife — ah, the spice(s) of life!

Adventure cannot exist without opposition, moreover. The players' party must have foes as well as friends: jealous rivals within the clans or temples; groups seeking the same objective or trying to thwart the players' party for political or doctrinal reasons; inimical nonhumans, foreign agents — whatever. Opposition can consist of anything from a pre-rolled monster to a convoluted secret faction within one of the great temples, craftily striving for supremacy over the Empire. The plot may begin with an arbitrary encounter: e.g., a greedy lord who hires itinerant adventurers to find a specific treasure. This unscrupulous nobleman is opposed by others with the same idea. Then a fanatic religious sect takes an interest in the artifact, and this, in turn, attracts the attention of still other factions... Eventually the Imperium itself becomes involved, and the Omnipotent Azure Legion is sent in. All of these agencies interact with the party, some helping, others hindering. Many players will enjoy this, provided that their characters still retain some freedom of action, and the need for continual adventure is met.

One important feature, in this writer's opinion, is the need for a coherent, intelligent, and ongoing opposition: a political force, a powerful and hostile leader, an inimical race that plots to overthrow humanity's dominion. Failure to utilise such an ongoing plot-line has always seemed a weakness in various television science fiction series. Television plots often appear too episodic, unconnected, and hence trivial. This week it is the captain's turn to be the main character; next week it is the doctor's; the following week it is the science officer — etc. Opposition on TV is often disconnected: it must have a happy ending by the end of the hour. On the other hand, a rôle-playing game, like a longer television serial, can last long enough to develop characters and motivations, add details to the background, and offer sub-plots. Television also has to remain bland and "PC," ending each episode with a "message." There is no need for a rôle-playing game to be so limited. Like written fiction, the scenario can and should be as intricate and complex as the players can comfortably handle.

The locale of the story itself offers ideas for plot development. Those interested in the sea can be given a reason to take a long ocean voyage. Those who prefer sorcery can be embroiled in the struggles between the religious sects, the Demons, and even the machinations of the Gods themselves. This last must be carefully controlled, however, the game should never escalate beyond the players' powers to participate. Soldiers and warriors can be sent on military expeditions and spying missions into enemy territory.

What are some of the scenarios that can be done, then? The answer depends upon the tastes and abilities of the referee and the players. For example:

1. **COURT INTRIGUE:** this requires many non-player characters: nobles, princes, courtiers, prelates, and the like, all working for objectives known to the referee and discoverable by the players. Since the non-player characters are played by the referee, he may have to carry on lengthy dialogues in which he takes all the parts while the players listen. The players' characters begin as low-level pawns. As they gain experience, knowledge, and rank, they are invited to join in the plotting and counterplotting, sit in the privy councils, and hire humbler pawns of their own (a good place for new players to start in an ongoing game). Such intrigues are likely to be too slow for the adventure-hungry, since much of the story occurs at feasts, court ceremonials, and meetings of the factions. The referee may resort to notes or private discussions in order to keep certain players from learning things that others cannot know. He may also have to work mightily to keep his story on track — and keep players in rival factions from personal combat that would spoil later developments! Indeed, unless the party can handle inter-player hostility, it is best to put all of the players into the same or "friendly" factions! On a complexity scale of 1 to 10, this might rate anything from 7 to 10.
2. **TRADE AND COMMERCE:** combined with an exploration story line, this provides an opportunity to gain wealth (and some status, although merchants do not command as much respect as nobles and priests) while adventuring in far-off lands. Travel, bargaining, exotic products, inter-clan rivalries and ventures, cheating and embezzling (a quick trip to the impalement stake if caught!), brushes with the authorities, all provide interesting spin-offs. On the complexity scale this might rate a 4-7.
3. **ADMINISTRATION:** as characters achieve rank and status, they can be granted fiefs, temple posts, governorships of towns, or other official positions. Local problems then become starting points for story lines: the collection and disbursement of taxes, building projects, the resolution of local rivalries, bribery and corruption, crime, the eradication of bandits or rebels, rebellions, poor harvests and starvation — even an eruption of a plague, or the survival of remnants of one of the secret sects of the Pariah Gods. Less-advanced characters can serve as employees of the senior fiefholder, and those who do well can be promoted to fiefs of their own. A fief on the frontiers of the Empire is a good place to start for those who enjoy being in charge of their own destinies and yet part of society. There is enough structure to offer protection (if the Ssú get out of hand, a non-player officer and a company of troops

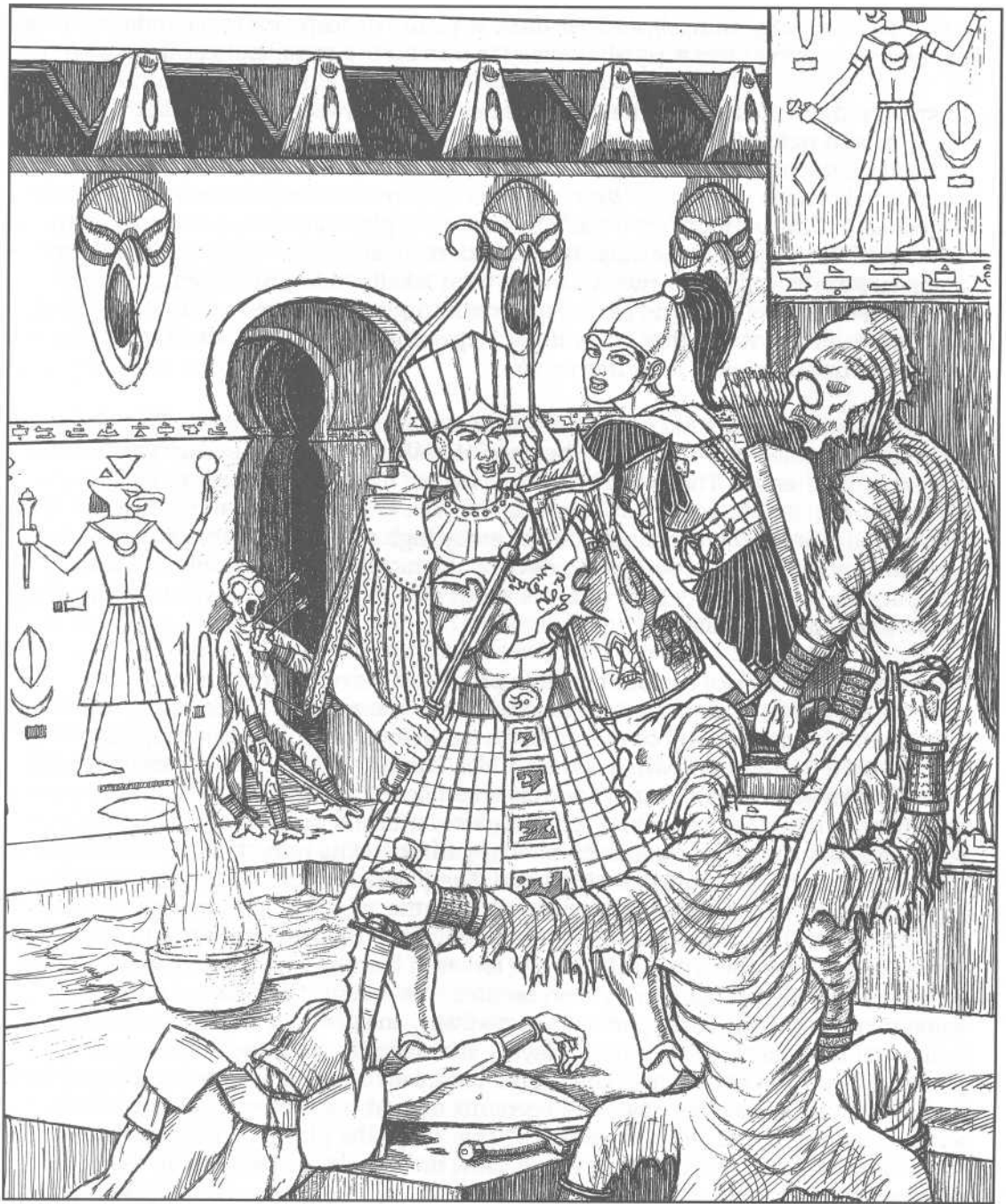
can arrive to salvage things!), and yet there is plenty of scope for independence. This can rate a anything from a 4-5 all the way to a 10 on the complexity scale.

4. **MYSTERIES AND PUZZLES:** these need not be deadly traps (well, not always...). Historical, religious, and natural enigmas are just as interesting. Who built this strange edifice and what purpose did it serve? What does the glyph on the floor mean? Why does this animal behave as it does? Why does this ancient road lead down into the sea? How does this ancient artifact work? One can even play out a detective story, with clues, motives, suspects, and culprits planned in advance. For example, the player characters are travelling up-river in a boat from Jakállá to Béy Sü, when a murder occurs; there are political and sectarian ramifications, of course, and the solution of the case leads on into further adventures. Depending upon the riddle, this can be played at any complexity level from 4-10.
5. **GAMBLING, HUNTING, THE ARENA, AND SPORT:** FEASTS and public events on Tékel are often accompanied by games, and the great Hirilákte Arenas offer opportunities for wagering and heroics. These can be introduced as "light relief." Players may be allowed to win or lose money at gambling, but not so much as to unbalance the game. Gladiators and entertainers do not enjoy high status in the Five Empires, and players should not be encouraged to develop characters who are limited to these occupations. A complexity level of 2-5 is about all one can achieve without tying this to more convoluted events.
6. **WARFARE:** this looks like fun but presents problems: player characters must be soldiers, scouts, or spies if they are to take part in the action. This limits their freedom of choice. Soldiers cannot refuse a dangerous order, nor can they quit or wander off to "adventure" whenever they like. There are also "rules" problems: e.g. a skirmish can be played like an Underworld combat, but larger battles require planning: terrain, the forces involved, orders of battle, tactics and logistics. It is possible to fight large engagements as "war-games," using miniature figures and a set of war-gaming rules modified for Tékel. The players command the forces and have a godlike, "chess-player" overview of the battle, which lets them stand above and outside of their characters. This takes away from the personal aspects of the game. It also gives them control over the forces of history, which the referee may not wish them to have. A battle may then become "Joe" versus "Jim," or a clever wargamer over a less clever person. Alternatively, one can play military battles as individual rôle-playing adventures: players are told only what their characters personally see and experience. The overall progress of the battle is left to the referee, and combat is treated like any other scenario: e.g., "You see three enemy soldiers advancing toward you. What do you do?" This keeps the player characters central to the action. Large combats do take much time, nevertheless. Speeding up the combat system helps but is not enough. A battle between 5 player characters and 10 hirelings against 30 enemy soldiers or creatures will take up the best part of an evening, no matter how simple the rules! If large battles are rôle-played, the referee may wish to condense all of the non-player characters' combat into occasional D100 rolls: a high score shows the battle is going badly for that unit, while a low roll signifies that the contingent is winning.

Enjoyment in a campaign is enhanced not only by ingenious traps, exotic locales, and fantastic monsters, but by a strong and ongoing story line, a structured background, and interesting non-player characters. The opponents are made more realistic by giving them identities, causes, organisations, and depth. The only absolutely vital ingredient is imagination, but this should be strongly supported by a detailed world and a solid plot structure.

The referee must also satisfy the players. Those who stay within their rôles, act intelligently, and use the right mixture of daring and caution must be rewarded. Some may desire to be skilled fighters; others may want wealth, a unique sword, a fine suit of armour, or magical devices. Still others desire lands, a mansion, servants, and social





prestige. Some may seek high position: the generalship of a legion, the post of high priest, or the splendour of receiving the Gold of Glory at Avanthár. Still others want to discover arcane knowledge, solve the mysteries of Téकुmel, take part in the secret councils of their sects, explore the Demon Planes, and master the powers of mighty sorceries. A few ask no more than to experience the referee's world: to see sights vicariously that cannot be found on Earth.

All of these goals can be served. One should not hand out rewards too lavishly, of course: nothing is valued unless one works for it. Those referees who give too much will find their campaigns escalating out of control. This is one reason that there are no "magic shops" or enchanted weapons for sale on Téकुmel. Desirable items must be earned the hard way!

On the other hand, the referee cannot be too miserly. The story line may require player characters to lose possessions, undergo hardships, suffer reductions of rank and wealth, and even be imprisoned or enslaved. These losses should always be replaced eventually

with new rewards, provided that the players have kept to their rôles and used intelligence and good judgement.

It goes without saying that there must be unpleasant consequences for those who play badly or whimsically, or who have bad luck with the dice. Playing one's role incorrectly should result in the logical penalty. In a simple adventure campaign, most dangers arise from combat and natural accidents. More complex campaigns should make it perilous to break laws, violate taboos, or offend "the powers that be." While players must always feel that they have some control over their destinies, they must also be aware of societal restrictions: one who steals, causes riots, slays harmless citizens, insults an employer or superior, or otherwise offends against the social order must pay the price! In such cases, the fault must be the player's and not an arbitrary punishment imposed by the referee. When a player is about to break a law, for example, the referee should give fair warning (through a non-player character) and hint at the chances of getting away with the crime. The decision then is left to the player.

Some referees delight in "killing off" player characters. In this writer's opinion, this is unenjoyable. Low-level characters must have enough non-player assistance to ensure a fair chance of survival. In an Underworld adventure this may take the form of non-player warriors and sorcerers. In a strange country the party should meet someone who speaks their language and warns them about local laws and customs. At a higher level, a senior courtier may guide the players through an intrigue. When the party is strong enough to handle situations by itself, the rôles of these non-player assistants can be reduced. Again, there is a fine line between making things too difficult or too easy.

Many who buy this game will already have some experience. They will know how to set up and run a game, how to establish characters and a story line, etc. The following paragraphs are thus for those who are relatively new to the fine art of rôle-playing.

What do the players need? Besides the game itself, each player needs paper and dice: 6-sided, 10-sided ("decimal" or "percentile"), and 20-sided dice, available from gaming stores. A character — a personality to play as "oneself" — is an immediate necessity. The character can be chosen from the archetypes provided with this game, or else rolled up from volume one of the Solitaire Adventures set. Further source materials will help provide a feel for Tékumel; these are available from the publisher.

The group must choose someone to act as the referee ("games master," "dungeon-master" — whatever he or she is called). This person organises the gaming sessions, selects the surroundings, plans the story line, and sets the tone of the adventures which follow. Some requirements for this task are:

- (A) MAPS: the referee can draw "dungeon" maps on graph paper in order to keep to scale. A city or town map will show major buildings, streets, and important locations: perhaps 1 map square = 10 or 20 feet. A different scale is used for out-of-doors tactical movement: 1 map square = 50 to 100 feet. These maps are not shown to the players; the referee tells them only what they see. Still larger strategic-level terrain maps showing more of Tékumel are available from the publisher.
- (B) SITE DESCRIPTIONS: the better the word-picture, the more realistic the adventure. A statement like "You go to your temple" is colourless. At least a few words, taken from whatever source (a novel, a movie, a history book) are useful in setting the scene. A temple of Belkhānu can be:

*"a towering marble façade, with corner towers and carvings all along the front. Tall trees rise above the fretted white and black embrasures along the top of the wall. Still farther back, behind the forecourt, looms the pyramid of the main shrine itself. Throngs of worshippers enter through monumental bronze gates, covered with inscriptions and scenes of mythological beasts and demons. Through the gate, the gardens and outbuildings are visible, filled with*



shaven-headed worshippers dressed in robes of yellow and saffron. The air is thick with the scent of flowers, candle-wax, and cloying incense. The street outside the temple is filled with vendors, Chlén-carts, slaves laden with merchandise, shouting porters, noble ladies riding in gilded palanquins, Imperial soldiers in armour lacquered in blue and gold, temple guards in golden armour and yellow tunics, priests in tall head-dresses and flowing cloaks sewn with amulets and emblems..."

Such a description is needed only once. This is also true of a word-picture of a city, a clanhouse, or any other place. Players will come to "see" these sites for themselves and will add their own details.

- (c) **NON-PLAYER FRIENDS:** players need guidance and help as they enter the game: warriors, servants, friends, patrons, and advisors. Such persons can be rolled up, named, and described in detail, or they can be left vague to be fleshed out as they become important. Warriors and magicians with the players' party should always be given personalities and should never be left to the players to order and push around like chess pieces. These are people, after all, and realism demands that they act as such! The referee should maintain a card-file for each non-player character. This should not be shown to the players.
- (d) **NON-PLAYER ENEMIES:** these, too, should be given personalities, names, objectives, etc. and kept in the card-file. A major foe deserves a full roll-up. Minor foes require less information: e.g. a warrior can be given only a general description, a combat level and an HBS number. A sorcerer needs a minimum of a magical resistance level, spells, and perhaps a magical device. All such characters require motives for their actions.
- (e) **MINOR NEUTRAL NON-PLAYER CHARACTERS:** these can be left vague unless and until they become important: e.g. personal servants, shopkeepers, clansmen, fellow priests and priestesses, soldiers in one's Legion, etc. These can be briefly identified and put into the card-file. More important personages need longer descriptions: e.g. a governor, the high-priest of one's temple, an Imperial Prince, guests at a feast, the pompous commanding officer of a Legion, a nosy boatman who takes the players somewhere on his boat, a haughty noble lady, etc. Others are just faceless functionaries: e.g. a messenger, a slave, a guard at the door, and the like. When their jobs are done, such minor folk can be allowed to "wander off into the sunset."
- (f) **VARIOUS OTHER AIDS:** for ease of play, each player should have a combat or spell casting table, and the referee needs a larger table with the statistics of the commoner creatures to be encountered, plus data on the current non-player characters, the party's surroundings, etc.
- (g) **A GAME RECORD:** the referee should keep a calendar: the Tsolyáni year consists of twelve 30-day months; each month has five 6-day weeks. To this 360-day year, 5 extra "intercalary" days are added at year's end. The year is now 2366 A.S. (After the Seal Emperor). The party's location and perhaps an important event or two should be noted daily on this record to prevent inconsistencies. Although "day 3 of month 6" is really all that is needed, the Tsolyáni month and day names are provided below for colour.

MONTH NUMBER	TSOLYÁNI NAME	MONTH NUMBER	TSOLYÁNI NAME
1	HASANPÓR	2	SHÁPRU
3	DIDÓM	4	LANGÁLA
5	FÉSRU	6	DRÉNGGAR
7	FIRASÚL	8	PARDÁN
9	HALÍR	10	TRANTÓR
11	LÉSDRIM	12	DOHÁLA

The five intercalary days at the end of the year are named:

DAY NUMBER	DAY NAME
1	IKÁNER
2	TURUGDÁSHE
3	VRAHÁMA
4	NGAQÓMI
5	CHITLÁSHA

The six weekdays are named:

WEEKDAY NUMBER	DAY NAME
1	SURÚNRA
2	MUGÚN
3	ZAQÉ
4	RŮ'ŮSÁ
5	TLAKÁL
6	DAUNÉL

### BEGINNING SCENARIOS

The referee needs a starting point and an idea of the plot-to-come. Some referees outline the story carefully and plan the details of places and characters. Others "wing it," with a plot line that may be clear over all, but whose details are vague and easy to change. Both methods work, though perhaps for different people.

For those who find difficulties starting, some sample introductory plot "hooks" are provided below.

#### "THE BOX IN THE CELLAR"

For this set of "plot hooks," the referee selects one of the players (with a random die roll, or as he sees fit), and informs him that labourers digging in the cellars of his clanhouse have broken through an ancient wall and discovered a mouldering chest that bears the symbols of the his clan and lineage upon it. The clan-elders agree that this box legally belongs to the player and deliver it to his apartments in the clanhouse. He has several friends with him (players and non-players), who urge him to open it. The referee chooses its contents or rolls dice to select them at random. A sample list is given below, together with arbitrary dice scores:

D10 SCORES	CONTENTS
1	Treasure: see A, below
2	An ancient letter; see B
3	A magical item; see C
4	Mouldering garments and crockery; Grandmother's old belongings; see D
5	An Imperial document; see E
6	A fine old sword; see F
7	A key; see G
8	A human skeleton; see H
9	A book; see I
10	Nothing at all; see J

A. This can be anything from a few coppers to a fortune (e.g. 100,000 Káitars) — or perhaps just enough to buy new weapons and gear for a trip the clan elders want the character(s) to make. Visiting a market can then lead to further adventures.

B. The ancestor of the owner of the chest had a dark secret: e.g. he was an unrevealed son of one of the former emperors; he knew of treacheries that would destroy the standing of a present-day noble family; he was in love with the daughter of a hostile clan or religious faction, and the present character is their illegitimate descendant, etc.

- C. The magical item can be a common amulet or "Eye" (see the relevant sections above); a powerful weapon; a means of travelling to a different plane; a machine that has been lost for centuries but is sought by the Imperium, by one of the temples, by an alien nation, or by one of the Great Undying Wizards themselves; or perhaps just an interesting mechanism that is rare on present-day Tékumel, such as a flashlight with permanent batteries; and the like.
- D. This can actually be useless stuff, or it may conceal hidden treasures: e.g. buttons that are really rare Engsvanyáli coins, a purse that holds a magnifying glass (very rare on Tékumel), a picture of some lost ancestor that is magically empowered to speak and offer advice; and other hidden "goodies." Granny's old clothes may also include an *Epéng*, one of the deadly vipers of Tékumel, whose bite is often fatal!



- E. The document can be a deed to a fief or parcel of land somewhere far away; it can be an Imperial Writ that bestows an Imperial title on the owner and commands him to bring the Writ to the Chancery in Avanthár, where he will receive patents of office; it may be a certificate of manumission from slavery for an ancestor! All sorts of pleasant and unpleasant possibilities arise.
- F. The sword may be worthless, decaying Chlén-hide, or it may be fine steel, perhaps enchanted or even inhabited by a very impatient demon, who forces the owner to go upon a lengthy quest to free him or to slay his foes. A steel weapon is very valuable, of course, and this may bring its owner into conflict with others who covet it.
- G. The key is apparently useless, but it has a faint inscription in Engsvanyáli that reads "The red door in the lower catacomb." One of the labourers who found the chest mentions another door at the back of the chamber that had contained the chest: a portal down into the Underworld below the modern city. This leads to a "dungeon" adventure that can develop into further plot-lines as the characters become familiar with their rôles.
- H. The present owner's ancestors were not "nice guys"; they came by their wealth and power with a certain single-mindedness. This poor skeleton is all that remains of one who would have inherited the lands and properties now enjoyed by the chest's owner and his relatives. The labourers have already talked about their find in the clanhouse, and it will only be a matter of time before the skeleton's living descendants appear to repay the chest's owner for what was done to their ancestor. This can lead to assassins, fights within the clanhouse, court cases, and even intrigue at higher levels. If the players have enough sophistication to play through this scenario, it can lead to long-term plots, counterplots, and developments on many levels.
- I. The book can be a rarity of great value (an autographed copy of the verses of Yetíl — one of the great Engsvanyáli poets; a book of spells; a picture album that transports one who touches a picture to that place and time and engages him in a story there; a history that reveals the location of some great and terrible secret or a mighty treasure; a diary that tells the truth about some historical incident (e.g. who assassinated the Empress Dashilúna "the Green-Eyed" (1279-1306 A.S.); the method of evoking some ghastly demon from the Planes Beyond; and the like.
- J. Nothing at all? Well, possibly an ancient ghost or two? Or an invisible monster? Or something so tiny that it cannot easily be seen. The wise and devious referee will think of something...

An introductory scenario should lead to further developments. The grant of a fief, for example, may take the players to a distant locale, give them responsibilities, and embroil them with taxes, droughts, feuds, floods, incursions by bandits or rebels, nonhumans, ancient ruins — the dark tower on the estate that nobody visits, the attic ceiling that drips blood down onto the bed below, the thump of monstrous footsteps beneath the stairs of the donjon, the peasants who aren't what they seem to be — all sorts of interesting problems. There may still be previous fiefholders who do not like being disinherited, and there may be others who would rise from their graves to help the new owner. If the players are not interested in running a fief, they may be sent to serve a non-player character who is — and who has certain darker sides.

The possibilities are as endless. Let your imagination flow. Enjoy...



