

EMPIRE OF THE PETAL THRONE

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PART ONE



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100. INTRODUCTION.

What follows in these pages is a free adaptation of the fantasy wargame rules presented in "Dungeons and Dragons" by Gary Gygax and Dave Arneson (Tactical Studies Rules, Lake Geneva, Wisconsin, 1974) to a world of my own invention (named Tékumel in the Tsolyáni language). The inhabitants of this world are purely my own, rather than the mélange of creatures from Graeco-Roman mythology, the works of J. R. R. Tolkien, R. E. Howard, and others, and mediaeval "horror" folklore. This world, its peoples, its beasts, its mythos, its social systems, and its "sense of wonder" have been with me since I was about ten years old, developed and worked and reworked as I completed my degrees in Anthropology and Linguistics, travelled to India, Pakistan, the Middle and Far East, and read endless tales of science fiction and fantasy. What is presented here, thus, is very much my own, in spite of an adaptation of the "game mechanics" of "Dungeons and Dragons." I doubt whether any other referee could guide a party through the world of Tékumel, as almost any imaginative science fiction-cum-fantasy expert can do through the worlds of "Dungeons and Dragons," yet I hope that this world will be of sufficient interest to participants in "Dungeons and Dragons" campaigns to provide many hours of pleasurable adventuring -- and may also be of use in any revisions of the "Dungeons and Dragons" rules to add new features and make these rules more playable.

200. THE WORLD OF "TÉKUMEL"

The world to be described herein is a planet, let us say, of approximately the size of earth, somewhat hotter at its equator, with breathable atmosphere and pleasant climes for the race of man. It swings around a G-Type star, together with four sister planets. Its habitability was not always quite so perfect, however: when explorers from humanspace first discovered it, the planet was covered with a riotous growth of poisonous vegetation, had an atmosphere which contained trace elements which sapped the life from early human settlers, and -- more to the point -- was inhabited by the most inimical of all intelligent nonhuman races, the deadly Ssú. Animal life there was aplenty as well: vicious, six-legged, mostly venomous, and thoroughly allied with the ecology of the Ssú.

Extensive terraforming was required. Human technology defeated the ancient Ssú, their related-species allies, the Hlýss, and others. Slowly the planet was turned into another Earth, long-lost, far across the galaxy. The jungles were poisoned with earth chemicals and replaced with more familiar flora and fauna brought not only from Earth but from a hundred worlds of Humanspace. The oceans were emptied of their teeming deadly inhabitants. The Ssú and the other species which survived at all did so only in remote "reservations" which were closely watched by human garrisons. The world was changed, altered beyond recognition,

and eventually was turned into a carbon copy of many another Humanspace planet. Alien allies of Humankind -- the Pé Chói, the Tinalíya, the Páchi Léi, and others -- came as traders and colonists in cooperation with mankind. Industries developed, natural resources were mined (and much depleted), and trade goods flowed between the stars of Humanspace. In their last strongholds the Ssú and the Hlýss brooded and waited. Here and there the Old Species survived, adapted, and bided their time...

No records exist of the "Time of Darkness." There is only the tradition of upheavals beyond comprehension, a time when the stars went out, and volcanoes and earthquakes rolled across the land. It is clear now that through some freak of space, some fault in the fabric of Time itself, the solar system of Téकुmel was cast into some great other-dimensional "Hole in the Sky." Space was black because there were no longer stars; stresses in the spacetime fabric created unbearable stresses within the sun of Téकुmel and within the planet itself. Human technology found no remedies, no way to return Téकुmel's solar system to the universe it had known. The stars had gone out forever, and with them had gone all communication and commerce with the universe Téकुmel's peoples had come from. Now the planet, its sun, and its four uninhabited sister worlds flew on into the terrible dark alone.

Much of human technology was destroyed or at least dislocated seriously by the "Time of Darkness." Cities fell, natural cataclysms destroyed much of Téकुmel's food production and system of communication. Mankind began to slip back into a tenacious barbarism. Old ideas and ancient machines took on a divine aura and as these failed, the peoples of Téकुmel lost the knowledge they had had and were forced to learn all over again the ways of living in an unfriendly environment. Natural resources had been carelessly depleted, and in particular the element iron was at a premium. Other rare metals and earths were also exhausted. The wheels of technology require a myriad of natural resources and elements, and deprived of these, they slowly ground down to a halt... In their ancient fastnesses the Ssú and the Hlýss exulted. Here and there patches of the Old Life began to appear again. Humankind and its allies retreated here, gave a little there, and slowly the world of the past was replaced by a world from the even older past. Humankind continued to dominate by virtue of greater numbers and more rapid breeding, but its hold upon the environment grew ever more tenacious and ever more infirm... Darkness, not only of the skies but also of the mind, closed down upon Téकुmel forever.

The earliest records now preserved by human scholars date back only some 25,000 years (and dating here is dubious at best) to the half-mythical Empire of Llyán of Tsámra, now lost completely except for a few fragments of half-remembered technology and an inscription or two [reference: "Kabár hiLlyán lél Máisurmra Kolumébabar" (the Story of Llyán and His Empire), by Messilu Badárian, preserved in manuscript in the Temple of Thúmis at Khéiris.]. Somewhat later in the area now occupied by the southern regions of Tsolyánu, there is reference to the Three States of the Triangle, another human enclave which did battle with the fearsome nonhuman Chyrstállu {Chyrstállu} to the northwest (another Ssú-derived species) and with the Mihállu (humanoid aliens introduced by mankind as a trading colony) in the east. To the south the Hlýss ranged out from their island fastness and did battle with another species brought in by man, the powerful Shén. In timeworn Ssuganá the Ssú bided their time...

The earliest period from which records can be produced in any quantity is that of the Dragon Warriors of northern N'lýss. It is conjectured that the "dragons"

upon which these warriors rode and flew to battle were in reality some form of ancient aircar stored away by the ancients. Unfortunately, there are no animals suitable for riding upon Tékumel: by the time man had reached Tékumel originally he had passed beyond the need for living steeds, and the horse of ancient Earth, the Ngékka of the Rigellian worlds, the Bazháq of Deneb, etc. had all been left behind in man's rush for the stars. [There is a rumour, true or untrue is not known, of some such creatures kept in what must have been a zoological preserve area upon an island somewhere upon Tékumel -- but no trace of any riding animal is recorded anywhere within known history.] [Bibliography: "Savályal hipáchu {hiPáchu} hiFanúldali" (the Cities of the Lords of the Great Triangle), by Dumán Langshá, ms. in the Temple of Karakán, Jakállá; and "Gacháyayal" (the Dragons), by Ménum Boródlya, ms. in the Temple of Thúmis, Khéiris.]

Much more knowledge was lost during the period of the Dragon Warriors; intrigues and plots and counterplots weakened the fabric of human society, and thus they perished, perhaps 2,000 years after their migrating hordes poured into the soft southern lands from the north. During their reign, however, one feature of Tsolyáni religious life arose which still persists: the pernicious worship of the Fire God Vimúhla. Whether the Gods are real or whether they are simply powerful and inscrutable creatures from some unknown dimension is uncertain, of course, but during the reign of the Dragon Kings contact with this insidious being was first established, and the sect of the Red Robes spread across the land. It is indeed certain that some creature or being exists which answers to the call of the Flame. In spite of attempts to eradicate the worship of Vimúhla forever, thus, it still persists.

The Second Period (as it is traditionally termed) is that of the Fishermen Kings, the lords of the coastlands of what is now Salarvyá. After the downfall of the Dragon Kings the world lay in black chaos. A minor king, one Gámulu by name, arose in what is now the Chaigári Protectorate. In a series of battles he drove the Ssú back from their encroachments into the world of humankind. His son followed him and subdued the lands of Háida Pakála across the Straits. During this period the little state of Pecháno arises, founded by a rebellious Salarvyáni general sent to protect the borders against the Ssú. The rest of the world lay still under the half-rule of the Red Robes of Vimúhla, with their capital at Fasíltum. Sometime during this period another contact was made with one of the Dark "Gods," evil Ksáru, the Ancient Lord of Secrets, and his temple still exists in ruins in the mountains to the north of Tsolyánu. The rule of the Fishermen Kings never spread much beyond the borders of present-day Salarvyá, although certain coastal gains were indeed made -- which were halted by the terrible swampfolk, the nonhuman Hlutrgú, dwelling in the marshes of what is now the Kaijá Protectorate.

The next discernible period is that of the First Imperium; founded by a woman, daughter of a chief of a nomadic tribe living in the Dry Bay of Ssu'úm. Inducing the Clan-Master of the lost city of Purdánim to marry her, she soon managed to slay her husband and spread her rule throughout what is now Tsolyánu. She rose to power over the heads -- literally, severed heads -- of half a dozen husbands, establishing a reign of terror which is still proverbial. Her name, Nayári of the Smooth Thighs, is still used to instill fear into children of the Empire. When desert Fasíltum revolted she put ten thousand of its inhabitants to the garrote; when great Purdánim itself rebelled, she piled skulls in the square so that even today any terrible catastrophe is referred to as "Nayári's Hill." Yet from her bloody rule was born a period of great art and literature. When at last she died, slain by one of her myriad lovers, her dynasty, the Bednállja Kings, ruled on for a hundred years in Jakállá.

and then moved northwards to a virgin city site: the present great capital city of Béy Sý. To Béy Sý was brought all of the tribute of a thousand lands for a thousand years, and thus did Nayári's descendants contribute much to art and literature and culture, belying their blood-drenched origins. [Bibliography: "Gupaggáli nga Shshí" (the Might of Our Ancestors), by Daggála Mukkrotórr, in Salarvyáni, ms. preserved in Tsatsayágga; "Nganjá pa Ssú!" (Flee, Ye Ssú!), by Dráka Grillpa, in Pecháni, ms. preserved in the House of Skulls, Mechanéno; "Kolumélan Saána hipathái {hiPathái}" (Royal Whore of Love), by Pagártra Nemándu, ms. preserved in the Imperial Archives, Béy Sý; "Bednállja lél Béy Sý" (Bednállja and Béy Sý), by the same author, ms. preserved in Béy Sý, private collection.]

Thus began the Golden Age. Into this scene of magnificent pomp there entered a curious figure, that of a crippled, impoverished priest from one of the islands in the gulf to the south of Tsolyánu. Once again contact had been made with other-dimensional beings, this time with a veritable hierarchy of what may be termed "Gods," and again with somewhat less powerful beings which may be called "the Cohorts," for want of a better name. This priest, called Pavár, found means of communicating with these semi-divine beings and codified his findings into the religion which is still practiced today throughout Tsolyánu: the Tlomítlanyal, the "Five Gods." Now these five good Gods are worshipped, and ten of the lesser beings termed Cohorts. The priest at length died and was entombed upon his native island, but the religion he had started grew and spread. Eventually the last kings of the Bednállja Dynasty capitulated to Pavár's faith, and the spiritual capital of this great empire was moved to the priest's island home, and there flourished such arts and literature and science as had not been known since the Time of Darkness. Eventually, indeed, the secular capital of the Empire, called Éngsvan hla Gánga, the "Kingdom of the Gods," was transferred to the island as well, and the rule of the priestkings began. The Empire reached beyond Tsolyánu to Mu'ugalavyá, Salarvyá, Yán Kór, Livyánu, Saá Allaquí, and many smaller lands. The art of sorcery was much developed during this period, due to supernatural aid from the Gods and their Cohorts. The greatest works of sculpture and art were produced, and the polytonal music of Tsolyánu was developed to heights undreamed of by preceding dynasties. The great library at Tumíssa was developed during this period, and to this day there is preserved there the glorious Book of Priestkings, illustrated and illuminated in gold and set with precious gems. [Bibliography: "Shártokoi guál daimí" (A Priest There Was), by Dumán Langshá, ms. preserved in the Temple of Avánthe, Jakálla; "Éngsvan hla Gánga, Kolumébabardalikoi" (Éngsvan hla Gánga, the Great Empire), by several authors, ms. in Temple of Karakán, Béy Sý; "Pogúrdikh hiKolumébabardali" (the End of an Empire), by Kérulya Kettumrídal, ms. preserved in the Temple of Avánthe, Jakálla.]

What happened to destroy the Glorious Empire of Éngsvan hla Gánga is not truly known. Some natural catastrophe (or too much sorcery?) did indeed come about, sinking much of the priest's island home into the sea. The great cities seem to fall silent all of a sudden; rifts arise between provinces of the Empire, and internecine strife rears up to break the Golden Peace. Within a century or two there seems to have been a complete breakdown in communications, a revival of the encroachments of the Ssú, the spread of nomads from the steppes of Milumanayá, and an end to all literature and culture. Records of this time are scarce and are little more than legend; e.g. the tales of the mighty warrior, Hagárr of Paránta, the doings of the evil sorcerer Subadím -- his visit to the Home of the Gods and what he found there, Chirené the Dragonheaded Warrior of N'lyss (perhaps a legend from an earlier time?), the wondrous deeds of Metállja of Salarvyá, heroic Pendárte of Khéiris, Qiyór the Many-tongued, and hundreds of others. [Bibliography: "Básrimyal himazák {hiMazák}"

(Men of Power), by Tlékku Beshyené, ms. preserved in Báy Sý, private collection]

The beginnings of the Second Imperium are shrouded in darkness, for even the art of writing had been much curtailed during the long years of chaos. At some point, however, there seems to have been a crystallisation of the Tsolyáni penchant for formal ritual and the setting forth of clearly visible insignia of power. The material form of this insignia is the Great Seal of the Imperium, which is passed from Emperor to Emperor and which is perhaps more important than the person of the monarch himself. At an early date the custom of maintaining the Emperor in total seclusion was developed, and it is still kept up to this day: the monarch, once selected by innumerable tests and trials from among the sons of the preceding Emperor, is taken to the fortress-palace of Avanthár on the heights north of Báy Sý, where he dwells inviolate until his death. Within his precincts he is served by a corps of deaf-and-dumb servitors, the Omnipotent Azure Legion, who provide him not only with all of his physical wants but with information gathered throughout the Imperium. In impregnable Avanthár, he sits upon the Petal Throne, a gloriously carved seat in the shape of a many-petalled flower from a single block of translucent jade. To him are brought the best of the Empire's produce, and to his precincts also are brought the most beautiful and accomplished daughters of the nobility and the clan-chiefs. There they may remain with him at his pleasure until they give birth, whereupon they are removed to the Temple of Avánthe in Báy Sý, where they may live as they choose as priestesses of one or another form of the Goddess. The Children of the Throne are brought up in Avanthár by the Omnipotent Azure Legion, and upon the death of the Emperor they are brought forth to compete in many types of tests for the throne. Physical prowess, intellectual brilliance, knowledge of arts and letters, abilities as a sorcerer, musical talent -- all are judged, and the candidates are taken to the Temple of Hnálla, the Supreme Principle, in Báy Sý. There one is chosen by the God, according to the ancient ritual, and the rest are ceremonially sacrificed.

The Second Imperium has now endured for 2,354 years, impregnable to all internal and external disruptive forces. Even during the War of 2,020, when the red-clad Mu'ugalángi {Mu'ugalavyáni} troops were within miles of attacking Avanthár itself, the custom of the Emperor, the Kólumel, was not broken. Only one Emperor, the "Heretic Emperor," Hejjéka, saw the imperial seclusion dropped, but upon his death it was resumed by his brother and successor (he had no sons), Nghárradu. The present Seal Emperor is the 61st of the dynasty; his reign has been peaceful and relatively calm (if one overlooks his severe punishment of the perpetrators of an artificial famine in 2,349 in order to profit therefrom).

The government of the Empire can be characterised as a form of authoritarian bureaucracy, always under the vigilant eyes of the Omnipotent Azure Legion. More will be said about the divisions of Tsolyáni government later. Suffice it to say here that the power of the Kólumel is absolute and sternly applied, with the punishment for almost any crime or peculation being simply death, immediate and without great delay! The society is divided into clans in three categories; plebeian, skilled, and noble. Clan rules govern most social life: marriage, birth, deaths and funerals, trade, social intercourse, and so forth. Clan chiefs in each city or village gather together and send representations to their councils in the Palace of the Realm, where most domestic imperial business is conducted. The Empire is linked by a network of excellent raised highways, the Sákbe, which are in themselves almost "great walls of China," since they are broad, raised stone thoroughfares, some 20 to 30 feet high and often as much as 70 feet in breadth, studded with guard towers and garrisons at set distances, and fortified even further at the borders.

Since the War of 2,020 there has not been anything that could be termed a “war” involving the Empire -- the major reason being the network of Sákbe roads which make it difficult for an invader to force his way into the Empire without being contained in an easily surrounded cul-de-sac. Another reason is that all of the four major Empires, Tsolyánu, Mu’ugalavyá, Salarvyá, and Livyánu, all have similar road systems of their own. Still another means of avoiding large scale conflict is the system of Hirilákte, the “little wars” of the arena of champions. Patrons arrange for what might be termed a “gladiatorial show” between champions of the Imperium and those of other lands. Almost every major city has at least one such arena, and safe passage is guaranteed for the champions of every country to come and go to these circuses as they please. Battles are to the death, and great sums are wagered and won and lost. Real military action is still conducted, however, against the nomads of Milumanayá to the north and against various forest and mountain tribes in the east and west both.

Tsolyáni dress consists of a light tunic of Firyá cloth (an indigenous fibre), and a kilt of the same material, plus sandals, and at times a headdress displaying rank, clan, etc. insignia. Priests wear longer kilts, starched and pleated, and an over-cloak dyed with the colour of the God or Cohort they serve. Magicians and scholars usually wear an over-robe of Gýdrú, a silk-like substance secreted from snails, again dyed with the colour of the God or Cohort they serve. An elaborate headdress or insignia completes the garb for priests, while sorcerers and such wear a skullcap or sometimes a hood.

Warriors in the Empire fall into various categories, but the common garb is a helmet, breastplate, and greaves of Chlén-hide, all dyed an azure blue with the herb Ksékkura. Since iron and steel are so scarce, the hide of the Chlén beast is used for both weapons and armour: when fresh it can be subjected to various secret processes known only to the tanners clan, whereupon it becomes extremely pliable. At this stage it can be molded to almost any shape, cut in the form of a sword, etc. Another series of processes turns this substance into something which is harder than bronze (but softer than iron or, of course, steel). It is this which is used for the majority of arms and armour in all parts of the world. Iron and steel items are available, indeed, but they are prohibitively expensive. Men of higher rank may wear further armour: arm-guards, shoulder pieces which often project fantastically in curious designs, backplates, tassels, and armoured skirts of metal or Chlén-hide plates. Weapons include lances, spears, and axes, as well as a number of types of straight and curved swords. Maces, flails, morning stars, and other such accoutrements are also found, as are missile weapons: bows, light and heavy crossbows, catapults, onagers, ballistas, and such-like. Shields take a number of fanciful forms, from the tiny round buckler of the Islanders of Vrá to the huge body-covering preferred by the inhabitants of Purdimál. The armour of Imperial officers is often more decorative than useful, with towering, helmet crests of light Chlén-hide, decorations in precious gems and gold, etc.

With no riding beasts available, all travel is done on foot -- or on one of the creaky, slow-moving carts pulled by Chlén domesticated for the task. Much trade is conducted by the use of caravans of slave bearers, men trained to carry many, many pounds of goods for 30 or 40 miles a day at a trot.

A word about lands bordering upon the Empire is necessary: to the west the great Empire of Mu’ugalavyá stands as Tsolyánu’s great rival. The red-lacquered troops of the Four Palaces of the Square in Ssa’átis stand guard upon their borders facing the blue-clad Tsolyáni legions on the summit of the opposing Sákbe. Mu’ugalavyá is governed by clan-councils of “princes,” there being four of these, each

termed a “palace.” The official chief God of Mu’ugalavyá is some four-limbed creature entitled Hfsh. Yet the God worshipped by most of the people of Mu’ugalavyá is ancient Vimúhla, the Fire God. The country is run on similar lines to those of Tsolyánu, with the exception of the lack of a central figurehead Emperor.

Salarvyá to the east and south is similarly well-organised. The hairy, heavily-bearded Salarvyáni worship the same Gods as do the Tsolyáni, but they tend to favour generously-endowed Avánthe, the Female Principle and hold the other four Gods in somewhat less esteem. Salarvyá {Salarvyá} is governed by a king who sits in the Hall of the Dome in Tsatsayágga -- barefaced and open, to the great scorn of the Tsolyáni! The King of Salarvyá is in constant danger, however, for if he becomes ill or shows signs of weakening, the nobility has the right and duty to depose him forthwith and appoint another from their ranks. Deposition in Salarvyá means impalement upon a stake, to the greater glory of phallic worship of Avánthe! Salarvyáni warriors favour the colour black, this being easily obtained from the secretions of a type of crustacean along their seacoasts. They are great traders and merchants, wandering far afield in their search for wealth.

The fourth great Empire lies across the sea to the southwest of Tsolyánu: Livyánu, the land of sorcery. The country is governed rigidly by the priests of Qaame’él, their chief God, who corresponds closely to Tsolyáni Thúmis, the Lord of Wisdom. Livyáni nobility owes a type of feudal service to the priesthood, with little of the ritualistic and formal clan structure of Tsolyánu. The Livyáni favour bodily decoration of many intensely bright colours of paint. Both men and women tattoo their faces with intricate tiny designs taken from their mythology, and Livyáni warriors similarly wear Chlén-hide armour covered with delicate tracteries of runes, magical designs, and amulets of wellbeing. Livyáni women tend to remain in seclusion, and when they do emerge, they go masked with curious disguises representing beasts, demons, gods, and such, taken from their complex mythology.

Other lands need perhaps less explanation at this point. Saá Allaquí is inhabited by short, stocky men who are great mountaineers and desert trackers. Their governmental system is somewhat fragmented, depending upon a kind of clan loyalty to individual leaders. Milumanayá is primarily a desert and mountain land, inhabited by tribes of nomads. Their form of government is some simple kind of popular democracy, with every individual in the tribe permitted into the making of decisions -- which is perhaps why the Milumanayáni never get much done... Yán Kór to the far north is a hardy country of forthright, strong men (and even stronger women -- some Yán Koryáni clans are ruled by women!). Matriarchy is the general rule in Yán Kór, with all property descending to the daughter, rather than to a son. Since Yán Koryáni clans are endogamous, marrying within the clan, this does not often result in loss of property to the tribe -- but if a girl runs away and marries some non-member, it creates great turbulence, often resulting in violence.

Among the nonhumans occupying various areas, the Pé Chói are perhaps the best friends of mankind. The Hlýss and the Ssú still dwell in their ancestral holds, waylaying and slaying all men they can. The only extensive nonhuman empire is the land of the Shén to the south of Livyánu. Occupied in their own curious rituals and activities, the Shén have never been aggressive. Shén trading parties are common, however, and piracy on the high seas is not unknown! Other nonhuman enclaves will be described farther below. Suffice it to say that Tékel is a world of great variety, of great richness, and of great violence. It is now time to turn to the development of a game based upon adventuring in Tékel and allow others besides myself to visit the Empire of the Petal Throne!

300. CHARACTER TYPES.

Assuming that most people who will be reading this are already somewhat familiar with “Dungeons and Dragons,” there is little need to elaborate upon the organization and materials needed for a campaign in Tékumel. Players can choose between two “alignments” (good and evil), between being a male or a female character, between being a warrior, a priest, or a magician, and between being human or a nonhuman creature. These are as follows:

310. ALIGNMENT.

For convenience' sake -- and not to reflect reality by any means! -- all characters are divided into two basic types: those serving the forces of Good, and those serving Evil. There are no “neutrals” in Tékumel, although it is possible to achieve a limited neutral status as one of the nonhuman races which traditionally remains aloof from human affairs.

“Good” characters may serve one of the Five Good Gods, or one of the Five Good Cohorts. A good character does not consort with an evil one, although he is not required to attack him unless he wishes to do so. Good characters may never attack each other, nor do they attack nonhostile neutrals. Similarly, evil characters may never attack each other within their own party -- although they are free to attack good characters, neutral characters, and other evil characters not in their group. [A group or party is here defined as a body of two or more players sharing an adventure together.] Once a group has disbanded (e.g. at the end of an adventure), evil characters may indeed state their intention to begin hostilities with one or more ex-members of the group at the start of the following adventure. Note that beings friendly to good characters are also hostile to evil characters; the converse is not true, however: beings and races inimical to man are NOT friendly to evil characters, unless of the same species. Thus, for example, a Ssú is not friendly towards an evil human sorcerer; he will be friendly towards another Ssú, of course.

It is possible to change alignments by going to a temple of one of the Gods (not Cohorts) of the opposite alignment and seeking permission to change. This is granted upon a roll of the percentile dice (dice showing 1 to 10 or 1 to 20; a pair of these can be read as a decimal number from {0 to} 100). To achieve a change of alignment, one must roll 60 or better.

320. CHOICE OF SEX.

Each player may choose whether to be male or female. In Tsolyánu women are generally treated as a subservient sex, but there is the freedom for a woman to declare herself “Aridáni,” which roughly denotes “Independent.” She is then treated officially as a man under the law, and she may become a warrior, etc. Female priestly types may serve Avánthe or her Cohort, Dilinála (if good), or Dlamélis or her cohort Hriháyal (if evil). Female magic users are common in the Empire.

Sex distinctions for nonhuman beings can be safely ignored for game purposes: their various sexes and sexual roles are too complex to be gone into here!

330. PROFESSION.

For playing purposes there are three “professions”: (a) warrior, (b) priest, and (c) magic user. Details of these will be given below. Nonhuman beings in general may declare their profession under these three categories as well. It is not permitted that players become animals, undead, or “monsters” in this game.

340. NONHUMAN ALIGNMENT.

It is convenient to list “friendly,” “neutral,” and “hostile” nonhuman races here. Their characteristics will be given below.

<u>Friendly to Men</u>	<u>Neutral</u>	<u>Hostile to Men</u>
Pé Chói	Ahoggyá	Hlutrgú
Pygmy Folk	Hláka	Hlýss
Swamp Folk	Páchi Léi	Shunned Ones
Tinalíya	Shén	Ssú

The alignment of nonintelligent creatures will be clear from their descriptions.

400. DETERMINATION OF CHARACTER.

Before deciding upon a “profession” (Sec. 330), one must discover one’s talents and skills.

410. BASIC TALENTS.

These are one’s genetically provided physical and intellectual capabilities. Roll percentile dice for each of the following categories and note the name of the character and his results upon a sheet of paper.

411. Strength.

This denotes one’s physical powers, ability to wield a weapon, bear burdens, perform physical tasks, etc. Dice rolls are interpreted as follows:

1-40	Weak [-1 on hit dice; see below for description of these]
41-60	Average [no bonuses or penalties]
61-80	Strong [+1 on damage dice]
81-95	Powerful [+1 on hit dice AND +1 on damage dice]
96-100	Superb [+2 on both damage and hit dice]

412. Intelligence.

This is one’s power to think, use reason, deduce and induce, etc. Rolls are:

1-20	Stupid [-1 from both hit and damage dice (too dumb to strike or parry properly); inability to use “Eyes” (see below); cannot use spells of more than Group I complexity (see below)]
21-40	Dumb [-1 from damage dice; can use “Eyes.” “ but cannot use spells of more than Group II complexity]
41-60	Average [no bonuses or penalties]
61-80	Smart [+1 on damage dice; can use “Eyes” and spells easily]
81-95	Brilliant [+1 on both hit and damage dice; 40 percent ability to find secret doors]
96-100	Genius [+2 on both hit and damage dice; 60 percent ability to find secret doors; 50 percent ability to detect traps]

413. Constitution.

This is one’s basic ability to endure, to recover from wounds, to be restored to life by a priest or magic user after being killed, etc. Rolls are:

1-20	Weakling [-2 on hit dice; 30 percent chance of being revived; 40 percent chance that a recovery from wounds spell or “Eye” will NOT work]
21-40	Puny [-1 on hit dice; 40 percent chance of revival; 20 percent chance that a recovery from wounds spell or “Eye” will not work]
41-60	Average [no bonuses or penalties]
61-80	Healthy [+1 on hit dice; 60 percent chance of revival; wound spells, etc. sure to work]

- 81-95 Very Healthy [+1 on both hit and damage dice; 70 percent chance of revival; wound spells, etc. sure to work]
- 96-100 Robust [+2 on hit dice; +1 on damage dice; 90 percent chance of revival, etc.]

414. Psychic Ability.

This is one's basic ability to employ magic, attain communication with the Gods and their cohorts, etc. Rolls are:

- 1-20 Non-psychic [unable to use spells or magic]
- 21-40 Barely Psychic [May use spells only up through Group II]
- 41-60 Average Psychic [no bonuses or penalties]
- 61-80 Somewhat Psychic [+10 percent to chances of spells workings may use all levels of spells and magic]
- 81-95 Quite Psychic [+15 percent to chances of spells working]
- 96-100 Highly Psychic [+25 percent to chances of spells working]

415. Dexterity.

This is one's ability to parry missiles, dodge blows, perform acrobatic acts requiring agility, etc. Rolls are:

- 1-20 All Thumbs [-1 on both hit and damage dice; 20 percent chance of spell or other weapon striking some OTHER victim than the person or being aimed at]
- 21-40 Clumsy [-1 on damage dice; 10 percent chance of spell or other weapon striking wrong victim]
- 41-60 Average [no bonuses or penalties]
- 61-80 Clever [+1 on damage dice; spells and magic weaponry always hits chosen victim]
- 81-95 Dexterous [+1 on both hit and damage dice]
- 96-100 Agile [+1 on hit dice; +2 on damage dice]

All of these scores are written down, with pluses cancelling out minuses in the same category. Let us look at an imaginary example: "Character X":

Strength:	Rolled 98 =	+2 hit dice	+2 damage dice	--	
Intelligence:	Rolled 53 =	--	--	--	
Constitution:	Rolled 37 =	-1	--		*40 percent chance of revival, 20 percent chance of spells and Eyes of recovery not working
Psychic:	Rolled 26 =				*Spells only through Group II
Dexterity:	Rolled 14 =	-1	-1		*20 percent chance of spells hitting other than intended victim

Character X is thus rather average, although he does have a +1 on damage dice. In view of his average intelligence and low psychic ability, he is suited best as a fighting man, rather than a priest or magic user.

420. ORIGINAL SKILLS.

Everyone has a background, including a number of skills acquired during childhood and adolescence. Although each player starts as a "blank slate," realism

requires that he already possess some modicum of one or more skills, as would have been the case in mediaeval times. Omitting a great host of less interesting skills and clan professions, thus, the following three groups are lists of skills and crafts which may be of use to characters during the game. They include a few specialised skills which are not “professions” or crafts but which will be of importance for adventuring (e.g. swimming and diving). The first group may be termed “Plebeian” -- the skills of ordinary craftsmen and artisans, the second group is called “Skilled,” and includes crafts requiring greater study and experience, the third group, the “Noble” skills, includes talents requiring considerable study and work. Acquisition of this third group is usually restricted to children of the nobility, the priest-schools, etc.

For game purposes, the acquisition of skills is done as follows: a pair of percentile dice are rolled, and results are interpreted as follows:

1-35	Choose one- skill from Group I
36-60	Choose one Group I skill and one from Group II
61-80	Choose one skill from each of the three Groups
81-90	Choose 2 skills from Groups I and II, plus one from Group III
91-95	Choose 3 from Group I, and 2 from Groups II and III
96-100	Choose 4 from Group I and 3 from each of the other Groups

GROUP I: PLEBEIAN

baker
barber
bootmaker
bricklayer
butcher
carpenter
carpet-maker
cook
dyer
farmer
fisherman
glass-blower
grocer
mason
merchant
paper-ink-maker
perfumer
potter
rope and net maker
sail maker
tailor
tanner
weaver
wine maker

GROUP II: SKILLED

animal-trainer
bird-trainer
fletcher
hunter
jeweller-goldsmith
mountaineer
sailor
scribe
ship-builder
smith-armourer
swimmer-diver

GROUP III: NOBLE

alchemist
artist-sculptor
assassin-spy-tracker
astronomer-navigator
botanist [plant recognition]
engineer-architect
geologist [mineral recognition]
interpreter [any language to
Tsolyáni]
mathematician
musician
physician
poet

As players progress from one Experience Level [cf. below] to another, they may add skills from these three groups also:

Level II	+ one from Group I
Level III	+ one from Group II
Level IV	+ one from Group III
Level V	+ one from Group I and + one from Group II
Level VI	+ one from Group III
Level VII	+ one from Group II
Level VIII	+ one from any Group
Level IX up	+ any skill he requires

Skills may also be “learned” in the game itself. A Group I skill costs 1,000 gold Káitars (paid to the clan-chief of the profession), plus two game months of time to learn it. A Group II skill costs 5,000 K., plus four months of game time. A payment of 10,000 K. plus 6 months is required for a Group III skill. Players must first find the clan-chief at the Palace of the Realm in a major city (60 percent chance for Group I, 40 percent chance for Group II, and 20 percent chance for Group III). The clan-chief will provide a “teacher” at a rate of 200 K. per month for Group I, 500 K. per month for Group II, and 1,000 K. per month for Group III. The teacher then will accompany the player as an employee (cf. below). The willingness of the clan-chief to help a player learn a skill depends also upon the Nonplayer Character Reaction Table (cf. below).

430. SPECIFIC PROFESSIONAL SKILLS.

After having noted down one’s original skills, a player must now go on to determine specific professional skills for the role he has chosen: warrior, priest, or magic user. These skills differ for the three professions; roll percentile dice to determine which and how many of the following skills the character has: rolls are interpreted as follows:

1-20	Choose any 2 skills from first 3 in one’s profession
21-50	Choose 3 out of first 4
51-80	Choose 4 out of first 5
81-95	Choose 5 out of first 6
96-100	Choose 5 out of first 7

WARRIORS

spearman
mace/flail user
axeman
swordsman
slinger
bola-user
crossbowman
bowman
broadsword and dagger
sapper
catapult-artilleryman
strategist

PRIESTS

knows 2 modern languages
knows 2 ancient languages
can produce light
detect evil/good
cure light wounds
ESP
telepathy
protection from evil/good
control person
cure serious wounds
remove curse
revivify

MAGIC USERS

control of self
illusionist
clairaudience
clairvoyance
telekinesis
astrologer
medium
nature control
control person
necromancer
control Underworld creatures
the Grey Hand

Progression to a higher Experience Level permits the player to add one skill in his profession, with the least advanced skills mandatorily being chosen first. Thus, upon attaining the second Level, a priest must choose whichever of the top three powers he had originally omitted (assuming his roll was only 17 to begin with).

431. Warrior Skills.

The skills used by fighting men are fairly self-evident. If a player had shaken only 17, he could choose to know the use of the spear, the mace or flail, or the axe and could employ two of these. Let us say that he chooses the mace and the spear. Upon attaining 2nd Level, he must add the use of the battleaxe. Only upon reaching 3rd Level could he use a sword.

A sapper is familiar with the techniques of mining, the construction and use of battering rams and belfroi towers, etc. A catapult expert can build and use onagers, ballistae, mangonels, and trebuchets. A strategist is in effect a general; he can plan and develop campaigns, organise expeditions, marshal troops, etc.

432. Priestly Skills.

These are as follows:

- Know 2 modern languages: choice of Salarvyáni, Mu'ugalavyáni, Livyáni, Yán Koryáni, Saá Allaqiyáni, Milumanayáni, or Pecháni. A knowledge of modern Tsolyáni is assumed. All of these are descended from Engsvanyáli, the language of the Éngsvan hla Gánga Empire, and are as similar to one another as French is to Spanish. Languages of other human nations may be learned (cf. the learning of "Noble" skills in Sec. 420 above).
- Know 2 ancient languages: choice of Llyáni, Engsvanyáli, Classical Tsolyáni, the tongue of the Priests of Ksárul, the archaic Salarvyáni of the Bednállja Dynasty, Mihállí, and possibly others. These are important for the reading of scrolls and ancient books, maps, etc. Nonhuman languages cannot normally be learned by men since their phonologies and grammars are too alien.
- Production of light: this spell produces a soft radiance 3 inches [one inch = 10 yards]. It lasts for 10 turns and can only be used once a day.
- Detect evil/good: this warns the user of opposite alignments inherent in objects and adjoining rooms. It does not specify the type of danger.
- Cure light wounds: this restores 1-6 points of hit dice damage (roll a 6 sided die) to any being. It is usable only once a day.
- ESP: the user can detect the thoughts of living beings (though not undead or soulless automatons) in adjoining rooms. It can be used 3 times a day.
- Telepathy: this makes communication possible with another character and for that character to reply, though no other can hear this. It works over a distance of 24 inches and can be used 3 times a day.
- Protection from evil/good: this creates a circle of protection (one inch) around the user. It cannot be penetrated by undead; it adds +1 to all saving throws and takes away -2 points from damage dice of an attacker. It lasts 6 turns and can be used once a day.
- Cure serious wounds: restores 2 dice of lost hit points. Usable once a day.
- Control person: 1-6 persons (including intelligent nonhumans) can be brought under the control of the user for 6 turns.
- Remove curse: takes away curses from objects, changes alignments of swords and other magical weapons, restores magically changed beings to their proper forms, and returns beings driven mad by magic or various Underworld creatures to sanity. Usable once a day.
- Revivify: depending upon character's constitution (cf, above), this restores life to slain beings (one per spell). A being so revived cannot engage in further fighting for one week. It must be used within one week of the being's death; otherwise he cannot be brought back to life. Usable once a day.

433. Skills for Magic Users.

These are:

- Control of Self: the user can control his own body: e.g. hold his breath indefinitely, stop his heartbeat, hold some object tightly with an iron grip for an indefinite period, enter into a trance, have total memory recall, etc. He cannot perform actions not possible for the body (e.g. extend his arms 20 feet). Usable repeatedly.
- Illusion: limited illusions can be created which have a 60 percent chance of being believed by nonintelligent creatures and a 40 percent chance of

being believed by intelligent races. Damage taken from an illusion which is believed is treated as actual damage. The illusion is limited to the user only: i.e. he cannot create the illusion that his whole party is invisible, although he can indeed create this illusion about himself. Usable once a day; duration: 6 turns.

Clairaudience: the user can hear what is happening in adjoining room or space. Distance: 2 inches. Duration: 2 turns. Usable 3 times a day.

Clairvoyance: this picks up a picture of an adjoining room or space. Distance: 2 inches. Duration: 2 turns. Usable 3 times a day.

Telekinesis: the user can move objects through the air or water (but not through solid walls, etc.). Weight of the object and distance depend upon the user's Level: a 1st level user can move an ounce about 10 feet; a 3rd level person can move 3 ounces 20 feet; a 5th level person can move 9 ounces 40 feet, etc. Objects so transported can be moved rapidly enough to stun (but not kill) an unarmoured man or being. Edged weapons or missiles cannot be transported by this spell.

Astrology: this is not really "magic" at all but rather a means of discovering the character, motives and intentions of a being, through the positions and influences of the sun, the four planets, and the two moons of Tékumel. Such a horoscope takes one full turn to make, and the user must have proper instruments (an astrolabe) and reference books (ephemerides, a table of houses, etc.) with him. Such a horoscope is infallible. It also predicts short distances into the future (one turn: 70 percent accuracy, 2 turns: 50 percent; 3 turns: 30 percent, etc.).

Medium: the user can speak to the dead, to spirits, and to absent living beings to gain information and guidance. Usable 3 times a day.

Nature control: the actions of 1-12 animals or plants can be controlled for 6 turns. Nonhuman races, the creatures of the Underworld, and the undead are excluded. Usable once a day.

Person control: cf. Sec. 432. Usable once a day.

Necromancy: the undead can be controlled for 6 turns. Affects 1-12 undead. Usable once a day. Also possible to create a sort of zombie from a dead being for 6 turns: will obey orders of its creator literally and completely.

Monster control: this permits control of 1-6 creatures of the Underworld (excluding humans, nonhuman intelligent races, and undead) for 6 turns. Usable once a day.

The Grey Hand: this is the power of instant death, no saving throw being possible. The user must touch the victim or his arms or armour (taking the risk of a dying blow). It reduces its victim to a heap of greyish dust. Revivification of a person so slain is possible, but 10 percent is subtracted from his constitutional possibility of revival. Usable once a day.

434. Regeneration of Spells and Likelihood of Their Working.

As seen above, most priestly and magical spells are usable only once a day, although some are indeed repeatedly possible. If a party is forced to spend a night in the Underworld, all such limited spells are regenerated by the following morning (approximately 6:00 A.M.)

For both priests and magic users there is another possibility to be considered: assuming that one has "average" ability in psychic matters (cf. Sec. 414), there is a chance of spells NOT working. This, too, depends upon the level attained. Thus:

Level I:	60 percent chance that spells Will NOT work
Level II:	50 percent chance that spells will not work
Level III:	40 percent chance that spells will not work
Level IV:	30 percent chance that spells will not work

Level V:	20 percent chance that spells will not work
Level VI:	15 percent chance that spells will not work
Level VII:	10 percent chance that spells will not work
Level VIII:	5 percent chance that spells will not work
Level 9 and up	0 percent chance that spells will not work

As stated above, being “Somewhat Psychic” adds 10 percent to the chance of a spell working; being “Quite Psychic” adds 15 percent, and being “Highly Psychic” adds 25 percent. Thus, although an “Average” character has only a 40 percent chance that his spell will work while he is a 1st Level magic user or priest, if he were “Quite Psychic,” his chances would be $40 + 15 = 55$ percent. Every time a spell is cast, therefore, the user must roll percentile dice to determine whether or not his spell works, taking account of the bonuses listed here. Thus, to take another example, let us suppose that a 5th Level Priest wishes to produce a circle of light: he is somewhat psychic and thus has a +10 factor. There is already only a 20 percent chance that his spell will not work (or, conversely, an 80 percent chance that it WILL), and this plus his 10 percent gives him, a 90 percent chance of success. Any percentile dice number from 1 to 89, therefore, permits his spell to take effect. A roll of 90 or above would mean failure, and his spell would be gone for that day!

Spells take effect, if successful, in the combat round in which they are cast. Thus, if a magic user or priest has the best reaction time (see below) and casts a successful spell of “Control Person” upon an enemy magician, his spell takes effect, and his opponent has no chance to act.

440. EXPERIENCE POINTS AND LEVELS OF EXPERIENCE.

Players rise in Level by acquiring “experience points.” Increases in level give added powers, more “hit dice” (see below), and other benefits. Experience points are obtained by (a) acquiring treasure (gold -- or other items which can be sold for gold Káitars), or (b) by slaying hostile beings. Thus:

One experience point is granted for each gold Káitar obtained. Experience points for slaying hostile beings are given strictly on the basis of their hit dice (see below): for every hit die the being can take, 50 points are given. Hence, the slaying of an Hli’ír, an 8-dice creature, gives 400 points, a 10th level Hlýss lord gives 500 points, etc. When calculating experience points all + and – pips are ignored: thus a 4+3 dice creature is worth just 4 dice: 200 points.

Beings slain by “Eyes,” ancient technological devices of which more will be said below, are worth less to the player, since the “Eye” did all the real work of killing the being. Half credit is given for all such victories: e.g. an 8-dice creature is worth only 200 points, if slain by an Eye. Round fractions upwards, however, so that a 5-dice creature is worth 3 hit dice = 150 points, if finished off by an Eye.

An enemy incapacitated (paralysed, etc.) by one player and then slain by some other player gives NO credit to either player! No player may normally slay a being incapacitated by another player, although such a situation might occasionally arise and be allowed by the referee: e.g. a magic user manages to “freeze” a creature with an Eye, but is then paralysed by the creature’s sting himself as it takes its dying blow. If no means of releasing the magic user from paralysis is found, then another player may indeed slay the creature -- with neither player getting any experience point credit. Otherwise, experience points for slaying hostile beings go to the ACTUAL KILLER, in spite of others who may have participated in the victory.

Players cannot share unequally in treasure acquired on an expedition in order to raise one of their number to some higher level. Thus, all treasure is shared evenly among player characters in the party (nonplayer characters usually being paid off, or accepting some previously agreed on sum or percentage). No player character may rise more than ONE LEVEL per adventure.

441. Experience Point Bonuses.

Any warrior with a strength-roll of 81-95 adds 5 percent to his acquired experience points. Any warrior with a roll of 96 - 100 adds 10 percent. Any priest with an intelligence roll of 81-95 adds 5 percent, and any priest with an intelligence roll of 96-100 adds 10 percent. Similarly, any magic user with a psychic ability of 81-95 adds 5 percent, and any magic user with a psychic ability roll of 96-100 adds 10 percent. See Secs. 411, 412, and 414. Moreover, ANY character with a constitution of 96-100 adds an automatic 5 percent to his experience points.

442. Reduced Experience Points.

After experience points have been allotted for an adventure, they will be reduced for players at advanced levels, since it should be proportionately more difficult for advanced-level players to obtain experience points than for more vulnerable lower level characters. Thus, experience points are granted in full for gold and slain enemies only for characters at Levels I-III. The following table indicates the proper percentages:

Level I-III	100 percent
Level IV-V	50 percent
Level VI-VII	25 percent
Level VIII-IX	10 percent
Level X and up	5 percent

443. Levels of Experience.

After having obtained his character, the player chooses to act as a warrior, a priest, or a magic user, as said above. Once one has made this choice, no shifting from one "profession" to another is possible (e.g. a priest cannot decide to change over to a warrior). Each player character then begins at the lowest level of his "profession" and rises to higher levels on the basis of acquired experience points. Levels and amounts of experience points needed to attain them are:

	<u>LEVEL</u>	<u>TSOLYÁNI NAME</u>	<u>TRANSLATION</u>	<u>EXPERIENCE POINTS</u>
Fighting Men	I	Changadésa	Soldier	1-2,000
	II	Kuruthúni	Heavy Infantry	2,001-4,000
	III	Kási	Captain	4,001-8,000
	IV	Molkár	Commander	8,001-16,000
	V	Dritlán	Legion Commander	16,001-32,000
	VI	Kérdu	General	32,001-64,000
	VII	Hehéllu	Count	64,001-120,000
	VIII	Pachú	Lord	120,001-240,000
	IX	Mríngu	Great Noble	240,001-onwards
Priests	I	Kengyél	Acolyte	1-2,000
	II	Shárto	Priest	2,001-4,000
	III	Su'úmel	Temple Priest	4,001-8,000
	IV	Njáshte	Temple Commandant	8,001-16,000
	V	Qusúnchu	High Priest	16,001-32,000
	VI	Hrugásh	Prelate	32,001-64,000
	VII	Mriyán	Bishop	64,001-120,000
	VIII	Tsémel	Cardinal	120,001-240,000
	IX	Tiritlén	Holy Adept	240,001-onwards

<u>LEVEL</u>	<u>TSOLYÁNI NAME</u>	<u>TRANSLATION</u>	<u>EXPERIENCE POINTS</u>
Magic Users	I Shátun	Magician	1-2,000
	II Nyélme	Illusionist	2,001-4,000
	III Rusalá	Seer	4,001-8,000
	IV Bálash	Warlock	8,001-16,000
	V Durún	Enchanter	16,001-32,000
	VI Chágun	Sorcerer	32,001-64,000
	VII Tselinál	Wizard	64,001-120,000
	VIII Hnéshtu	Necromancer	120,001-240,000
	IX Badrágu	Master Magician	240,001-onwards

It is possible to progress beyond the 9th Level of any of these. A 9th level warrior, priest, or magic user who obtains 242,000 experience points becomes a 10th level character (adding the hit dice for a 1st level character to his total); upon attaining 244,000 points, he becomes an 11th level character, etc. In each case he simply adds the hit dice and other benefits of each succeeding level to his 9th level total.

500. HIT DICE, COMBAT, AND DAMAGE DICE.

Hit dice are a means of determining how much wound damage a player character can take before he is slain. Combat is done by rolling to determine whether the attacker has hit the defender, and, if so, the attacker rolls "damage dice" to determine how many "hit dice" points are to be subtracted from the defender's available total.

510. Hit Dice.

The amount of damage one can take is determined partially by profession and partially by Level of Experience (cf. above). Warriors naturally have more hit dice available than do priests and magic users. As each player enters the game, he shakes one 6-sided die to determine his available hit dice points. As he reaches each succeeding level of experience, he shakes the indicated number of 6-sided dice to determine his new total. Whenever he is wounded, he subtracts the number shown by his opponent's damage dice from his hit points until he is either at zero (Incapacitated: cannot fight and must be carried, though still alive), or until the damage exceeds his hit dice total, in which case he is dead. Hit dice points lost in this fashion are regained through rest (one day = one hit dice point), or through the application of a cure wounds spell, or through an Eye of Healing. Hit dice for the various Levels of the three professions are:

<u>LEVEL</u>	<u>WARRIOR</u>	<u>PRIEST</u>	<u>MAGIC USER</u>
I	1 + 1	1	1
II	2	1 + 3	1 + 2
III	3	2 + 1	2
IV	4 + 1	3 + 3	3
V	5 + 1	4 + 1	3 + 3
VI	6 + 2	5	4
VII	7 + 1	6	5
VIII	8 + 2	7	6 + 1
IX	9 + 3	8 + 1	7 + 1
X	10 + 4	9 + 1	8 + 1

As stated above, additional higher levels can be found by simply adding the hit dice for the lower level achieved to the total dice for Level IX. Thus, a 14th Level warrior will have $4 + 1 + 10 + 4 = 14 + 5$, etc.

No character may ever have LESS hit points at a higher level than he did at a lower one. Thus, if a warrior shook two 5's and had 10 hit points at Level II, and then on attaining the 3rd Level shook three dice but obtained only a total of 7, he must add 3 points to bring his total up to his previous 10. He must thus always equal his previous hit points total, though he may not be lucky enough to exceed it.

Basic hit dice for nonhumans (as well as for other creatures encountered) are shown in the lists of the creatures of Tékumel (see below). When such a being is encountered, the referee will shake the indicated number of hit dice for battle purposes

Intelligent nonhumans may also be found at various Levels. They may be met in their own territories, encountered in outdoor adventures or in the Underworld, or perhaps a player may wish to begin as a nonhuman and rise in Experience Levels accordingly. Hit dice and damage dice for nonhumans depend upon their basic potentials as compared with those of humankind. Men have a basic hit die potential of one; nonhumans having a basic potential of two dice are thus twice as powerful and rise in Level accordingly. Nonhumans may begin as warriors, priests, or magic users (cf. various racial characteristics below) and serve the Gods or their Cohorts as men do. Nonhumans inimical to men are not necessarily friendly to other inimical races, to the creatures of the Underworld, etc.

Hit dice for nonhumans are as follows: ignore all plus points in considering basic hit dice. Thus, a +3 basic is simply dropped, and a 1+3 creature goes up as men do (cf. table in Sec. 510 above). Creatures which follow the same hit dice system as men do are: Páchi Léi, Pé Chói, Swamp Folk, Pygmy Folk, and Tinalíya.

Basic 2-dice creatures area are: Hláka, Hlutrgú, Hlýss, Shunned Ones, and the Ssú. They follow the table below:

<u>LEVEL</u>	<u>WARRIOR</u>	<u>PRIEST</u>	<u>MAGIC USER</u>
I	2	2 + 1	2-1
II	3	2 + 3	2 + 2
III	4	3	3-1
IV	5 + 1	4	3 + 3
V	6 + 1	5	4 + 1
VI	7 + 1	6	5
VII	8 + 3	7 + 1	6
VIII	9 + 3	8	7
IX	10 + 3	9 + 1	8 + 1 [etc. in increments of + 3 points]

Basic 3-dice creatures include the Shén and the Ahoggyá. Their Levels are:

<u>LEVEL</u>	<u>WARRIOR</u>	<u>PRIEST</u>	<u>MAGIC USER</u>
I	3	3-1	2 + 4
II	4	3 + 2	3 + 1
III	5 + 1	4	3 + 4
IV	6 + 3	5	4 + 1
V	7 + 3	6 + 1	5 + 1
VI	8 + 3	7	6
VII	9 + 3	8 + 1	7 + 1
VIII	10 + 1	9	8
IX	11 + 1	10	9 [etc. in increments of + 4 points]

520. Combat.

For purposes of combat it is convenient to divide all targets (opponents) into

“armour classes.” These are based upon the type of armour, shield, etc. used by humans. For nonhumans, animals, etc. these are convenient approximations based upon estimated defensive strengths, a powerful creature being given a higher armour class (and hence more hit dice, etc.) than a weaker one. There are two combat tables: one for men versus other beings, and one for other beings versus men.

TABLE I: MEN ATTACKING

		20-SIDED DIE SCORE NEEDED TO HIT BY LEVEL				
ARMOUR CLASS:	DESCRIPTION	<u>1-3</u>	<u>4-6</u>	<u>7-9</u>	<u>10-12</u>	<u>13 and up</u>
1	Plate armour and shield of iron/steel	19	16	13	10	7
2	Plate armour and shield of Chlén-hide	18	15	12	9	6
3	Plate armour	17	14	11	8	5
4	Chainmail and shield	16	13	10	7	4
5	Chainmail	15	12	9	6	3
6	Leather armour and shield	14	11	8	5	2
7	Leather armour	13	10	7	4	1
8	Shield only	12	9	6	3	1
9	No armour or shield	11	8	5	2	1

TABLE II: NONHUMANS AND ANIMALS, ETC. ATTACKING

ARMOUR CLASS:	20-SIDED DIE SCORE NEEDED TO HIT BY BEING'S HIT DICE LEVEL							
	<u>1 or less</u>	<u>1 + 1</u>	<u>2-3</u>	<u>4-5</u>	<u>6-7</u>	<u>8-9</u>	<u>10-11</u>	<u>12 and up</u>
1	18	17	16	15	14	13	12	11
2	17	16	15	14	13	12	11	10
3	16	15	14	13	12	11	10	9
4	15	14	13	12	11	10	9	8
5	14	13	12	11	10	9	8	7
6	13	12	11	10	9	8	7	6
7	12	11	10	9	8	7	6	5
8	11	10	9	7	7	6	5	4
9	10	9	8	7	6	5	4	3

Thus, for a human warrior to hit a being of Armour Class 3 (the human being, let us say, of Experience Level 5 himself), the player must shake a 14 or above. If this human is garbed in Chlén-hide plate mail and shield (Armour Class 2), the creature then needs to shake a score based upon its hit dice: e.g. if it is a Biridlú with hit dice of 4 + 1, ignoring the + 1, and consulting the above table, one finds that the creature needs 13 or above to hit an Armour Class 3 being.

All three professions (warriors, priests, and magic users) employ the above tables. Priests and magic users are restricted both in the weapons they may employ and the armour they may use (cf. below).

Missile fire is similarly based upon these tables. For medium range, use the tables as given above. For long range go UP one level, it being more difficult to hit a target. For close range, go DOWN one level. Thus, a first level warrior firing a bow at a 4th armour class creature at medium range requires 16 to hit. At long range he needs 17, while at close range he needs only 15.

530. Damage Dice.

It is assumed that any blow which “hits” (cf. preceding Section) does some damage. The amount of such damage depends partially upon the character’s Experience Level. This represents increases in his prowess and combat ability. If a character hits, he does the following number of 6-sided dice of damage according to his level:

ATTACKER LEVEL:	NUMBER OF HIT DICE DEFENDER CAN TAKE:							
	<u>1</u>	<u>1 + 1</u>	<u>2-3</u>	<u>4-5</u>	<u>6-7</u>	<u>8-9</u>	<u>10-11</u>	<u>12 and up</u>
I	1	1	1	1	1	1	1	1
II	1	1	1	1	1	1	1	1
III	1	1	1	1	1	1	1	1
IV	2	1	1	1	1	1	1	1
V	2	2	1	1	1	1	1	1
VI	3	2	2	1	1	1	1	1
VII	3	3	2	2	1	1	1	1
VIII	4	3	3	2	2	1	1	1
IX	4	4	3	3	2	2	1	1
X up	5	4	4	3	3	2	2	1

Thus, a 9th Level warrior who hits a 1st Level opponent (i.e. an opponent with one hit die) does FOUR, 6-sided dice of damage -- almost certainly killing him! This becomes important, of course, in melee conditions where one advanced-level person fights more than one low-level opponent. Fighting three Kurghá {Kúrgħa} (one die creatures), a 9th Level warrior rolls four dice. If he scores a total of 18 or better, he kills them all, since their total hit dice cannot exceed 18. A 4th Level fighter does only 2 dice damage against these creatures, and the referee then must roll to determine the amount of hit dice the three Kurghá {Kúrgħa} could take: let us say a 6 and a 4 and a 2, totalling 12. If the fighter then got a total of 10 on his two dice, he would kill the two weakest Kurghá {Kúrgħa} and leave the strongest one with only 2 points of hit dice.

If a player hits with a 20-sided die score of 20 (cf. Sec. 520 above), he does DOUBLE hit dice damage. A 4th Level fighter will then do FOUR dice damage against one-die creatures.

Priests and magic users do less damage dice injury than do warriors. If the attacker is a priest, move the damage dice level UP one horizontal line: e.g. a 3rd Level Priest has the same damage as a 2nd Level fighting man. Magic users are only permitted the use of one or more daggers; they may use no other ordinary weapons. If a magic user hits with his dagger, move his damage dice UP two horizontal lines: e.g. a 9th Level magic user does the same hit dice damage as a 7th Level fighter.

Damage dice for animals, creatures of the Underworld, and other beings not able to progress in Experience Levels (i.e. all except men and the intelligent nonhuman races) are calculated from the same table: consider the being’s hit dice its “Level” (ignore any plus or minus points): thus a 7-dice creature is the

same as a 7th Level human. Cross reference this with the hit dice of the being under attack. Thus, a 7-dice being does 3 6-sided dice of damage on a first Level being, one on a 6th Level being, etc. For these purposes, treat any hit dice over ten as simply 10th Level.

Intelligent nonhuman races with one (plus or minus) hit die are treated as men according to the above table. Two-dice creatures (cf. Sec. 510) are started at Level II on the above table, and 3-dice beings start at Level III.

540. Morale.

Unless specifically mentioned in the list of descriptions of beings (cf. below), a "morale check" must be made whenever the number of remaining fighters in a melee falls below a certain percentage of their total number. This applies to all nonplayer characters (including troops hired by players), although it does not pertain to player characters themselves -- a player can stand fast all alone against any odds, if he chooses to do so. Beings failing to obtain a certain number on their morale check dice must attempt to flee. If pursued, they may make another morale check and, depending upon its results, stand and fight or flee again.

Morale dice are again based upon the being's hit dice. The following table indicates the percentage of remaining fighters at which a morale check must be made, followed by a division of beings according to their hit dice and the number required on two 6-sided dice needed to remain and fight.

PERCENTAGE REMAINING:	SCORE NEEDED TO FIGHT ACCORDING TO HIT DICE LEVEL							
	<u>1</u>	<u>1 + 1</u>	<u>2-3</u>	<u>4-5</u>	<u>6-7</u>	<u>8-9</u>	<u>10-11</u>	<u>12 and up</u>
30	8	7	6	5	4	3	2	1
25	9	8	7	6	5	4	3	2
20	10	9	8	7	6	5	4	3
10	11	10	9	8	7	6	5	4
5	12	11	10	9	8	7	4	5

Thus, a group of 1st Level warriors would check morale when their number had been reduced to 30 percent of its original number. If they made their morale check throw (8 on 2 6-sided dice), they would check morale again when their number had been reduced to 25 percent of their original total, again at 20 percent, etc.

Many beings are never required to check morale, of course, and this is noted in the list of descriptions of beings below.

550. Further on Combat.

Players are required to establish a clear "battle order" and submit it to the referee. In order to determine which fighter suffers hits, the battle order will have a number given to each fighter (excluding those out of range, surrounded by friendly troops, etc.), and the referee will roll a die or dice to determine by random selection which fighter is hit. Once a being is slain, its number is removed from the order so that opponents may not hit the dead being over again.

Combat in confined spaces requires special comment: passages in the Underworld are approximately ten feet wide, allowing three men to fight at one time. In larger spaces, as well, three feet per fighter are required, unless the being is larger or smaller than a man (referee's decision).

Moves in battle are fast and furious: there are ten "combat rounds" to the normal "move" A fighter always gets a chance to strike on any combat round in which he is involved. Thus, even if he is slain on that round, he has a chance to take a "dying blow" as he dies.

Obviously, it will become necessary occasionally to split up larger groups of men and beings for combat purposes. e.g. ten player characters and a hundred hired troops encounter 300 bandits! To roll hit dice, etc. for each man would take far too long. Nonplayer characters may thus be grouped into sets of five or ten or even larger, if desired, and “fought” as one man. If, for example, such troops are divided into tens, the referee rolls ten 6-sided dice and totals the score. One of the players then rolls ten dice for ten nonplayer hired troops and totals that score. Only one “hit” throw is made for each group. If a miss is scored, then all ten men are assumed to have missed or done no significant damage. If a hit is made, however, a single 6-sided die is thrown, and its score is multiplied by ten (the number of troops). This amount is subtracted from the hit dice total as a whole. When either side has lost all of its hit points, the entire group is considered slain. The victors then divide their original number of hit points by ten (the number of troops in the set) and compare this with their remaining hit points. For each tenth of the original total remaining, it is assumed that one man is left alive. Round fractions upwards. E.g. if the original hit points total was 40 for ten men, then 4 points remaining after each a melee indicates that one man is left alive, if 5 points remain, then two men are left, one with four points and one man with just one, etc.

Outdoors warfare in a large scale may make the use of other wargames rule-books necessary. Such rules as “Chainmail” (by Gary Gygax and Jeff Perren, Guidon Games, 1972), the WRG Ancient Rules, the Ancient Period Rules developed by Tony Bath, etc. may be used, and it is also feasible to use a “board” wargame such as Simulation Publications’ “Armageddon” or “Phalanx” with some modifications. For very large campaigns, “Warplan 5/5” (Hirstle Graphic Services, Canterbury, Kent, England) is suggested. No rules will be given here for large scale warfare, therefore.

560. The “Hirilákte” Arenas.

Warfare per se is not very common on Tékumel, although large raids are mounted into the mountains of Milumanayá and other remote areas. The last great war was fought in the year 2,020 A.S. between the Tsolyáni and the Mu’ugalavyáni and resulted in almost a draw. The reason for this is the excellent system of Sákbe roads built throughout the four largest Empires. Each of these roads is in itself a “Great Wall of China,” running hundreds of miles, intersecting with other Sákbe, and studded with watchtowers and garrisons. Under the authoritarian rule of the Kólumel (the Seal Emperor), peasants and villagers may not travel beyond the area bounded by the nearest Sákbe without special reasons. This is reinforced by clan and caste restrictions. Merchants may travel the Sákbe freely, but even they are watched and quartered in special areas of their destination cities. Occasionally whole peasant populations are moved from one region to another in order to solve some economic problem or to separate dissidents.

Open warfare has thus been replaced by a system of “champion warfare,” equivalent to the gladiatorial games of ancient Rome. At designated cities throughout the four Empires, champions come to do battle and win (or lose) great sums of money, glory, and even their lives. The Imperium itself supports its champions, and noble patrons put up treasure and train their own champions. Opponents come from bordering lands to take up these challenges and win what they can for the glory of their homelands.

In order to participate in a Hirilákte battle, one must have a sponsor (cf. the mission employment table below). Citizens of the Empire (6th Level or above) may train and sponsor their own fighters. Opponents are evenly matched (a 4th level warrior will be matched with another 4th level man). Priests and magic users cannot enter these combats. Nonhumans may enter, if they are warriors, and will be matched against a nonhuman of their own species and Level. Occasionally a nonhuman may be matched against a human having the same number of hit dice.

The amount of treasure to be wagered upon a given Hirilákte match is determined by the fighter's Level and percentile dice. For each Level the fighter has, multiply the sum of two percentile dice by the following numbers:

<u>LEVEL</u>	<u>MULTIPLIER</u>
1	0
2	2
3	5
4	10
5	20
6	30
7	50
8	100
9 and up	200

Players may also wager their own fortunes upon these matches. Odds are determined by the number of Hirilákte matches previously won by the fighter: even for two inexperienced fighters, 2 to 1 for winning one match, 3 to 1 for winning two matches, etc. There is a 50 percent chance that a nonplayer champion may also have won previous matches; if so, roll a 6-sided die to determine the number he has won. Odds may thus favour him, rather than the player character.

Hirilákte battles may be fought using the combat rules given above, or they may be fought on the basis of "Rules for Wargames: Gladiatorial Combat" (by Trev Halsall and Phil Hamer (Leicester, Micro Models, Bristol, England). All battles are to the death (or to zero hit dice exactly, at which time the loser is carried off the field). All of his arms and armour goes to the victor. The body may also be claimed by the victor -- and then ransomed off to the loser's friends for cash (percentile dice times 10), if the latter wish to try to revivify the loser.

600. STARTING THE GAME.

Once a player has established his character (and see below for further spells possibly for priests and magic users), the game can begin.

For convenience' sake, it is assumed that all player characters arrive in a small boat at the great Tsolyáni port city of Jakállá. It is assumed also that everyone speaks understandable, though non-native, Tsolyáni and can read the modern language. [for a possible knowledge of other languages, see Secs. 420 and 432.]

Each player will have with him a small sum of money. The Tsolyáni themselves do not use money much, employing instead a system of cross-clan obligations and favours), but foreigners will need coin! The unit of currency is the Imperial gold Káitar (approx. 3 grammes avoirdupois). This is divided into 20 silver Hlásh, and each Hlásh is divided into 20 copper Qirgál. Coins of other nations differ, of course, but will be ignored for game purposes.

The amount of money possessed by each player is determined by percentile dice: one's roll determines the number of gold Káitars one has when arriving in Jakállá. If a 00 is rolled, treat this as 100 K. -- and as a bonus then roll again and add the new figure to 100. Players may also attempt to sell their small boat for a sum up to 150 K. Note that the Tsolyáni are ferocious bargainers, however.

All travellers and castaways are housed in special quarters in the foreigners' area of the city at a cost of 10 K. per person per day. [The food is abominable -- stomach complaints and diarrhea are common.] Strangers are not permitted to enter Jakállá proper, since most peoples of this world are quite xenophobic. It is advisable for beginning players to remain within the foreigners' quarter until contacted by some nonplayer Tsolyáni character, who will provide them with a mission, of which more will be said below.

Players who do attempt to enter Jakállá at this stage run the risk of making errors in speaking Tsolyáni or in the intricate rules of Imperial etiquette. Each turn a 6-sided die must be rolled, and a roll of 6 indicates that some such act has been committed. Reactions of the Tsolyáni will be determined by the nonplayer character reaction table (cf. below), and punishments may range from derision and laughter to a quick trip to the impalement stake. Duels are common, but most Imperials of higher rank will not bother with a low-level foreigner but simply call the city guards. Crimes within the Empire are almost invariably punished by death, and prisons are reserved for those who may be needed later by the Empire, or whose crimes merit more unpleasant punishments before they are allowed to die.

Upon reaching the third Level of Experience, a player character may travel freely within the Empire. Upon attaining 6th Level, he is granted Imperial citizenship: he may act as a Tsolyáni and “recruit” new players for adventures or expeditions from the foreigners’ areas; he may sponsor champions in the Hirilákte arenas; he may hold rank in the Imperial government (military or civil), etc. Nonhumans, however, are granted Imperial citizenship only rarely (roll percentile dice for a 6th level nonhuman character; a roll of 80 or above indicates that he is granted citizenship).

Players will usually move up through the ranks of Tsolyáni society. If they have the funds for ship passage or are of sufficient status to travel overland, they may choose to travel to some other country. Knowledge of the language of that nation is necessary, and a nonplayer character from that country is useful as a companion, since all foreign lands are not as friendly to strangers as the Tsolyáni.

610. Equipment.

Within the foreigners’ quarter itself there are shops and markets where one may purchase accoutrements necessary for life in the Empire. The only “inns” or “taverns” are the hostels set up by the Imperial government for strangers. Most Tsolyáni prefer to do any drinking of alcohol (or chewing of Hnéqu weed, which is more jollifying and less addictive) in the privacy of their own clan house, or occasionally in the public room of the winemakers’ clan. Note that although iron and steel arms and armour may be available at armourer’s shops within the foreigners’ quarter, no magical weapons or devices may be found there. Such weapons may be available at the Temple of Karakán, the War God, although possibilities are not very large (it is easier to acquire one’s own weapons in the Underworld, etc.). Magical items and “Eyes” are to be found at the Temples of Thúmis, Lord of Wisdom, although the Priests are quite miserly about them. There is thus a 10 percent chance of any magical weapon or an available magical device or “Eye,” and prices will be prohibitive.

Ordinary equipment is to be found at the following prices:

<u>Item:</u>	<u>Cost:</u>	<u>Item:</u>	<u>Cost:</u>
sword (Chlén-hide)	10 K.	plate armour (Chlén-hide)	50 K.
dagger “ “	5 K.	leather “ (Vringálu-hide)	30 K.
scimitar “ “	9 K.	chainmail (Chlén-hide)	40 K.
battleaxe “ “	10 K.	helmet (Chlén-hide)	13 K.
flail “ “	7 K.	shield (Chlén-hide)	10 K.
morning star “ “	7 K.	rope (50 feet)	8 K.
mace “ “	7 K.	pole (10 feet long)	1 K.
spear “ “	5 K.	20 Chlén-hide spikes and mallet	4 K.
pike “ “ (10 ft. long)	8 K.	small sack (1500 K. capacity)	1 K.
halberd “ “ (8 ft. long)	7 K.	large sack (6000 K. capacity)	3 K.
poleax “ “	8 K.	backpack (6000 K. capacity)	4 K.
two-handed sword “ “	15 K.	waterskin	1 K.

<u>Item:</u>	<u>Cost:</u>	<u>Item:</u>	<u>Cost:</u>
javelin	3 K.	10 resin torches	2 K.
longbow	30 K.	lantern	5 K.
composite bow	50 K.	flask of oil	1 K.
light crossbow	20 K.	flint, steel, and tinder	3 K.
heavy crossbow	30 K.	compass	50 K.
quiver with 30 quarrels	20 K.	charting paper, pens, ink	3 K.
quiver with 20 arrows	20 K.	heavy outdoor boots	15 K.
fresh garments: tunic, kilt, and sandals	30 K.	mallet and 5 wooden stakes	2 K.
warm cloak	15 K.	tsúral buds (bunch)	3 K.
sling	3 K.	Ngálu wine (battle)	1 K.
leaden pellets for sling (20)	1 K.	rations for Underworld: 1 person one week	10 K.
Bola	2 K.	rations for outdoors (1 person one week)	15 K.
Chlén beast to pull cart	100 K.	ballista	70 K.
small cart	60 K.	onager or mangonel	200 K.
large cart	120 K.	trebuchet (wheeled)	300 K.
small boat	150 K.		
small merchant ship	6,000 K.		
large merchant ship	30,000 K.		
small warship (bireme)	15,000 K.		
large warship (trireme)	40,000 K.		

The costs of other items will be adjudicated by the referee as needed.

620. Encumbrances.

Encumbrance is the weight which a person can carry. Weights for various items are given below, expressed in Káitars (one gold Káitar = approx. 3 grammes avoirdupois).

<u>Encumbrance:</u>	<u>Weight in Káitars</u>
Man (150 lbs.)	22,700
Man (180 lbs.)	27,240
Man (200 lbs.)	30,300
Load in Káitars equivalent to light foot movement (12")	13,000
Load in K. equivalent to heavy foot mvt. (9")	17,300
Load in K. equivalent to armoured foot movement (6")	26,000
Leather armour	4,324
Chainmail armour (iron or steel)	8,650
Plate armour (iron or steel)	13,000
Chainmail armour (Chlén-hide)	6,500
Plate armour (Chlén-hide)	9,750
Helmet (iron or steel)	865
Helmet (Chlén-hide)	650
Shield (iron or steel)	2,600
Shield (Chlén-hide)	2,000
Poleax, halberd, pike, two-handed sword (iron or steel)	2,600
Poleaxe, etc. (Chlén-hide)	2,000
Morning star, flail, battleaxe (iron or steel)	1,750
Sword (iron or steel)	900
Sword (Chlén-hide)	675

<u>Encumbrance:</u>	<u>Weight in Káitars</u>
Dagger (iron or steel)	350
Dagger (Chlén-hide)	250
Miscellaneous equipment (ropes, poles, spikes, etc.)	1,500
Coin (one, whether gold, copper, or silver)	1
Wineskin	500
Gem	1
Piece of jewellery	350

A Chlén-pulled cart (small) can hold about the weight of ten heavy men: 303,000 K. A large cart, pulled by two or more Chlén can carry the weight of 30 men: 909,000 K.

Intelligent nonhuman races carry encumbrances roughly proportionate to their differences in hit dice from mankind: a one-die creature carries about the same (slightly weaker or slightly stronger beings will be adjusted accordingly); a two-dice creature will carry approximately double a human's load, and a three-dice being will carry three times what a man can carry.

As stated above, Priests can wear any sort of armour, but they may not use any edged weapon (including missile weapons). They may use any non-edged items a mace, a flail, a club, etc. Magic users, on the other hand, may wear NO armour at all, and they are limited to a dagger (no maces, flails, etc., and certainly no other edged or missile weapons). This makes it possible for Priests and magic users to carry somewhat heavier loads than mailed warriors. Most magical weapons (the "Eyes" being the commonest) weigh only an ounce or two each and hence add little to the magic user's burden. Miscellaneous magical items are of different sizes and weights, to be determined by the referee.

700. NON-PLAYER CHARACTERS.

Non-player characters (acted by the referee) will be met frequently in a variety of rôles: as casual encounters, as employers, as fellow adventurers, etc., and non-player characters may also be hired or purchased as slaves.

Imperial slave markets usually contain those miserable persons who have somehow lost face with their clans, debtors and indigents, minor criminals (who have received unusual leniency from some whimsical judge), miscellaneous foreigners, and a few nonhumans. Prices for slaves vary a good deal from city to city, but the following is a rough guide:

Untrained labour: torchbearers, burden-bearers, etc.	150 K.
Plebeian occupations (Sec. 420, Group I)	2,000 K.
Skilled occupations (Sec. 420, Group II)	5,000 K.
Noble occupations (Sec. 420, Group III)	10,000 K.
Overseer, majordomo for estate	8,000 K.
Trainable man-at-arms (1st Level warrior)	4,000 K.
Servant boy or girl	100 K.
Trained dancing girl, courtesan, etc.	20,000 K.
Nonhuman (friendly races)	10,000 K.

The purchase or hire of unskilled torchbearers is of prime importance for Underworld adventures, since someone must shed light in the inky blackness of the underground passages. Each group of five persons requires one torch, and if no torchbearer is there to carry it, the referee may be forced to penalise the party by having them fight at half-strength in darkness -- or having some player character

drop out of a melee to carry a torch so his fellows can see. Such slaves will accompany the party but cannot fight (unless one specifically purchases a warrior). They will remain with the party without trying to flee (since the penalty for an escaped slave is unmentionable in civilised company). However, if the party is forced to flee or loses its morale, there is a 40 percent chance that slaves will try to run away. On a roll of 60 percent or better on percentile dice the party manages to stop them, setting them back to their tasks again.

Priests and magic users are not normally found as slaves. There is only a 5 percent chance that one of these professions will be encountered even in the biggest slave markets, since priests are usually bought by the temple of the God or Cohort they serve, and magic users are purchased by colleagues in their clan or guild.

710. HIRING OF NON-PLAYER CHARACTERS.

Non-player characters may be employed, rather than bought as slaves. The usual method is to seek personnel at the great employment marts provided by the Imperial offices, the Four Palaces of the Empire. These four government bureaus will be found in most large cities. They are:

- (a) The Palace of the Realm: here all domestic affairs, taxes, works, justice and the police, the economy, labour, etc. are handled by a maze of imperial bureaucrats. All manner of craftsmen come to this department to seek employment.
- (b) The Palace of Ever-glorious War: here the military affairs of the Empire are governed, garrisons appointed, troops recruited to the Seal's Legions, baggage, equipment, and accoutrements provided by suppliers, and expeditions arranged.
- (c) The Palace of the Priesthood of the Gods: here priests and magicians may be found. This department rules the organisation of the temples, collects taxes and tithes from temple lands, organises religious festivals and sacrifices, etc. It is divided into two sections: that of the Priests of the Five Good Gods and their Cohorts, and that of the servants of the Five Evil Gods and their Cohorts.
- (d) The Palace of Foreign Lands: here come representatives of foreign nations, ambassadors and merchants and mercenaries, etc. Trade with outside nations is dealt with here, as well as shipping, relations with the nonhuman races, and other matters of diplomacy.

Availability of craftsmen for employment is sometimes a problem. The percentile dice must be rolled to determine whether desired craftsmen are found at any Palace of the Realm:

<u>TYPE OF CRAFTSMAN</u>	<u>NUMBER AVAILABLE AND THROW NEEDED:</u>			
	<u>0</u>	<u>1</u>	<u>2-6</u>	<u>7-20</u>
Plebeian	1-30	31-60	61-90	91-100
Skilled	1-50	51-90	91-100	---
Noble	1-70	71-95	96-100	---

Warriors are found at any Palace of Ever-glorious War according to their professional specialties (cf. Sec. 430 and 431).

<u>TYPE OF FIGHTER</u>	<u>NUMBER AVAILABLE AND THROW NEEDED</u>					
	<u>0</u>	<u>1</u>	<u>2-6</u>	<u>7-12</u>	<u>13-20</u>	<u>21-50</u>
Spearman, mace/flail user, axeman	1-30	31-50	51-70	71-85	86-95	96-100
Swordsman	1-40	41-60	61-80	81-95	96-100	---

<u>TYPE OF FIGHTER</u>	<u>NUMBER AVAILABLE AND THROW NEEDED</u>					
	<u>0</u>	<u>1</u>	<u>2-6</u>	<u>7-12</u>	<u>13-20</u>	<u>21-50</u>
Slinger, bola-user	1-50	51-70	71-85	86-95	96-100	---
Crossbowman, archer	1-60	61-80	81-95	96-100	---	---
Broadsword and dagger-man, sapper	1-70	71-85	86-95	96-100	---	---

Strategists are never found for hire,

Priests and magic users may be found for hire at the Palace of the Priesthood of the Gods. Both may be checked by the same table:

<u>LEVEL OF PRIEST OR MAGIC USER:</u>	<u>NUMBER AVAILABLE AND THROW NEEDED:</u>			
	<u>0</u>	<u>1</u>	<u>2-6</u>	<u>7-12</u> (never more than 12)
Level I	1-60	61-80	81-95	96-100
Level II	1-70	71-90	91-100	---
Level III	1-80	81-95	96-100	---
Level IV	1-90	91-100	---	---
Level V	1-95	96-100	---	---

If a Priest or magic user is found, it is necessary to roll at once for his sect i.e. the God or Cohort he serves), and then for his spells, etc. Note that characters aligned with good cannot employ a priest or magic user aligned with evil and vice-versa.

Foreign mercenaries and occasionally nonhumans (mostly friendly, but occasionally neutral) may be employed at the Palace of Foreign Lands. Roll as above for warriors, if mercenaries are being checked. For nonhumans, use the following:

<u>ROLL</u>	<u>NUMBER AND TYPE OF NONHUMAN FOUND</u>
1-40	none
41-50	1-6 Pé Chói
51-60	1-6 Pygmy Folk
61-70	1-6 Tinalíya
71-80	1-4 Swamp Folk
81-85	1-3 Páchi Léi
86-90	1-3 Shén
91-95	1-3 Ahoggyá
96-100	1-2 Hláka

711. Salaries of Non-player Characters.

Salaries for non-player characters are listed in the following table. Upon obtaining such an employee, the player should roll for his salary and note it down. Each month (game month) he must be sure to pay his employees their wages, or they either defect or revolt and attempt to slay him.

<u>TYPE OF EMPLOYEE:</u>	<u>MONTHLY SALARY IN KÁITARS:</u>
Plebeian craftsman	amount shown by percentile dice
Skilled craftsman	percentile dice times two
Noble craftsman	percentile dice times five

TYPE OF EMPLOYEE:

Spearman, mace/flail user,
 axeman
 Swordsman
 Slinger, bola-user
 Crossbowman, archer
 Broadsword and dagger-man,
 sapper
 1st Level Priest or magic user
 2nd Level Priest or magic
 user
 3rd Level Priest or magic
 user
 4th Level Priest or magic
 user
 5th Level Priest or magic
 user
 Pé Chói, Pygmy Folk,
 Tinalíya, Swamp Folk
 Páchi Léi, Shén
 Ahoggyá, Hláka

MONTHLY SALARY IN KÁITARS:

amount shown by percentile dice
 percentile dice times two
 percentile dice times three
 percentile dice times four
 percentile dice times five
 percentile dice amount
 percentile dice times three
 percentile dice times five
 percentile dice times seven
 percentile dice times ten
 percentile dice times four
 percentile dice times six
 percentile dice times eight

Foreign mercenaries will serve for the amounts shown for warriors above, but with a bonus of 50 Káitars per man, or an agreed upon share of any treasure found.

720. NON-PLAYER CHARACTER REACTIONS.

Whenever a player character comes into contact with a non-player character and some reaction is required of the latter, it can be determined randomly from the following table. This may apply to animals, creatures of the Underworld, nonhumans, etc., as well, providing that they are not automatically hostile to men.

<u>ROLL:</u>	<u>REACTION:</u>
0-10	Violent hostility: attacks, takes umbrage, offers a duel, etc.
11-20	Hostile, though not violent. Deceptive: appears friendly but plans treachery.
21-30	Mildly hostile, unhappy about request, dissatisfied
31-60	Neutral to offer, wants more information, further terms
61-70	Agrees to offer
71-90	Enthusiastic agreement
91-100	Very enthusiastic agreement, offers aid, will be loyal to the death!

This table is also to be used to check the loyalty of non-player characters hired by players. The score is noted by the referee who then uses it to determine further actions of these characters. Good treatment, generous pay, gifts, etc. will alter the loyalty score positively (+ 5 to loyalty roll per adventure, or per generous act). Poor treatment, lack of pay, deception, or too great a danger will lower a loyalty score by -5 percent per occurrence.

800. ENCOUNTERS.

Under this heading come various sorts of meetings between player characters and non-player characters, nonhumans, beings of the Underworld, etc.

810. INITIAL ENCOUNTERS IN JAKÁLLA.

While players are still dwelling in the foreigners' compound in Jakálla, they may be visited by various Tsolyáni seeking their services. This form of employment is often advantageous since such "employers" may offer help, money, further personnel, etc. By undertaking such tasks, players form contacts within the Empire and begin to establish a place for themselves.

Each day a 6-sided die is rolled: a score of 5 or 6 indicates that an encounter takes place. If such a meeting does occur, roll percentile dice to determine who has come to visit the foreigners' compound, and then roll again (below) to determine his mission.

<u>ROLL:</u>	<u>IDENTITY OF VISITOR[S]:</u>
0-10	Evil Priest/Priestess: 70 percent chance male; + 1-12 guards
11-20	General or senior officer (+ 2-24 soldiers)
21-30	Merchant (1-12, plus 2-24 guards)
31-40	Magician (roll for Level, plus 1-6 guards of Levels above 2nd)
41-50	Good Priest/Priestess (70 percent chance male): + 1-12 guards
51-60	Nobleman/-woman (60 percent chance male); + 2-24 guards
61-70	Nonhuman (roll 1-12 for race, 1-12 in number)
71-80	Foreigner/spy for other nation (alone)
81-90	Scholar (alone)
91-100	Imperial Agent, member of Omnipotent Azure Legion, etc. (+ 2-24 guards)

The mission or employment offered by these visitors is given on the following Table:

<u>ROLL:</u>	<u>NATURE OF MISSION:</u>
0-10	Join trading party (destination from random direction table)
11-20	Go upon a quest
21-30	Help in quarrel, assassinate enemy, fight for or someone in duel, etc.
31-40	Join visitor's army or bodyguard
41-50	Join a raiding party to outlying area of Empire (random)
51-60	Join expedition to Underworld
61-70	Become the visitor's champion in Hirilákte arena
71-80	Visit visitor's home (purpose decided by referee)
81-90	Join sea voyage on military or trading ship
91-100	Join hunting expedition (random, or decided by referee)

Naturally, this requires the referee's utmost help and logic: a merchant or a scholar, for example, would hardly have a part in organising raiding parties. In such cases roll again! A priest or magician, however, might wish to organise a raid in order to capture a rival's castle, find a certain piece of magical equipment, etc. It is up to the referee to construct the scenario and up to the players to fit themselves in as best they can. Players may, of course, refuse any offer that does not suit their interests.

Terms of employment of player-characters in this fashion may be settled by logic (e.g. the priest gets the item he seeks, while the players get the rest of any treasure found), or they can be determined by the players making an offer, with the prospective employer's reaction being checked on the Reaction Table above.

820. ENCOUNTERS OUTDOORS.

Each hexagon of the two large world maps is equal to 133.333 kilometers or 82.8533 miles (this is due to the use of an Imperial unit of measurement in making the maps which does not correspond to any easy English equivalent). Each large terrain map is thus 4,533.33 by 8,133.33 kilometers, or 2,817.0133 by 5,054.0533 miles. These large maps display various kinds of terrains: clear (actually farms, fields, copses, villages, local roads, etc.), forest-jungle, swamps, palmetto-like jungle swamps, mangrove-like swamps, mountains, high mountain crags and peaks, deep water, and shallow water tidal flats. These are all indicated by conventional cartographic symbols. Roads are also marked on all manner of terrain except peaks and water. These are the Sákbe highways; smaller roads on other types of terrain are not marked.

If players wish to explore any given hexagon, it will be necessary for the referee to draw up a further map. This will be done on the basis of some system like that of "Warplan 5/5" mentioned above. It would be possible, of course, to use the Avalon Hill game "Outdoor Survival," but while this would indeed be good for deserted areas, it would not serve for the inhabited lands of the Empire.

821. The Move Outdoors.

Moves on the large terrain maps are as follows:

Sákbe roads	2 days per hex (2 turns)
Clear	3 days per hex (3 turns)
Forest-jungle	4 days per hex (4 turns)
Desert	3 days per hex (3 turns)
Swamps	4 days per hex (4 turns)
Palmetto jungle	3 days per hex (3 turns)
Mangrove swamps	5 days per hex (5 turns)
Mountains	3 days per hex (3 turns)
Mountain peaks	5 days per hex (5 turns)
Open water	1-2 days per hex (1-2 turns; cf. below)
Shallow water	1-2 days per hex (1-2 turns; with danger of going aground)

Each turn requires the rolling of a 6-sided die to determine whether any encounter occurs. Encounter possibilities vary with the terrain.

822. Encounters on the Sákbe Roads.

The great network of Imperial highways, the Sákbe, have been mentioned before. These are actually huge stone walls, many feet thick, crenellated at their tops, with various levels for different kinds of traffic. The highest of these levels is about 10 feet wide and is reserved for Imperial officials and messengers. The next lowest level is for troops and the nobility (about 20 feet wide). The third and lowest level is 30 feet wide and is used by merchants, travelers, etc. of lower station. There are regular way-stations, with resthouses, guard towers, garrisons, etc. In the 2,000 years that the Imperium has been building these roads, there has been much opportunity to increase their defensive potential, and now an invading army would simply find itself in a large cul-de-sac surrounded by these high walled roads. Similar networks run through Salarvyá, Mu'ugalavyá, and Livyánu. Smaller nations have ordinary brick, stone, or packed earth roads.

Percentile dice are rolled for encounters on the Sákbe, if an encounter is indicated by the 6-sided die. A roll of 5 or 6 on this latter denotes an encounter. Most Sákbe encounters will be harmless for the traveller, but there is a chance that beings met thereon will want to help or hinder the travellers' party somehow (cf. Sec. 720). Rolls are interpreted as follows:

<u>ROLL:</u>	<u>TYPE OF ENCOUNTER:</u>
1-10	Priests: roll 1-12 for number, and 1-10 for God or Cohort served.
11-30	Workgang of peasants or artisans (1-100)
31-40	Troop of soldiers (10-1,000)
41-45	Cattle of slaves (1-100: 50 percent chance they are for sale)
46-48	Group of prisoners (1-20; guarded by 1-100 soldiers)
49-50	Imperial messenger
51-55	Tax-collector (+ 1-100 troops, 2-24 clerks and officials)
56-72	Caravan of merchants (2-24)
73-75	Troop of 1-6 Courtesans with their entourage (21-24 guards)
76-80	Non-player adventurers (1-20: roll for Levels: 3rd through 10th)
81-85	Nonhumans (friendly or neutral, 1-10; roll 1-8 for race)
86-90	Imperial official with entourage (1-100 guards, etc.)
91-95	Lord/lady (60 percent chance male), with 1-100 guards
96-98	Magician (+ 1-6 colleagues); roll for Level: 3rd through 9th
99-100	Member of the Omnipotent Azure Legion, the Emperor's deaf-mute eunuchs who travel constantly throughout the Empire on Imperial missions.

823. Encounters in other Types of Land Terrain.

Once off the Sákbe roads, a party has the possibility of various types of encounters. There is also a chance that the group may become lost (there is no such possibility on the Sákbe). If an encounter does occur, there is then the hope that the party may be able to evade the creature[s] encountered.

Lost: depending upon the rolls for various terrain types given below, a party may become lost. If the group becomes lost on the LAST move in a given hex (note that most hexes take at least two moves to pass through), then the next move must be made in the direction indicated by a random direction table: roll an 8-sided die (or two 6-sided dice disregarding numbers from 9-12):

North = 1	
Northwest = 8	Northeast = 2
West = 7	East = 3
Southwest = 6	Southeast = 4
South = 5	

If the party is lost on some non-final move within a hex, it must remain in the hex for one more move segment (i.e. goes around and around within the same 88 mile hexagon). This may be repeated as long as the die indicates the party is lost.

Surprise: when an encounter does occur, a roll of 1 or 2 on a 6-sided die shows that the party has been surprised: the being encountered gets to act first. Similarly, if the party obtains a 1 or 2, then the encountered being is itself surprised. If both parties surprise each other, or if neither party surprises the other, then both parties roll a 6-sided die. The higher score gets to act first ("reaction-time"). In case of a tie, both parties roll again. Under normal circumstances, parties of beings sight each other at distances of 30-240 yards (10 yards = one inch). Beings which have surprised the party are sighted at from 10 to 30 yards, and any being within 10 yards can attack on the next move-segment: i.e. at once.

Evasion: this depends upon the type of terrain and the size of the party. The only evasion possible on the Sákbe roads is to turn and flee -- with a 50 percent possibility that the opposing party will then pursue. Evasion possibilities are:

TYPE OF TERRAIN: PERCENTILE DICE CHANCES OF EVASION:

NUMBER IN PARTY:	<u>Clear:</u>	<u>Forest-Jungle:</u>	<u>Desert:</u>	<u>Mountains:</u>	<u>Swamp:</u>	<u>All Other:</u>
1-3	30	50	40	50	60	70
4-9	20	40	30	40	50	60
10-24	10	30	20	30	40	50
25 and up	5	20	10	20	30	40

Add +10 percent to the above figures if the encounter takes place at night.

Evasion at sea will be described below.

824. Encounter Tables.

The following table indicates the possibility of an encounter off the Sákbe roads and also the chances of being lost. A 6-sided die is rolled

TYPE OF TERRAIN:

	<u>Clear:</u>	<u>Forest-Jungle:</u>	<u>Desert:</u>	<u>Mountains:</u>	<u>Swamp:</u>	<u>All Other:</u>
Lost:	1	1-2	1-2	1-2	1-3	1-3
Encounter:	6	5-6	5-6	5-6	5-6	4-6

Note that "All Other" includes Palmetto Jungle, Mangrove Swamps, and Mountain Peaks. Water encounters are described further on.

If an encounter is indicated, the following table describes the type of beings met. Roll an 8-sided die, or two 4-sided dice.

TYPE OF TERRAIN:

<u>DIE ROLL:</u>	<u>Clear:</u>	<u>Forest-Jungle:</u>	<u>Desert:</u>	<u>Mountains:</u>	<u>Swamp:</u>	<u>All Other:</u>
1	men	men	men	men	men	men
2	flyer	flyer	flyer	flyer	flyer	flyer
3	animal	animal	animal	animal	animal	animal
4	nonh.	nonh.	nonh.	nonh.	nonh.	nonh.
5	men	animal	animal	animal	swimm.	swimm.
6	men	animal	nonh.	animal	swimm.	swimm.
7	animal	men	men	nonh.	animal	swimm.
8	Sérudla	Sérudla	Sérudla	Sérudla	nonh.	nonh.

["nonh." = "nonhuman intelligent race." "Swimm." = "swimming or water animal."] Since both mountain peaks and such watery terrain as mangrove swamps are included under "All Other," it may be necessary to re-roll for an encounter in the former, if the original roll is a 5, 6, or 7.

The following table indicates the types of men encountered (i.e. if a result of "men" is obtained on the preceding table):

TYPE OF TERRAIN						
<u>DIE</u> <u>ROLL:</u>	<u>Clear:</u>	<u>Forest- Jungle:</u>	<u>Desert:</u>	<u>Mountains:</u>	<u>Swamp:</u>	<u>All Other:</u>
1	soldiers	soldiers	soldiers	soldiers	soldiers	soldiers
2	bandits	bandits	bandits	bandits	pirates	bandits/pirates
3	g. p.	g. p.	nomads	bandits	pirates	pirates/bandits
4	scholar	adven.	e. lord	e. lord	e. lord	e. lord
5	e. p.	e. p.	e. p.	e. p.	e. p.	e. p.
6	e. lord	e. lord	g. lord	g. lord	g. lord	g. lord
7	merch.	merch.	merch.	merch.	merch.	adven.
8	adven.	adven.	nomads	adven.	adven.	nomads
9	slaver	g. lord	slaver	g. p.	g. p.	g. p.
10	g. lord	slaver	g. p.	slaver	pirates	adven.
11	g. m.	g. m.	g. m.	g. m.	g. m.	g. m.
12	e. m.	e. m.	e. m.	e. m.	e. m.	e. m.

[“g. p.” = “good priest”, “adven.” = “band of adventurers”; “e. lord” = “evil lord”; “e. p.” = “evil priest”; “g. lord” = “good lord”; “merch.” = “party of merchants”; “g. m.” = “good magician”; “e. m.” = “evil magician”]

The following table is used to determine the nature of encounters with flyers, nonhumans, animals, and swimming creatures.

<u>DIE</u> <u>ROLL:</u>	<u>FLYERS:</u>	<u>NONHUMANS:</u>	<u>ANIMALS:</u>	<u>SWIMMERS:</u>
1	Kýni	Ssú	Chnél	Sró
2	Shánu'u	Páchi Léi	Dnélu	Ghár
3	Vringálu	Shén	Tsi'íl	Qáqtla
4	Gerednyá	Hlutrgú	Chlén	Chashkéri
5	Khéshchal	Swamp Folk	Zrné	Mu'ágh
6	Vorodlá	Tinalíya	Sérudla	Haqél
7	Káyi	Hlýss	Mnór	Nenyélu
8	Teqéqmu	Ahoggyá	Dzór	Kruá
9	Gíriku	Pé Chói	Rényu	Ngrútha
10	Lrí	Pygmy Folk	Hyahyú'u	Akhó
11	Chólokh	Hláka	Feshénga	Tletlákh
12	Dlákolet	Shunned Ones	Kurukú	Tsóggu

All of these beings are detailed in the following Sections.

825. Descriptions of Men Encountered.

(1) Soldiers: number: 10-1,000 (percentile dice times ten). 95 percent chance that they are troops of the country in which they are encountered. In jungle or mountainous country within two hexes of a national border there is a 60-40 percent chance of their being troops of the country in which they are met. 70 percent of their number

will be ordinary footmen (Changadésa), and 30 percent will be 2nd Level Heavy Infantry (Kuruthúni). Every 50 will have one Captain (Kási, 3rd Level), and every 500 will have one Commander (Molkár, 4th Level). There is a 15 percent chance that still higher Level officers are accompanying ANY party: if indicated, roll a 6-sided die to determine their rank (Molkár through Mríngu, Levels 4 through 9). Then roll a 6-sided die again to determine the number of these officers. There is a possibility that officers of 4th Level or above will have some supernormal weapon and/or armour; cf. below. There is also a 50 percent chance that troops will be transporting treasure: Type A for parties of 50 or less, Type C for parties of 50-100, and Type E for parties over 100. Attacking troops of the Empire is, of course, an act which will be avenged by Imperial forces! Troops of other lands within the Empire can be attacked, if met.

(2) Bandits/Pirates: Bandits are found in land areas, while pirates are met with on waters, otherwise there is no difference in their composition. Number: 6-600 (percentile dice times six). Every 50 will have a 6th Level fighter; every 100 will have one 8th Level fighting man. Every 200 will have one magic user (roll 1-9 for rank, and then determine his spells). A magic user above Level 3 has a 50 percent chance of having 1-6 "Eyes" and a 25 percent chance of having some item of miscellaneous magical equipment (cf. below). There is a 30 percent chance of finding some Evil Priest in a band of 100 or more bandits or pirates (roll 1-10 for the deity he serves, then roll for his spells and magical accoutrements as described for magic users). In clear terrain there is a 20 percent chance that the bandits are encountered in their lair, and if so they will have Type D treasure. In more difficult terrain (swamps, mountains, etc.), there is a 30 percent chance of finding the bandits' (or pirates') lair. Bandits or pirates met with outside their lair will have Type B treasure. See below for the possibilities of possessing supernormal weapons and/or armour.

(3) Good or Evil Priest: Number: 1-6. A priest may be accompanied by 1-12 followers. There is a 30 percent chance of 50 percent of these being fighting men of Levels 4-9. There is a 50 percent chance that a priest of Level 3 or above will have 1-6 "Eyes" and a 25 percent chance of his having one miscellaneous magical item. There is a 30 percent chance that he may have Type C treasure with him. Roll as indicated above to determine the priest's spells, the possibility and type of weapons and armour possessed by his fighting men, etc. If an Evil Priest is indicated, roll 1-10 to determine the deity he serves, and similarly for a Good Priest roll 1-10 for his deity.

(4) Nomads: Number: 1-100. As for bandits, except that there is a 50 percent chance that 50 percent of them are bowmen. Every 50 will have one 6th Level fighter. There will be no priests or magic users with a nomad party. Nomads always attack and never check morale. In mountainous, swampy, etc. terrain there is a 30 percent chance of finding them in their lair. In desert terrain there is only a 20 percent chance of this. If encountered outside their lair, they will have at most 10 K. per man, while in their lair they have Type C treasure.

(5) Scholar: Number: 1-3. Roll for his Level (1-9) since he will be a Priest of some God or Cohort (roll 1-20 to determine which one). If he is Level 4 or above, there is a 40 percent chance of his having 1-6 "Eyes," and a 20 percent chance of some one miscellaneous magical item. There is a 10 percent chance of his having a scroll of spells, and a 5 percent chance of his having a book of magical nature.

(6) Adventurers: Number: 1-20. Roll a 6-sided die to determine their alignment (50 percent chance of being good or evil). There is a 30 percent chance of 20 percent of any party of adventurers being magic users (if so, roll for their Levels, spells, etc. as shown under (3) above). Roll for the Levels of fighting man in the party, and check again for supernormal weaponry or armour. There is a 30 percent {chance}

of the party having Type D treasure. If not, there is still a 30 percent chance that each adventurer may have 1-100 Káitars on his person.

(7) Good or Evil Lord/Lady: Number: 1, accompanied by 1-100 guards. 60 percent chance of a Lord, and 40 percent chance of a Lady. Roll for accompanying soldiers as for (1) above. The Lord will be Level 7 through 12 and will be a fighting man. There is a 60 percent chance that a Lady will be herself an Aridáni fighter and will have the same abilities as a Lord of that level. If not a fighter, the Lady will be a Level 7 through 12 magic user and will have spells, "Eyes" (1-6: 70 percent), and miscellaneous magical items (1-3: 40 percent) accordingly. Check for supernormal arms and armour; cf. below. A Lord or Lady will always have Type G treasure.

(8) Merchants: Number: 1-100, plus 1-100 guards (cf. under (1) above). There is a 70 percent chance of the merchant party being from the country in which it is met, and a 30 percent chance of its being foreign. Merchants have Type B treasure. Good characters may never attack merchant caravans since merchants are assumed to be lawful. [Note, however, that if the merchants attack the players' party, using the Non-player Character Reaction Table (Sec. 720), then they may be defeated and looted.]

(9) Slaver: Number: 1, accompanied by a caffle of 6-600 slaves, and 2-200 guards. Guards are composed similarly to soldiers above. A slaver may attempt to enslave a small party of player characters (cf. Non-player Character Reaction Table). Since slavery is legal within the Empire, it is unlawful to attack a slaver party unless attacked by it first. Slavers carry only 1-100 Káitars upon their persons, but captured slaves can be freed or sold according to the players' wishes. Freed slaves will serve the players if so indicated by the Non-player Character Reaction Table, or they may be hired. Most slaves will be unskilled labour, but there is a ten percent chance of there being higher level persons in the caffle; roll a 6-sided die, if indicated, to determine whether there are 1-6 such persons, and then roll a 6-sided die again to check whether they are (1) skilled workers, (2) noble-craft persons, (3) an Overseer, (4) man-at-arms, (5) dancing girl or courtesan, or (6) nonhuman. Some of these will then require further rolls to specify their exact nature.

(10) Good or Evil Magician: Number: 1-3. 60 percent chance of this person being a man, and 40 percent chance that it is a female magic user. Roll for his or her Level: a 6-sided die for Levels 4 through 9. Roll again to check for spells, and again for deity served. There is a 70 percent chance of a magician from Levels 4 through 7 having 1-6 "Eyes" and a 90 percent chance of this for Levels 8 and 9. There is similarly a 50 percent chance of 1-3 items of miscellaneous magic for Levels 4-7, and a 70 percent chance of this for Levels 8 and 9. There is a 10 percent chance of his having a scroll of spells, and a 5 percent chance of his having a book of magical nature. There is a 20 percent chance of his having Type C treasure.

826. Descriptions of Flying Beings Encountered.

The following is a detailed list of the flying creatures listed in Sec. 824. Note these abbreviations: "NA" = "number appearing"; "AC" = "armour class"; "M" = "move distance"; "HD" = "hit dice"; "T" = "treasure type"; "L" = "number of this species found in a lair and percentage possibilities of finding a lair." These terms need further elucidation:

(1) Number Appearing: If an encounter with the species is indicated by the tables in Sec. 824, the referee rolls again to determine the number of this species appearing. Minimum and maximum numbers are thus listed in the species description.

(2) Armour Class: cf. Sec. 520.

(3) Move Distance: this is given in inches. Two numbers separated by a slash indicate that the creature can move on land and in the air, on land and in the water, etc.

(4) Hit Dice: see Secs. 510 and 520. Each creature has a standard hit dice base. A few creatures have more or less hit dice than this base, depending upon such factors as size. Such multiple hit dice possibilities are indicated by numerals divided by slashes: e.g. 4/5/6 = basic figure is 4 dice, but there may be larger varieties of the species with five dice, and very large specimens with six.

(5) Treasure: Some species may possess treasure. The treasure type is indicated by a letter e.g. "G"), and the possibility of the encountered beings possessing it is indicated after this letter by a percentage. Thus, a creature for which treasure Type G Is indicated has, let us say, 50 percent chance of having this treasure upon its person. The referee rolls then to determine whether the encountered creature[s] do indeed have treasure.

(5 {6}) Lair: many creatures have lairs: caves, nests, etc. For each encounter the referee will roll to determine whether the beings are met in their lair or elsewhere. This possibility is indicated by a percentage number. If the encounter does take place in or at the lair, then the referee must determine the number of creatures found (usually higher than if met elsewhere). There is also a larger possibility of treasure and a greater chance of creatures having it in their lair: this is indicated again by a "T" and a percentage figure.

The following are the flying creatures to be encountered: they are listed in alphabetical order.

(1) Chólokh

"Flying Octopoid Creature"

NA	1-20
AC	3
M	6/18"
HD	1 + 1
T	nil
L	50: 2-40

The Chólokh is a six-legged, chitin-covered creature with long gauzy wings hidden beneath a shell-cover. In front, near its powerful mandibles, it has eight small tentacles with which it hurls sharp fragments of rock. It thus attacks from a distance of 10-60 feet with its missiles, doing one 6-sided die of damage if a hit is made, and it then closes in to do another die's damage on the same combat round to the same or to another victim. It always attacks and never checks morale.

(2) Dlákolel

"Flying Beetle-like Creature"

NA	1
AC	2
M	6/12"
HD	6
T	nil
L	20: 1-6; T in L: A: 40

This armoured titan (10-15 feet long) is somewhat intelligent and may be friendly or neutral (cf. Non-player Character Reaction Table). If attacked, or if it attacks, it will fight to the death. Its jagged mandibles do great damage in a melee. Its gleaming black chitin armour given it the nickname of the "Steed of Sárku."

(3) Gerednyá “Flying Worm”

NA	6-36
AC	4
M	3/18”
HD	2
T	nil
L	40: 12-72

These unpleasant creatures are like long, slender worms with thin membranous wings. They bear a sting in their prehensile tails, and a saving throw against poison is necessary. They can be driven off by fire (60 percent chance of driving off 1-6 per combat round). If slain, their wing cases are worth 100 K. each to makers of Chlén armour, since they contain a substance used in the molding of Chlén armour, etc.

(4) Gíriku “Flying Reptile”

NA	2-12
AC	9
M	6/24”
HD	2
T	nil
L	20: 4-24

These scaly, nocturnal flying creatures have long beaks set with three rows of needle-like teeth. Their six eyes see in the dark, and they thus have a +1 chance of hitting their victim at night. They have a peculiar musty odour which is repellent to man.

(5) Káyí “the Eye”

NA	1-4
AC	8
M	15”
HD	4
T	A: 40
L	20: 6-36; T in L: G: 50

These creatures consist of a large gas bag and a huge single bulging eye. They prefer to hang in the air in high, dark corners and drop thin, fibrous nets of tentacles down upon passersby. Those nets have a 75 percent chance of hitting a victim and then drain away one life level per melee round (i.e. a 3rd Level man is reduced to 2nd Level, etc.). If cut away on the first turn, however, (50 percent chance), they do 2 dice damage without draining a life Level. They can be brought down by flaming arrows.

(6) Khéshchal “Plumed Bird-like Creature”

NA	1-20
AC	8
M	6/30”
HD	1-1
T	A: 10
L	10: 2-40; T in L: B: 20

These semi-intelligent bird-like beings are covered with brilliant plumage used for feather capes, helmet crests, etc. Their feathers are thus worth one 20-sided die times 100. They will normally attempt to flee (70 percent chance), but if cornered they may be subdued, rather than killed, if their

hit dice points are brought either to exactly one or to exactly zero. More hit damage than this will kill the bird. A subdued Khéshchal is worth one 20-sided die times 200.

(7) Kýni “Falcon-like Bird”

NA	1-5
AC	8
M	6/30”
HD	1-3 (i.e. 1/2: round fractions upwards)
T	nil
L	10: 1-12

These brownish bird-like creatures have limited intelligence, plus the ability to speak if trained by a bird trainer. They are thus useful as hunters and as spies, since they can report back to their master on such things as the disposition of enemies, terrain, etc. They can be trapped (lured down with aromatic Tsúral buds), or shot down with blunt arrows smeared with some sticky substance. To determine trapping, roll one 6-sided dial on a roll of 1 or 2, it escapes; on a roll of 6 it is accidentally killed.

(8) Lrí “Flying Stinging Creature”

NA	1-6
AC	3
M	6/24”
HD	4
T	nil
L	20: 2-12

These stilt-like insectoid creatures are relatives of the hideous Hlýss. They sting with their long, segmented tails, paralysing their victims (roll a saving throw against poison). If a victim is paralysed, they will try to fly off with him (60 percent chance of success). It then travels in a random direction to its lair, where it feeds its victim to its young. Players then have a 50 percent chance of finding the Lrí’s lair (where there may be more Lrí). If not rescued within three moves, the victim is eaten completely and has no chance of revivification since no recognisable fragment remains. A paralysed victim may be cured by a powerful healing spell or by an Eye of Healing. He then takes two days to recover before he can fight again.

(9) Shánu’u “Flying Carnivore”

NA	2-12
AC	3
M	15/24”
HD	3 + 1
T	nil
L	30: 4-24

These winged killers are warmblooded and covered with greyish fur. They are relatives of the Hláka, and a Hláka in the party has a 60 percent chance of controlling 1-6 of them. This control lasts three turns. They are 20-30 feet in length, including their long, tufted tail. They have a 50 percent chance of attacking; otherwise they will ignore humans and try to evade them.

(10) Teqéqmu “Flying Fungoid Creature”

NA	1
AC	4
M	6/12”
HD	6/8/10
T	nil
L	10: 1-6

This spongy, shapeless bag of noxious gases floats on the wind in heavily forested, swampy, etc. areas. Upon seeing a victim, it drops down and exudes poisonous gas over the party (affecting 1-6 persons; roll saving throw against poison). If struck down, this creature regenerates within three moves. Teqéqmu vary in size. 40 percent ordinary; 40 percent large; 20 percent extra-large.

(11) Vorodlá “Flying Undead”

NA	1-6
AC	5
M	6/24”
HD	4
T	A: 10
L	25: 2-12; T in L: B: 20

These creatures tend to hover near ancient tombs, ruins, and lonely areas. They are the revived and restructured bodies of ancient warriors, set originally to fight as defenders of the cities of the Old Ones. They possess huge, leathery wings and dwell in cave lairs. They fight like zombies, never checking morale and battling until they are cut apart. It is best to burn the body of a Vorodlá, since it will regenerate within two moves. Any hit by a Vorodlá MAY also lower the victim’s life Levels by one Level. 20 percent chance of this.

(12) Vringálu “Flying Snake”

NA	1-12
AC	5
M	6/20”
HD	4 + 1
T	nil
L	10: 2-12

These ropy, feathered, snake-like creatures attack viciously whenever met. Their teeth contain poison which produces a hideous, rotting gangrene, and the victims of a hit by one of these creatures must apply Tsúral buds or use a spell or Eye of Healing within three turns. Otherwise the victim dies. The leathery wings of these creatures are used by tanners to make an excellent leather for armour, boots, etc. A tanner will pay 50 K. per wing.

827. Descriptions of Nonhuman Races Encountered.

The following list describes the twelve nonhuman intelligent species. Note that players may start the game as a nonhuman although there are some disadvantages to this: for example, there is only a 20 percent chance that a nonhuman will be granted citizenship within any human Empire (cf. Sec. 600); there is also the fact that most nonhuman species care very little for the affairs of men, and although they may be friendly or hostile to mankind, they have no interest in territorial conquest. Even the powerful Shén conclaves and tribes are interested mainly in repelling the

encroachments of their human neighbours, rather than expanding into Livyánu. Thus, while nonhumans may have extra strength and some other useful powers, there is an increasing chance that a nonhuman character will wish to leave his human companions and return to his own kind. Very powerful nonhumans (7th Level onwards) will emerge from their territories only for special missions, returning there upon their completion. Naturally there are some racial variations: the “friendly” races have a greater desire to remain in the lands of men, while the “neutrals” have less wish to do so. The hostile races are, of course, only out of their territories for raids and missions into human nations.

It is also possible to encounter nonhumans on ships of their own, and it is thus necessary to add another abbreviation to those given in Sec. 826, “S” = “Ship.” This is followed by the number of beings per ship, the treasure Type possible for a ship of that race, and the percentage figure for the possibility of treasure there.

Nonhuman races are:

(1) Ahoggyá		“the Knobbed Ones”
	NA	10-120
	AC	4
	M	9”
	HD	3
	T	F: 40
	L	40 [near own territory]; 20-240; T in L: G: 50
	S	10-60; D: 30

This ancient race was once a proud interstellar species. Now they remain close to their swampy colonies in southern Salarvyá or across the Straits in Háida Pakála. They are knobbly, brownish, furry creatures of some 4-5 feet in height, though tremendously broad and strong. Their upper “chest” is surmounted by four powerful arms, and their eyes and eating apparatus lies below these beneath a horny protective ring. They have four legs. They are highly intelligent and speak (with a horrible accent), although they are generally neutral and prefer to be left alone. They will attack or ignore men, as determined by the Non-player Character Reaction Table, but they will NEVER help gladly (i.e. ignore all rolls of 71-100 and roll again). They fight with all ordinary and magical weapons, as men do.

(2) Hláka		“Furred Ones”
	NA	10-60
	AC	6
	M	15/30”
	HD	2
	T	B: 40
	L	30 [near own territory]; 50-100; T in L: F: 30

The Hláka dwell in the mountains to the east of Tsolyánu. They are flying creatures with leathery wings and greyish fur, similar in appearance to the larger and heavier Shánu’u (Sec. 826, (9)). They have flattish heads, three eyes deep-set in a bony crest, and a sort of furred ruff which conceals their hearing organs. Two arms and two legs are supplemented by a powerful tail which is fitted with a poisoned rapier-like blade. Each Hláka thus has two hits per combat round, and a character stung with the tail-blade must roll a saving throw against poison. They are generally neutral to men and will not help or hinder (cf. Ahoggyá above), although they are occasionally friendly (a roll of 71-100 on the non-player Reaction Table dice must be “confirmed” by another roll of 1-50.). The Hláka are great magicians, and in every group of 10 there will be one with 1-6 priestly or magic-user spells (Secs. 432 and 433: roll to determine which ones).

(3) Hlutrgú

“Swamp Frogs”

NA	10-60
AC	7
M	12”
HD	2
T	C: 30
L	40 [near own territory]; 100-500; T in L: D: 60
S	12-72; C: 40

This swamp species hates all humans indiscriminately and attacks without ever checking morale. They are rubbery, four-legged creatures, with huge skull-like heads and wide mouths filled with narrow fangs. They carry darts for spearing or throwing, using their four long arms. The Tsolyáni have been trying to eliminate them for some 2,000 years and have finally managed to hold them mainly in their own territory, except for secret raiding parties and pirate vessels. They have a particularly ugly reputation for torture and atrocities upon human beings.

(4) Hlýss

“Spawn of the Old Ones”

NA	10-60
AC	5
M	9”
HD	2
T	H: 40
L	50 [near own territory]; T in L: H: 30
S	20-120; G: 30

These remnants of the ancient prehuman world are vaguely insectoid in form: they have six legs and a row of armour-plated eyes, beneath which there are razor sharp mandibles. Their short, powerful tails are tipped with a sting which paralyses a victim (roll a saving throw against poison). A captive is then carried off to the Isle of Hlýss for food for the Great Hlýss Mother. A Hlýss as thus has two hit possibilities per melee turn: one for its hand weapons (usually a sword) and one for its paralysing sting. Their habitat is either upon their island or upon their hive-like ships, made of a stony bodily secretion. They collect gems and gewgaws of all sorts and also have magical items and weapons. They are friendly to the Ssú and sometimes to the Hláka (if not themselves friendly to men). The horror of their appearance causes all fighters up to and including the 4th Level to lose one point from their hit possibilities (cf. Sec. 520) when fighting them.

(5) Páchi Léi

“the Forest Dwellers”

NA	1-100
AC	4
M	12”
HD	1
T	A: 30
L	30: 60-360; T in L: C: 50
S	12-72; B: 30

These creatures dwell along the forested coasts of Tsolyánu and Mu’ugalavyá. They are doughy in appearance, and have eight limbs, of which they may use the first four to fight. They use all weapons and magical items with facility. They normally ignore humans, but will attack on a roll of 6 on a 6-sided die.

Conversely, on a roll of 1 on the 6-sided die, they will want to join the human party and help for one adventure. They can detect secret doors and passages as they pass by them (1-4 on a 6-sided die). If hired or bought as slaves, they will serve loyally but will always yearn for their forests and jungles.

(6) Pé Chói		“the Listeners”
	NA	2-12
	AC	2
	M	12”
	HD	1 + 3
	T	A: 10
	L	70 [near own territory]; 100-600; T in L: C: 40
	S	4-24; B: 30

These slender, stick-like creatures of black chitin are friendly to humans, and they can use their different ranges of hearing and vision to detect invisible or inaudible creatures at a distance of 200 feet. They are approximately seven feet tall, six limbed, with powerful prognathous mandible-jaws. They fight with jag-edged spears and swords, and with maces, and 40 percent of any group can use a bow. They perceive secret doors and traps automatically if they stop to search, and there is a chance of seeing the secret door even as they pass by it (roll of 1 or 2 on a 6-sided die). On a roll of 6 on a 6-sided die they can ESP a neighbouring room or chamber. They must not be attacked, unless they themselves attack first, since the Pé Chói have a sort of racial telepathy which lets them know when one of their species is slain -- and they are unforgiving and implacable enemies thereafter.

(7) Pygmy Folk		[Tsolyáni cannot pronounce their name]
	NA	1-100
	AC	6
	M	6”
	HD	1-1
	T	A: 20
	L	60 [near own territory]; T in L: C: 40

These little creatures stand only about three feet in height. They are rodent-like in appearance, with sharp little faces, large round ears (they can hear beings on the other side of doors and walls automatically), and they have three-fingered hands. Otherwise they are rather humanoid. Their true home is far to the north of Tsolyánu, but they trade and travel a good deal. Although they are capricious, they must be counted as friends of mankind. They can use all ordinary and magical weapons (-1 on the former, however, because of their size and short reach). Once attacked, they are ferocious and never check morale.

(8) Shén		“the Demon Warriors”
	NA	10-120
	AC	2
	M	9”
	HD	3
	T	D: 30
	L	80 [near own territory]; T in L: H: 70
	S	2-200; D: 40

The Shén are another imported interstellar race. They have an enclave of their own to the south of Livyánu, and to the north of this there are numerous Shén tribes, each with its own territory. They dislike cold and prefer the

heat of their tropical, volcanic region. Their gleaming black scales make them appear like tall demonic human warriors in plate armour. They have long snouts and a glittering crest of slender spines, often covered with metal. They walk on two legs and have two arms, as men do, but they also have a muscular tail with a mace-like horny appendage at the end. They are generally neutral or slightly hostile to men, but occasionally they will help a human party for a consideration.

(9) Shunned Ones		[Name Unpronounceable]
	NA	2-200
	AC	2
	M	12"
	HD	2
	T	D: 30
	L	40 [near own territory]; T in L: E: 50; N in L: 4-400

These inimical beings are rarely seen outside their sealed cities in the Yán Koryáni foothills. They are tall, ragged-looking, spectral beings, and they have a terrible and repellent stench which drives off humans. Human odours in turn are repugnant to this species, and they will thus attempt to attack on sight. They are fearsome magic users (60 percent chance of a magic user of Levels 5-9 with any party). They also use ordinary weapons, of course.

(10) Ssú		"Enemies of Man"
	NA	10-120
	AC	2
	M	12"
	HD	2 + 3
	T	A: 30
	L	50 [near own territory]; T in L: H: 50 N in L: 20-240

This ancient race occupies an area to the north of Salarvyá. The Ssú are deadly enemies of man, hating humankind for destroying the prehuman world as it was. They are tall, slender, six-limbed beings wrapped in what looks like greyish shrouds (actually a loose integument). They smell like musty cinnamon and make a high, sweet, chiming sound. They do speak the tongues of men, of course, and can communicate with other races as well. They are friendly to the Hlýss, and occasionally to the Hláka and the Shunned Ones. They are fearful sorcerers (EVERY Ssú will have one priestly spell and one magic users' spell (roll for which ones), and in every party of 10 or more there will be one magician of Level 4 or above (roll 6-sided die to determine which)). They also have hypnotic powers: there is a 15 percent chance of hypnotising 1-3 persons per Ssú. If indicated, roll a saving throw for each victim; if this fails, the victim will fight as the Ssú directs, and he can be freed only by the death of the Ssú commanding him. Each Ssú may attempt hypnotic control only once per day (effectively once per melee). The present Ssú capital is at Ssuyál, but they yearn to retake their ancient stronghold of Ssuganá.

(11) Swamp Folk		[Name Unpronounceable]
	NA	2-200
	AC	5
	M	9"

HD	1 + 1
T	D: 20
L	20: 4-400; T in L: E: 40 [near own territory]
S	4-80; D: 30

The home of the Swamp Folk lies in the miasmal swamps along the lower Putuhénu River in southern Mu'ugalavyá. They are squat, rotund, rubbery white creatures of some 4-6 feet in stature, with long slanted foreheads, a bony crest rising from the forehead and sloping backwards to a point, with a flexible drapery of skin falling from this crest to cover the shoulders and upper back. They have six limbs and use the first two to eat, fight, etc. Their general attitude is friendly (ignore rolls of 0-20 on Non-player Character Reaction Table dice). They use no magic and cannot master spells. They do have the ability to detect sloping passages, traps, and dimensional nexuses. This they do automatically.

(12) Tinalíya	“the Gnome-like Ones”
NA	1-100
AC	7
M	9”
HD	1
T	D: 40
L	40 [near own territory]; 100-600; T in L: E: 40
S	1-100; C: 30

These tiny humanoids are only some two feet tall, covered with horny integument, and have a pair of long bony arms and four legs. They are scholars, and their lairs will contain at least one book of magical nature, 1-3 scrolls, etc. They are generally friendly to humans (ignore a roll of 0-20 on the Non-player Character Reaction Table dice), although they do not generally care to join human expeditions. On a roll of 12 on two 6-sided dice they will freely give a human party some scroll or book of spells, however.

Finally, as stated in Sec. 510, nonhuman parties may contain warriors at various Levels. Treat nonhuman war parties like parties of human soldiers, with every 50 having a 3rd Level officer, every 500 having a 4th level commander, and with a 15 percent chance of 1-6 officers of Levels 4-9. Nonhumans may also have magical arms and armour, if relevant to the species.

828. Descriptions of Animals Encountered.

Among the animals of Tékuamel the following are included in the game:

(1) Chlén	“Armour-Beasts”
NA	1-20
AC	2
M	9”
HD	2
T	nil
L	30: 3-60

These six-legged, slow moving beasts have flattish horned heads with three horns projecting forwards. These beasts will fight only if attacked, and if they are reduced to 1 or to zero hit points, they become subdued. They may

then be tamed by an animal trainer and used to pull carts, etc. Their horny integument is the universal substance for armour and weapons, once treated with a secret substance to mold it and then with another series of processes to harden it. Pieces of Chlén-hide can be taken from a living animal, and it then takes 5 turns to regenerate this integument. The lack of iron on Tékmel makes this a vital source of material.

(2) Chnélh		“Ape-like Mutants”
	NA	20-400
	AC	7
	M	6”
	HD	1-1
	T	nil [10 percent chance of 1 K. per Chnélh]
	L	30: 40-800

These are mutants made from the ancient ape-stock of earth by the priests of Ksárul. They are roughly humanoid in form, with long, sharp jaws, a rudimentary nose, and huge platter-like eyes beneath beetling brow-ridges. They will attack parties they outnumber but will flee from larger groups. Their weapons are the club and spear.

(3) Dnélu		“the Concealed Leaper”
	NA	1-2
	AC	4
	M	15”
	HD	4 + 1
	T	nil
	L	40: 1-6; T in L: B: 10

These hairy, six-legged creatures build underground dens covered with a thin layer of sod. From these they leap out upon passing travelers. They have slender rod-like antenna and a barbed prehensile tongue with which they attempt to carry off their victim into their lair to feed upon him at leisure. There is only a 15 percent chance that they will attack parties larger than six persons. Occasionally they collect bright and glittering objects and thus may have some treasure in their lair.

(4) Dzór		“Forest Giant”
	NA	2-12
	AC	4
	M	15”
	HD	6 + 3
	T	C: 40
	L	40: 4-24; T in L: D: 40

These huge forest dwellers are shambling hairy giants (10-12 feet tall). They have a beak of horny substance and three round eyes with nictating eyelids. They have acute night vision but cannot see at all in the daylight, which gives them a +1 for hitting an opponent at night and a -1 if the melee occurs during the day. They are neutral to men and will ignore human parties unless attacked. They will check morale, if their number is reduced (cf. Sec. 540). They fight with clubs and maces and dislike edged weapons. Add +2 to their damage dice in view of their size and power.

(5) Feshénga “Many-Legged Serpent Creature”

NA	1-6
AC	4
M	12”
HD	5
T	nil
L	30: 2-12

These smooth-skinned, oily beasts run on 60 tiny legs and attack anything they see without ever checking morale. Their bite is likely to be poisonous (25 percent chance that the player must roll a saving throw against poison), and if so, the bite will require a spell of healing or the application of the Eye of Healing within five moves; otherwise he dies.

(6) Hyahyú’u “the Whooper”

NA	6-24
AC	5
M	12”
HD	3 + 3
T	nil
L	20: 12-48

These animals run in packs and make a weird “hyaa-hyuu” sound which gives them their name. They are six-limbed, covered with ragged black fur, and have three eyes beneath a crest of sticky, spiny excrescences on the top of their elongated skull. They will fight humans only if they outnumber the party by several beings. Otherwise they will flee. They will always flee if there is a Páchi Léi in the party, for they have a special fear of this nonhuman species.

(7) Kurukú “the Small Giggler”

NA	1-12
AC	9
M	15”
HD	1-1
T	nil
L	40: 10-100; T in L: A: 20

These little creatures have six legs, like so many of the fauna of Tékumel, but they also have a pair of small hands just beneath their blunt snouts. They never attack humans and will always flee if approached. They often try to snatch bright objects from passing travellers, however, and ran off with it giggling and tittering in a very human fashion. There is a 50 percent chance of their attempting to snatch something, and if so, there is a 60 percent chance of success. Choose the victim and the object by random means from persons nearest the Kurukú. There to a 20 percent chance that the object[s] will be thrown down as the Kurukú run away; otherwise it is lost forever unless the Kurukú can be cornered. This is possible in mountainous terrain but is difficult in the open or in the forest.

(8) Mnór “Shaggy Insect Creature”

NA	1-12
AC	2
M	9”
HD	3
T	nil
L	40: 2-24; T in L: C: 10

These hairy, twenty-legged creatures will normally attempt to flee (60 percent chance), but if attacking or attacked, they will fight to the death. They fight with clubs in semi-intelligent fashion, although they cannot communicate. Their huge faceted eyes are their most vulnerable spot, and if a blow shatters an eye (30 percent chance on any given blow doing 4 or more hit points of damage), the Mnór will turn and flee. They gather all sorts of glittering objects in their lairs, and there is thus a chance of a Type C treasure there.

(9) Rényu		“the Loyal Follower
	NA	1-6
	AC	4
	M	12”
	HD	2
	T	nil [possibly 1-6 K. on being’s person]
	L	20: 6-36; T in L: C: 20

These man-like humanoids are found mainly in forested and mountainous areas, although they may be encountered elsewhere as well. They have long, pointed snouts and upcurved sharp ears covered with blackish or brownish fur. They can speak in a simple fashion and can use ordinary weapons (though no spells or magical weapons). If subdued (brought to zero or only one hit point left -- more than zero kills the creature), they can be trained as servants of their captor by an animal trainer. They will then fight loyally for him. They perceive secret doors and traps on a roll of 1-4 on a 6-sided die, and they can see in the dark. They require three months to train.

(10) Sérudla		“the Pale Murderer”
	NA	1-4
	AC	2
	M	15”
	HD	5/8/12
	T	G: 20
	L	20: 2-8; T in L: H: 50

These huge creatures appear like armoured dragons, covered over with iridescent gleaming scales. They have six limbs, with a small pair of arms as well just below their massive bony head. There are ordinary Sérudla (5 dice creatures) of 15 feet in length, large ones (8 dice creatures) of some 25 feet, and very large ones of 35 feet (12 dice creatures). These are indicated by rolls of 1-2, 3-4, and 5-6 on a 6-sided die. The Sérudla is semi-intelligent and fights with ordinary weapons, but on the same combat round it may also spew forth a terrible acid spittle. This may be used only three times per day, and there is a 40 percent chance that it will use this weapon on any given combat round. It can spit to a distance of 12 inches and hits anything within a ten-foot area. A saving throw against poison is thrown for any victim struck by the spittle. If the throw is successful, he takes only one die of damage; if he does not succeed, a 12-sided die is rolled, and the resultant number determines the number of hit dice of damage done: e.g. a roll of two indicates that two dice of damage are done, a roll of 12 denotes twelve damage dice, etc. The Sérudla is not always hostile, however, and the Non-player Character Reaction Table may be used. It may

thus decide to be friendly, attack, etc.

(11) Tsi'íl		"Giant Herbivore"
	NA	1-4
	AC	2
	M	9"
	HD	6
	T	nil
	L	30: 4-8

These passive, gentle creatures do not harm men unless attacked. They will instead attempt to lumber away. Their bodies do contain a gland, however, which is 80 percent effective as a repellent for marine creatures (it lasts three turns if employed), and thus these huge vegetable-eaters are always being hunted. They have horny carapaces, with spiked crests and rows of jagged spiky growths upon their backs, elbows and tails.

(12) Zrné		"the Barbed One"
	NA	4-24
	AC	6
	M	15"
	HD	6
	T	nil
	L	40: 8-48

These beasts have six legs, a tough hide impervious to ordinary missiles, and a monstrous head with rows of needle-pointed barbed teeth. These come out and remain fixed in a victim's flesh, taking one combat turn to remove. If not removed, the victim must throw a saving throw against poison, since on the next turn he will be poisoned by the venom these teeth contain. The Zrné uses its back pair of legs to leap high over obstacles to attack its prey. They are about eight feet in length and never check for morale.

829. Descriptions of Water Creatures Encountered.

The following beings are limited to watery environments:

(1) Akhó		"Embracer of Ships"
	NA	1
	AC	2
	M	9"
	HD	6/10/14
	T	nil
	L	50: 1-6 [at bottom of sea or large body of water]

These monstrous, sinewy creatures have twenty steel-hard tentacles with which they seize their victims. There is a 50 percent chance of a small Akhó, a 30 percent chance of a large one, and a 20 percent chance of an extra large specimen. They will attack the hull of a ship 60 percent of the time -- and 40 percent of the time they will try to snatch the defending crew from its decks with their tentacles. There is a 15 percent chance that the monster may have swallowed some glittering object of treasure (Type C). Otherwise it has no treasure. If the creature attacks the ship's hull, the referee must arbitrarily determine how many hit dice the hull can take before it is crushed, and then subtract the damage dice done accordingly. This will depend upon the size of the ship and its construction (wood, Chlén-hide, etc.)

(2) Chashkéri “Water Maiden”

NA	1-12
AC	7
M	12”
HD	1
T	nil
L	10: 2-24; T in L [at bottom of river, etc.]: C: 20

These creatures have the appearance of a lovely dark-haired maiden. They are masters of hypnosis, however, and can bring 1-6 persons under their control per combat round [hypnosis has no affect upon Ahoggyá, Shén, or Tinalíya]. A saving throw is required: 60 percent or better for all Levels. If successful in hypnotising a victim, the Chashkéri will attempt to take the victim beneath the water, but the victim’s friends have a chance to save him or her by slaying or subduing the creature at the beginning of the following combat round. If the Chashkéri succeeds in making off with its victim[s], they will be dead within one turn. Their bodies can be revived, if they float up to the surface, however, through the use of the proper spells or Eyes. Victims of Chashkéri hypnosis saved by friends will return to normal within two turns. Although easily slain, these creatures can escape easily by swimming to their underwater lairs.

(3) Ghár “Armoured River Monster”

NA	1
AC	2
M	4”
HD	8
T	nil
L	50: 1-6

These heavily armoured beasts are mostly river or seashore dwellers. They have three powerful sets of jaws set in protected cavities beneath their three eyes, and they can extrude these jaws to distances of 10 feet. They thus can do damage three times per combat round. They also have a spiked tail which they will wield upon any victim to their rear. They always attack and never check morale.

(4) Haqél “the Toothed Dweller Beneath

NA	1
AC	3
M	9”
HD	5/9/13
T	nil
L	90: 1-12 [at bottom of sea or lake]

This scaly creature dwells just below the surface of a calm lake or tidal pool. It lies with its vast horn-rimmed maw open, waiting for victims to step inside or swim past. Once seized, a victim is dragged under the water (roll a saving throw of 60 or better for all Levels). It fights with its serrated rows of razor-sharp horn “teeth” and may also use its mighty tail (40 percent chance of doing the latter). This marine being comes in three sizes: 50 percent for the ordinary size, 40 percent for the large variety, and 10 percent chance that it will be a very large specimen,

(5) Kruá “Slasher of the Deep”

NA	1
AC	2
M	12”
HD	3/8/13
T	nil
L	50: 1-6 [at bottom of sea or lake]

The Kruá is a platter-shaped, shelled creature, basically crustacean in form, though it has six long spidery legs and two sawtoothed fighting arms tipped with massive pincers. It comes in three sizes: there is a 60 percent chance that it will be of ordinary size (10 feet across), a 30 percent chance that it will be large (15-20 feet in diameter), and a 10 percent chance that it will be very large (30-40 feet across). The Kruá can only be turned away by blood, and it will stay until it has killed at least one victim or has received some sort of bloody carcass (a sacrificed slave -- or even a large freshly killed fish). Thus, if it does slay a crewman or member of the party, it will then retreat backwards, defending itself, until it can scuttle out of range of the human party. Missiles bounce harmlessly off its armour plate, even magic arrows failing to penetrate.

(6) Mu’ágh “the Jellyfish”

NA	1-6
AC	8
M	2”
HD	3/6/12
T	Nil [but 10 percent chance it has swallowed a gem and still has it inside its body]

This acid-secreting gelatinous creature ranges from one foot to ten feet in diameter (60 percent chance of a small one, 30 percent chance of a big one, and 10 percent chance of a very large specimen). They tend to hide in damp, dark places, in crannies in river-side cliffs and banks, etc. Damage done by a Mu’ágh is incurable: determine the part of the victim’s body touched by random means and note that it is permanently incapacitated by the acid secretion. The acid cannot immediately penetrate Chlén-hide or steel armour, of course, and a victim wearing such armour has one combat round to rip off the piece touched by the Mu’ágh acid. Cloth or leather do NOT stop the acid, however. A Mu’ágh can best be slain by fire and by intense cold.

(7) Nenyélu “Eel-fish”

NA	1-6
AC	6
M	15”
HD	2
T	nil
L	40: 6-36 [underwater]

These long, slender eel-like swimming creatures have many tiny, sharp fins along their sides which they use for propulsion. They also have a pair of rudimentary hands just behind their snake-like necks. Their bite is poisonous, and the victim must roll a saving throw against poison. Even if he is saved by this, he still suffers one 6-sided die of hit damage. The Nenyélu uses both its poison and a jagged weapon (stone, etc.) in its hands and thus has two hit possibilities per combat round.

(8) Ngrútha “the Leech”

NA	1-20
AC	3
M	6”
HD	3
T	nil
L	20: 2-40

These shelled, crab-like creatures are basically a type of crustacean, but they fasten onto a victim with their sucker-tipped eight legs and then insert a thin proboscis tube into his body through any opening in his armour. In one turn (10 combat rounds) the Ngrútha will suck all the blood and soft parts out of a victim, leaving him an empty shell. At the same time they can fight off other attackers with their needle-tipped claws. No saving throw is possible: a victim's friends must save him within 10 combat rounds by killing the Ngrútha -- otherwise he dies a hideous death. Note that the Ngrútha surprises its victims on a roll of 1-4 on a 6-sided die, while it is NEVER surprised itself.

(9) Qáqtla “Swamp Snake”

NA	1
AC	3
M	12”
HD	5
T	nil
L	20: 1-6 [in riverbanks, seashore]

These snake-like creatures are covered with strong scale armour. They range up to 10 feet in length and fight with a slashing whip of poisoned tentacles (roll saving throw against poison if struck). They always attack and never check morale.

(10) Sró “the Dragon

NA	1-3
AC	3
M	9/12/20”
HD	5/7/9
T	A: 20
L	40 [in swamp, shore only]: 2-6; T in L: E: 40

These mutants from some ancient reptilian form can walk, swim, and fly. Like so many of Tékumel's fauna, they are six-legged, with a pair of small arms in front. In each hand they can wield a sword, and they are intelligent enough to use it. They also can bite with their jagged-toothed beaks (75 percent chance the Sró will strike with its two swords, and 25 percent chance it will attempt to bite on any one combat round). There are three sizes: 40 percent chance of a small one, 40 percent chance of a large one, and a 20 percent chance of a very large one. The Sró is intelligent enough to gather treasure, and it may often be dissuaded from attacking by offering it one or more pieces of jewellery.

(11) Tletlákhā “the Mouth With Eyes”

NA	2-24
AC	5
M	12”
HD	2+3
T	nil

L 40: 10-120

These are little more than a fanged mouth completely surrounded by six eyes, with an expandable stomach and a brief tail attached behind! The ridge protecting the creature's eyes is covered with tiny barbed spines which adhere to a victim and cannot be dislodged by him. There is a 60 percent chance that the Tletlákhā will succeed in adhering to a randomly chosen victim; there is a 40 percent chance per combat round that a friend of the victim will be able to pull the creature loose and hurl it back into the water. In order to hit and kill the beast, one requires the usual successful hit throw against Armour Class 5, but note that the Tletlákhā ALWAYS hits while it is attached to a victim and needs no special throw! Ordinary steel or Chlén-hide armour give no protection against such a hit, although magical armour does give a 40 percent chance of avoiding the creature's ravaging fangs.

(12) Tsóggū "the Drowned One"

NA	1-3
AC	6
M	6"
HD	2
T	nil
L	40: 2-6; T in L: D: 40

This vaguely humanoid creature is termed "the Drowned One" because of its resemblance, both in appearance and in odour, to a corpse which has lain for several days in water. Its pale whitish eyes have the power of "freezing" the victim in a state of paralysis, so that it may come to feed on his agonised body to its content. One must avoid looking into its eyes, thus, and there is a greater chance of missing while hitting with the eyes closed or averted: roll 4, 5, or 6 on a 6-sided die to see whether the blow has any chance of hitting the Tsóggū; if successful, then roll for the usual hit possibility against Armour Class 6. A paralysed victim can be healed with a spell or Eye of healing. [Note that the Tsóggū will not paralyse itself if shown its reflection in a mirror or shiny surface!]

830. ENCOUNTERS ON THE SEAS.

Encounters on the high seas require further comment. The move on water was given in Sec. 821, but some special movement features must be noticed. The normal movement to one day per hex, but observe the following table:

<u>DIE ROLL:</u>	<u>MOVEMENT:</u>	<u>EVASION POSSIBILITIES:</u>
1	Becalmed: no movement	no possibility
2	Light breeze: one hex	10 percent
3-4	Moderate " : " "	20 "
5	Strong Wind: " "	30 "
6	Gale Wind: two hexes	50 "

Add 20 percent to evasion possibility if encounter takes place at night. Since there is normally only one move (and hence one encounter roll) per day at sea, the referee must roll to determine whether an indicated encounter takes place during the night or during the daylight hours (50 percent chance of either).

Wind direction is determined by the random direction table given in Sec. 823. In the event of a strong wind or a gale, the ship must travel in the direction indicated. Less violent winds do not require a roll on this table, since it is assumed that the ship can tack in the direction she wishes to go.

Storm damage is also a possibility during gale-force winds. For every roll of gale winds, there is a 15 percent chance of storm damage of 25 percent to the vessel. After four such results, thus, the ship founders and sinks. Saving throws against drowning then depend upon the character's dexterity: (cf. Sec. 415):

<u>Dexterity:</u>	<u>Saving Throw Required on a 20-sided die:</u>
1-20	14 or above
21-40	13 or above
41-60	12 or above
61 and above	11 or above

Shallow waters and tidal flats require a further saving throw against the possibility of a wreck each turn that the ship is in a hex containing such waters. If the captain is familiar with the region (e.g. a Tsolyáni ship in Tsolyáni coastal waters), there is only a 5 percent chance of going aground. In regularly travelled, charted waters (around the coasts of Mu'ugalavyá, Salarvyá, and Livyánu), there is a ten percent chance of running aground. In unknown waters there is a 15 percent chance of a wreck. If the ship does go aground, a saving throw of 12 or above must be rolled on a 20-sided die; otherwise she is wrecked, and the party must then roll saving throws against drowning on the table given above. If the saving throw is successful, the character is cast ashore on the nearest land hex, island, or coast.

No rules are given here for sea battles. Players wishing to engage in such combat may use the combat tables given previously in these rules, but for manoeuvring at sea they may use the rules given in "Dungeons and Dragons," or they may wish to utilise such games as "Trireme," or other wargame rules (the "Ancient Naval Rules," etc.).

831. Encounters at Sea: Tables.

Each turn (day) at sea a 6-sided die is rolled, and the following table is used:

	<u>TYPE OF TERRAIN: (die roll)</u>	
	<u>Open Water:</u>	<u>Shallows and Tidal Flats:</u>
Lost:	1-2	1
Encounter:	6	5-6

If the ship is lost, the random direction table is used (Sec. 823).

If an encounter is indicated, roll a 6-sided die to determine the number of vessels met. 1-4 = one ship; 5 = two ships; 6 = 3-7 ships. Note that this will not be necessary, if the encounter is with sea-animals (cf. below).

If an encounter is to occur, roll and consult the following table to determine the nature of the encounter:

<u>DIE</u>	<u>TYPE OF TERRAIN:</u>	
<u>ROLL:</u>	<u>Open Waters</u>	<u>Shallows and Tidal Flats</u>
1	men	men
2	animals	animals
3	nonhumans	nonhumans
4	men	animals

DIE	TYPE OF TERRAIN:	
ROLL:	<u>Open Waters</u>	<u>Shallows and Tidal Flats</u>
5	nonhumans	men
6	animals	nonhumans
7	men	men
8	animals	men

The exact nature of each of the above categories is determined by the following.

DIE	SHIP IS MANNED BY:		ANIMALS:
ROLL:	<u>Men:</u>	<u>Nonhumans:</u>	<u>Swimmers:</u>
1	Soldiers	Ahoggyá	Sró
2	Soldiers	Páchi Léi	Ghár
3	Merchants	Hlutrgú	Qáqtla
4	Merchants	Shén	Akhó
5	Priests	Pé Chói	Mu'ágh
6	Magician[s]	Hlýss	Haqél
7	Castaway[s]	Swamp Folk	Nenyélu
8	Lord/Lady	Tinalíya	Kruá
9	Pirates	Hlýss	Ngrútha
10	Pirates	Ahoggyá	Akhó
11	Adventurers	Shén	Tletlákha
12	Merchants	Hlutrgú	Tsóggu

832. Descriptions of Men Encountered on the Seas.

(1) Military ships come in three sizes: the small Séshcha (roughly like the Greek Pentekonter), the bireme-type Srygánta, and the trireme-sized Qél. The first of these will have about 50 rowers and 20 fighting men; the second has some 60-70 rowers and 30 marines; and the third has 170 rowers and 50 marines. Even larger ships are built, of course, and occasionally one may come across one of the huge quinqueremes (Zírunel) with 300 oarsmen and nearly 100 marines. A roll of 1-3 on a 12-sided die indicates a Séshcha; 4-8 = a Srygánta; 9-11 = a Qél; and 12 indicates a Zírunel. Each ship is captained by a 3rd-7th Level fighting man, and there is a 30 percent chance that 1-6 of any group of fighting man will be 2nd-4th level men. Possible treasure: B: 30 percent chance.

(2) Merchantmen come in roughly two sizes: the Hró (small sailed vessel), and the Tnék (larger ship). The former is crewed by some 20 sailors, with 6-12 fighting guards (no higher than 2nd Level). The latter type is crewed by 40 sailors with 12-24 guards (1-6 of whom may be as high as 3rd Level). These are sailed vessels, and oars are not used. Treasure will be Type C on Hró-class vessels (90 percent), and Type D on Tnék-class, ships (90 percent).

(3) Priestly ships are usually of the Srygánta class and contain 1-20 priests (roll for deity served, spells, and Level: 1-3), captained by a priest of Levels 4-9. There are always 6-36 guards (1-6 of Levels 2-4). Treasure: D: 40 percent.

(4) A magician's ship will usually be of the Srygánta class as well, and the owner will be of Levels 7-12, with 50 percent chance of 1-3 companions of Levels 2-7. He

may also have 1-6 fighting men of Levels 2-7. He will have no other guards, and instead of rowers his ship may be powered by magic (40 percent chance). He will have treasure of Type G: 60 percent.

(5) Castaways are found on small rafts or floating debris occasionally. There will be 1-6 such persons (roll for alignment, sex (60 percent likely to be men and 40 percent likely to be women), and profession (60 percent likely to be sailors or ordinary fighters, 10 percent likely to be priests, 10 percent likely to be nobility, 5 percent likely to be magic users, and 5 percent likely to be nonhumans). Castaways have no treasure but may wish to serve their rescuers out of gratitude.

(6) A Lord or Lady (7-12th Level: 60 percent chance of being a man and 40 percent chance of being a woman) travels in a Séshcha-class ship. He or she will have 1-20 guards (1-6 of Levels 2-7). Treasures: Type D: 50 percent.

(7) Pirates also use Séshcha-class ships, which are very fast, and they will all be fighting men (20-70 men). Their leader will be of Level 4 through Level 9, and he may have 1-6 fighters with him of Levels 2-7. Treasure: C: 70 percent.

(8) Adventurers usually travel in Séshcha-class ships (80 percent likelihood) but may occasionally be able to afford a Srygánta. There will be 1 -20 persons, of whom some may be priests and some magic users (60 percent will be fighting men of Levels 2-7; 30 percent MAY be priests or magic users (roll of 1-2 on a 6-sided die); and all the rest are first Level fighting men). If no priests or magic users are indicated, then all the rest are ordinary fighters. If priests or magicians are indeed found, then roll for their Levels (1-9), spells, deity served, etc. Treasure: C: 40 percent.

The nationality of ships crewed by soldiers, merchants, priests, magicians, a Lord or Lady, and that of any castaways is determined by the following table.

<u>DIE ROLL:</u>	<u>NATIONALITY:</u>
1-7	Tsolyáni
8-11	Mu'ugalángi {Mu'ugalavyáni}
12-15	Salarvyáni
16-18	Livyáni
19-20	Other [determined by referee]

Pirates and adventurers may also have nationalities, but this is not especially relevant in view of their alms and objects! Note that the above table applies to Tsolyáni waters (within three boxes of the Tsolyáni coast). In the coastal waters of other nations, substitute the nationality of that nation for "Tsolyáni" in the above table, and place "Tsolyáni" in that nation's original place. The table may also be adjusted for open sea away from any coast, although most sailors of Tékumel fear to be out of sight of land.

833. Descriptions of Nonhumans and Animals Encountered on the Seas.

Only eight of the twelve nonhuman races build and use ships. Their ships are generally of the Srygánta type, with modifications according to species. Their ships are generally warships, and their crew composition has already been given in Sec. 827. The captain and 1-6 of the crew of any nonhuman ship will be fighting men of Levels 2-7.

Descriptions of marine creatures encountered have been given in Sec. 829. These need no further elaboration.

900. THE UNDERWORLD.

Scattered over Tékumel are innumerable half-buried, half-forgotten ruins. There are fragments dating back to pre-human eras when the mighty Ssú and their cousins the Hlýss vied with each other for control; there are tunnels and passages of melted rock and of steel dating from the high technology of the days of man's first coming after Tékumel had been terraformed; there are jumbled heaps destroyed by the cataclysms which occurred when Tékumel was cast forever into its present outer dimension; and there are catacombs and subterranean labyrinths dating from more recent empires, ruined cities and temples dedicated to the lost and unremembered gods of half a hundred kingdoms. For the last ten thousand years there has also been the custom of Ditlána: the ceremonial "renewing" of certain cities every 500 years by walling up the cellars and foundations of older buildings, razing the upper floors, and then building new and more splendid edifices upon this foundation. These earlier ruins are now honeycombed with burrows and tunnels built by many, many human, half-human, and nonhuman beings, the parasites and the predators, those who live on man's leavings.

Within Jakálla herself there are many entrances to "the Underworld" beneath the city, for this is "the city half as old as the world." Beyond Jakálla's boundaries there is the City of the Dead, where the kings of the Bednálla Dynasty, the First Imperium, and other dynasties sleep in the Long Black Sleep. There are treasures there, men say, and there are also a variety of hideous deaths at the hands of the ancient guardians of these tombs. "Sweet is the harbour, but Death is the ferryman," as the old Tsolyáni proverb puts it.

There are other ruined cities and temples throughout the Empire. Just on the large terrain map including Tsolyánu alone there are the following to be explored: hex 2713: the Fortress of Hrugga, Mighty Warrior of the Gods; hex 2813: the City of Ngála, where alluring Hriháyal lies waiting herself for her demon lover; hex 2831: the timeworn ruins of Ssuganár, first capital of the dreaded Ssú; hex 2106: the half-submerged city of Engsvan hlá Gánga, City of Wizards and Capital of the Golden Ages; hex 3607: the curious city of Hnakyál, where dwells He Who Has No Tail, the subject of many ancient legends of terrors; hex 3503: the temple of the Fire-God, Vimúhla; hex 4113: the temple of the Lord of Worms, hideous Sárku; hex 5532: the City Beneath the Lake, capital of the extinct Webbed Ones; hex 3530: the haunted capital of the Hláka kings, which now no Hláka dares enter; and hex 6029: the walled ruins of the Mad City of Du'ún. Aside from these, there are labyrinths beneath many other cities of the Empire as well: below the City of Chiming Skulls, Fasíltum, red oasis of the desert; beneath corrupt and secret Purdimál, lost in its half-human rituals of evil; and beneath mighty Béy Sý herself, capital of the Empire, even though she was builded {built} only some 2,000 years past. Other lands have their comparable Underworlds, and there are many smaller caches and ruins here and there across the face of the land. These will be mentioned as they become relevant to the game.

910. THE MOVE IN THE UNDERWORLD.

Distances in the Underworld are in feet; convert inches to tens of feet.

Movement distances (given in inches) are in segments of approximately ten minutes. It thus takes ten minutes to move two moves -- 120 feet for a fully armoured man. Two moves thus constitute a turn in the Underworld, except in flight and pursuit situations where the move/turn is doubled, and no mapping is permitted.

Rest must be taken for one turn every hour. Double rest is required after a flight or pursuit has occurred.

Time spent performing various actions will be adjudged by the referee: e.g. searching for secret passageways, ESP'ing, opening a chest, exploring a room, listening for pursuit or for sounds behind a door, etc. etc. Some activities will take a portion of a turn, while others (such as searching a ten-foot section of wall for a door hidden in the carvings) will require a full turn.

Secret passages will be found on a roll of 1 or 2 on a 6-sided die. Note that Páchi Léi, Pé Chói, Swamp Folk, and Rényu have special abilities in detecting secret doors, traps, etc. Cf. Secs. 827 and 828.

Doors open automatically and easily on a roll of 1 on a 6-sided die. Doors are forced by strength on a roll of 2, but this negates any possibility of surprising a being or beings on the other side. Smaller characters (e.g. Tinalíya) can open a door only on a roll of 1. Most doors automatically close and must be reopened if one wishes to return through them. As many as three beings may try to open a door at once, and doors then open on a roll of 1, 2, or 3. This, however, causes them to lose the possibility of rapid reaction, and they cannot surprise anything on the other side of the door -- although that being may surprise them! Doors open automatically for creatures of the Underworld, unless the door is held or spiked shut -- and a roll of 5 or 6 indicates that the door opens anyway or goes shut in spite of spikes or the players' efforts.

Traps and pits open on a roll of 1 or 2 on a 6-sided die when a character goes over or by them.

Listening at a door takes one move segment. Note the special racial characteristics mentioned above for certain nonhuman species.

Light or some form of magical illumination **MUST** be present in the Underworld. Torchbearing slaves or hired men must be available at all times, or else some player character must be penalised by being made to fight one-handed while holding up a torch. Certain Eyes and spells will provide illumination, and the priest or magic user holding them must keep one hand free to carry them at all times.

The party will see monsters as they appear at a distance of 20-80 feet (roll a pair of 4-sided dice to determine distance), unless they are surprised.

A roll of 1 or 2 on a 6-sided die indicates that the party -- or the Underworld creature[s] -- is surprised. Surprise gives the advantage of the first move segment: the power to move first, attack, run, cast a spell, etc. ESP, light, and noise negate surprise, although ordinary light cast by torches and Eyes does not.

Hostile beings in the Underworld will attack and pursue any character[s] they "see." If the being[s] has surprised the party and is within 20 feet, it cannot be avoided, unless it itself has been surprised. If the party chooses to flee, the creature will pursue so long as there is not more than 90 feet between the two. When the party turns a corner or passes through a door or secret door, or goes up or down a stairway or ladder, the being will only follow on a roll of 1 or 2 on a 6-sided die. Distance between the two depends upon the relative speeds of the two groups, men according to their encumbrances, and beings according to their speeds (given with their descriptions). Encumbrances may be discarded in order to increase speed.

Flaming oil will deter many beings from pursuit. Similarly, food may deter the hungrier types, while a piece of jewellery or a gem may stop some of the more intelligent -- and avaricious -- species (though not the intelligent nonhuman races; they are too smart to be put off with a single item when they can slay the party and have it all!).

At the end of every turn the referee will roll a 6-sided die, and a roll of 6 indicates that the party has encountered one or more wandering creatures in the Under-

world. Depending upon possible directions from which the creature[s] could come, the referee then randomly determines their direction and distance from the party. Surprise is decided as indicated above.

920. DETERMINATION OF CREATURES IN THE UNDERWORLD.

The Underworld is divided into “levels,” roughly one on top of the other. A given “Underworld” may range from just one level to as many as the referee can construct. The further one descends, the more difficult and dangerous these labyrinths become -- and the richer their treasures. The following tables indicate the type of beings met as “wandering beings” on each level. These do not include the “Saturday Night Specials,” which are unique creatures dwelling here and there in the Underworld guarding specific treasures or other items.

LEVEL BENEATH THE SURFACE:		CONSULT TABLE NUMBER:						
		<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	
1	DIE ROLL:	1-2	3-4	5	6	-	-	
2	“ “	1	2	3-4	5	6	-	
3	“ “	-	1	2	3-4	5	6	
4-5	“ “	-	-	1	2-3	4-5	6	
6-7	“ “	-	-	-	1	2-4	5-6	
8-9	“ “	-	-	-	-	1-2	3-6	
10-12	“ “	-	-	-	-	1	2-6	
13-up	“ “	-	-	-	-	-	1-6	

The following six tables are those just referred to above:

DIE ROLL:	TABLE I: BEINGS ENCOUNTERED	DIE ROLL:	TABLE II: BEINGS ENCOUNTERED:
1	Chnélh	1	1-6 Shén [1-2]
2	Mrúr	2	1-3 Ssú [2]
3	Shédra	3	1-3 Hlýss [2]
4	Qól	4	1-3 Hláka [2]
5	Hurú'u	5	1-3 Hlutrgú [1]
6	Kúrgha	6	1-6 warriors [2]
7	1-3 Pé Chói [1]	7	1 Priest [4]
8	1-6 warriors [1]	8	Mu'ágh
9	1-3 Priests [2]	9	Magic User [3]
10	1-3 Shunned Ones [1]	10	Dlaqó
11	Magic User [2]	11	1-12 Bandits [2]
12	1-3 Ahoggyá [1]	12	1-20 Tinalíya [3]

DIE ROLL:	TABLE III: BEINGS ENCOUNTERED	DIE ROLL:	TABLE IV: BEINGS ENCOUNTERED:
1	1-12 Pygmy Folk [3]	1	Yéleth
2	Ngáyu	2	1 Warrior [7]
3	Biridlú	3	1 Priest [7]
4	Káyi	4	Tsú'uru
5	Tsú'uru	5	1-2 Magic Users [5]
6	Marashyálu	6	Hrá

DIE	TABLE III (cont.):
ROLL:	<u>BEINGS ENCOUNTERED</u>
7	Thúnru'u
8	1 Warrior [5]
9	1 Priest [5]
10	1 Magic User [5]
11	1-6 Warriors [6]
12	1 Warrior [7]

DIE	TABLE IV (cont.):
ROLL:	<u>BEINGS ENCOUNTERED:</u>
7	Lord/Lady [9]
8	Káyi
9	Thúnru'u
10	Biridlú
11	Sró
12	1-6 Warriors [7]

DIE	TABLE V:
ROLL:	<u>BEINGS ENCOUNTERED</u>
1	Hrá
2	Qumqúm
3	Sró
4	Ru'ún
5	Hli'ír
6	1-3 Warriors [7]
7	10-60 Kúrgha
8	1-3 Magic Users [8]
9	1-6 Ssú [5th]
10	2-20 Qól
11	1-6 Hlýss [7]
12	1-3 Ahoggyá [8]

DIE	TABLE VI:
ROLL:	<u>BEINGS ENCOUNTERED:</u>
1	Ru'ún
2	Ngóro
3	Aqáà
4	1 Lord/Lady [10]
5	1 Priest [9]
6	1 Magic User [9]
7	1-3 Shén [8]
8	1-3 Ssú [8]
9	1-6 Shunned Ones [8]
10	1-3 Pé Chói [9]
11	Qumqúm
12	Hrá

The figure in square brackets after certain of the above names indicates the Level of the beings met: e.g. 1-3 Warriors [7] denotes one to three fighting men of Level VII (cf. Sec. 443). Humans and nonhumans may achieve these Levels of Experience, but other creatures are as described below.

921. Descriptions of Beings Encountered in the Underworld.

Humans and nonhumans are as described in preceding Sections. Once the being's Level is known, his alignment, weapons, spells, etc. can be determined from foregoing tables.

Descriptions of other Underworld creatures are as follows: [See Sec. 826 for abbreviations.]

(1) Aqáà		"Worm of the Catacombs"
	NA	1
	AC	2
	M	9"
	HD	6/9/12
	T	nil
	L	40: 1-3; T in L: E: 60

This huge accordion-shaped worm-creature ranges from 20 to 40 feet in length (cf. three sizes above). It is covered with ragged brown bristles and has a maw the size of a man set with tiny barbed teeth. A victim swallowed by the Aqáà has a 30 percent chance of cutting his way out through the beast's horny sides (2 turns) before its digestive juices reduce him to mush. Revivification is possible for a person so slain, but he will be unable to do any fighting for two weeks. Note that the Aqáà carries no treasure but, if found in its lair, it may be guarding a Type E treasure.

(2) Biridlú “the Mantle”

NA	2-8
AC	3
M	6/15”
HD	4 + 1
T	nil
L	20: 4-16; T in L: D: 40

These ancient guardians of treasure are cape-like, black flying creatures. They cling to ceilings and drop on the unwary. They then suffocate their victim, gibbering and shrieking, in their powerfully muscled folds. They cannot be cut by Chlén-hide weapons but can be slit open by steel. There is a 50 percent chance that the victim inside can cut his way out before he is suffocated. They fight maniacally until all life is gone from them. It is best to burn them, since they renew themselves in three turns.

(3) Chnélh “Ape-like Mutants”

See Sec. 828 (2).

(4) Dlaqó “the Beetle”

NA	2-16
AC	2
M	6”
HD	3
T	nil
L	20: 4-24

These armoured creatures have a gleaming green carapace, six legs, and powerful mandibles. They will attack if surprised, or if the party is a relatively small one; otherwise they prefer to flee. They appear near carrion (referee will roll an extra “wandering being dice” throw to see if there are Dlaqó whenever the party enters a chamber in which there is some recently slain being). They range up to ten feet in length.

(5) Hli’ír “It of the Unbearable Face”

NA	1-4
AC	2
M	12”
HD	8
T	nil
L	30: 2-8; T in L: E: 70

These mad creatures are unendurable to look upon, and any person who does so is driven insane and may attack his fellows (60 percent chance). There is a 30 percent chance that the Hli’ír will insanely rush right by or through a party without stopping to melee. If it does melee, it must be slain by steel weapons or better. Any mace, however, may immobilise {immobilise} it for one turn, if it does 4-6 damage dice points. During this time the party may flee or choose to strike again. If the Hli’ír surprises the party, there is a 60 percent chance that some member will look at it; if it does not surprise the group, then each character must roll a saving throw of 12 or more on a 20-sided die to avoid looking upon it. A victim driven mad by this creature can be restored by a spell or Eye of Healing.

(6) Hrá “the Bloodsucker”

NA	1-6
AC	4
M	12”
HD	7
T	B: 80
L	20: 2-12; T in L: F: 60

These creatures are creations of the ancient priests of Ksárul. They are undead which have been reanimated. They can only be slain by touching them with an Amulet of the Great God, after they have first been reduced to zero hit points or less. Otherwise they will reanimate in two turns and will pursue (90 percent chance; roll each move to see if they continue to do so). They drain their victims of all blood and body fluids and leave nothing but a shrivelled husk.

(7) Hurú'u “the Howler”

NA	3-30
AC	7
M	9”
HD	1 + 3
T	nil
L	30: 6-60; T in L: B: 90

These spectral beings wander howling through the Underworld. They can be heard at a distance of 200 feet, and they will perceive a party from this same distance. They pursue interminably until they are slain (only a roll of 6 on a 6-sided die will cause them to desist; this is rolled each move). They can be driven off, however, by fire or magic. Chlén-hide weapons do -1 against them. Their howling will deafen all those within ten feet of them for two turns.

(8) Káyi “the Eye”

See Sec. 826 (5).

(9) Kúrgha “Eaters of Carrion”

NA	6-120
AC	6
M	12”
HD	1
T	nil
L	10: 12-240

These scuttling six-limbed furry creatures range up to some four feet in length. They have sharp, horny beaks and three eyes. They live on carrion and refuse and will attack only when they outnumber their opponents. If the party enters a room in which there are dead bodies, roll a special throw of a 6-sided die to see if there are Kúrgha there: a roll of 5 or 6 indicates that there are. Their terrible stench warns of their presence even through doors for some 50 feet.

(10) Marashyálu “the Whimperer”

NA	1
AC	3

M	12"
HD	4
T	nil
L	40: 1-3; T in L: C: 40

These supernatural creations of the ancients are meant to guard treasure. They are masters of illusion, appearing as children, lost women, wounded friends, etc., and they weep and implore help. A saving throw against hypnotism is necessary, for the Marashyálu can captivate 1-6 persons per combat round. They are able to command their victims to fight against their own party, and if a victim is finally carried off, the Marashyálu sucks all the soft organs out of his or her body by inserting a long proboscis into the victim's mouth or other opening. These hideous creatures can be driven off by spells against undead, by certain Eyes (cf. below), etc.

(11) Mrúr	"the Undead"
NA	3-36
AC	7
M	6"
HD	1 + 3
T	nil
L	20: 10-100; T in L: B: 30

These are the corpses of ancient warriors who perished in the catacombs and who have been reanimated by the priests of Ksárul for their own evil purposes. They always attack and never check morale. If killed, they regenerate in two turns unless burned by fire.

(12) Mu'ágh	"the Jellyfish"
See Sec. 829 (6).	

(13) Ngáyu	"Eater of Swords"
NA	1-4
AC	4
M	12"
HD	3
T	nil
L	20: 4-8

These flattish, crustacean creatures have powerful claws and six legs. Their main weapon, however, is a secretion which they can squirt some 20 feet. This liquid affects only metal, destroying it completely. There is a 50 percent chance that the Ngáyu will use this weapon on any combat round rather than its claws. If the liquid hits, roll a 6-sided die to determine how much of the victim's arms or armour are destroyed by it. A roll of one denotes 1/6, a roll of 2 = 1/3, a roll of 3 = 1/2, etc. Add up the number of the victim's metal items (sword = 1, suit of armour = 1, shield = 1, helmet = 1, amulet = 1, etc.) and randomly determine which of these has been affected. E.g. if a victim has six metal items, and one third have been hit, roll a 6-sided die twice to determine the numbers destroyed: if his helmet is arbitrarily numbered "1", his sword "2", his shield "3", his armour "4", his mace "5", and a metal amulet "6", and if the numbers "2" and "5" come up, this indicates that his sword and mace have been reduced to jelly. This liquid affects magical weapons in the same way that it affects nonmagical ones. Chlén-hide armour and weapons are, of course, immune, since they are organic.

(14) Ngóro “the Whelk”

NA	1
AC	6
M	6”
HD	16
T	D: 20
L	50: 1-2; T in L: E: 80

These huge (30 feet in length) creatures lie flat upon the floor of a room and appear much like the rough stone flooring of the Underworld, although they do feel somewhat springy to walk upon. They are intelligent and use their millions of tiny cilia to hold miniature weapons (Eyes). They may also close up on unwary travellers, crushing them to death in their powerful folds. A saving throw of 12 is required for any person so trapped to jump free before the creature can close itself upon him. There is a 50 percent chance that the Ngóro will try to use magical weapons and a 50 percent chance that it will attempt to close up upon its opponents. A person trapped in an Ngóro suffers 2 damage dice per combat round until (and unless) his companions can free him by killing the creature. If subdued (brought down to exactly one or zero hit points), the Ngóro will offer one of its magical weapons in exchange for its life.

(15) Qól “the Serpent-headed One”

NA	3-30
AC	2
M	9”
HD	1 + 1
T	maximum 2 K. each
L	40: 6-60; T in L: D: 40

These are mutants from human stock created by the priests of Ksárul. They are roughly humanoid except for a slender reptilian neck and a flat, diamond-shaped head. They see well in darkness and fear the light. They fight with poisoned weapons and can also bite with deadly venomous effect. A saving throw against poison is necessary, if a character is struck or bitten. They will not attack, however, unless they outnumber the party almost two to one; otherwise there is a 70 percent chance that they will try to flee.

(16) Qumqúm “the Thunderer”

NA	1
AC	6
M	12”
HD	9
T	A: 40
L	30: 2-4; T in L: F: 70

This spectral creature is invisible to humans, but not to a Pé Chói. It can be heard coming, however, at a distance of 500 feet, since it makes a terrible roaring noise as it moves through the Underworld. It can be driven off with an “Eye of Detestation” or even controlled with the “Incomparable Eye of Command.” Otherwise the Qumqúm will attack, fighting invisibly like a whirlwind with a sort of heavy, invisible poleax forged long ago by the Brethren of the Scarlet Nail, a branch of the priesthood of Sárku. The Qumqúm is repelled by fire (60 percent chance of driving it off).

(17) Ru'ún "the Demon of Bronze"

NA	1-6
AC	2
M	15"
HD	11
T	A: 80
L	20: 1-6; T in L: F: 80

These are animated manlike bronze automatons some seven feet tall. They were set long ago to guard certain dimensional nexus points in the Underworld, and also to guard various treasures. They are thus highly intelligent, although they will not communicate with men. Their bodies are covered with a fine network of hair-thin wires which impart a powerful electrical shock to anyone touching them (2 dice damage). They fight with a +1 sword in one hand-like appendage and a kind of throwing device attached to the other, which casts steel daggers some 30 feet. They thus have three hitting possibilities per melee round: the sword, the dagger, and their electrically charged bodies (roll for a hit, just as for a blow by the sword or dagger). The Ru'ún obeys only the "Incomparable Eye of Command." 1-3 Ru'ún can be controlled with one of these devices.

(18) Shédra "Eater of the Dead"

NA	2-24
AC	6
M	9"
HD	2
T	B: 40
L	20: 4-48; T in L: C: 70

These are flesh-eating undead. Grey and shrivelled almost beyond human form, they move ceaselessly through the Underworld seeking food. They fight with steel swords, and a person slain by one of them will himself become one unless a spell of dispelling magic is put upon him within two turns.

(19) Sró "the Dragon"

See Sec. 829 (10).

(20) Thúnru'u "the Eater of Eyes"

NA	2-12
AC	4
M	12"
HD	5
T	nil
L	20: 4-24; T in L: D: 40

This archaic life form now dwells in the Underworld out of the sight of men. The Thúnru'u is vaguely manlike, doughy and blubbery looking, with two saucer-like eyes, a greyish beak, and rolls of skin which hang about it like a robe. They prefer to slay Káyí (q v.) but will attack men in order to eat the eyes, relishing these to any other type of food. They can be repelled, however, by the odour of the aphrodisiac Tsúral buds. Otherwise they will always attack human parties. They can be controlled by various Eyes and

are sometimes found as loyal servants of magicians, evil priests, and even evil fighters.

(21) Tsú'uru		"the Illusion-Master"
	NA	1-6
	AC	3
	M	6"
	HD	5 + 1
	T	D: 10
	L	30: 2-12; T in L: D: 90

These are also treasure guardians created by the ancients. They appear as anything they wish (they use ESP to determine what would be of greatest interest to the party), and they can maintain this illusion until they are defeated and killed, whereupon they regain their own forms -- a bundle of ropy, lumpy tentacles with a central brain-sac nucleus. They may thus appear as a friendly character, as a Ru'ún, etc., and only after the party has managed to defeat them will they appear as they really are. In a melee, of course, the Tsú'uru has its own hit dice, not those of the being it is imitating. This creature is immune to spells, though not to "Eyes." It may dissimulate for a time, pretending to be a friendly character or being and accompany the party until it sees a chance to attack with greatest effect.

(22) Yéleth		"the Angel of Doom"
	NA	1-4
	AC	7
	M	9"
	HD	3
	T	B: 30
	L	30: 2-8; T in L: C: 40

These androids are created to look like beautiful maidens and handsome youths. They have paper-white skins and hair the colour of polished ebony. Their main weapon is the ability to hypnotise 1-3 beings per combat round, and a saving throw against hypnosis is needed. The paralysis created by the Yéleth's hypnosis lasts forever unless a spell or Eye of Healing is applied.

1000. SPECIFICATIONS OF ALL NONHUMANS AND BEINGS ON TÉKUMEL.

The following is a complete listing of the specifications of creatures found on Téकुmel (those used in the game). It will be useful to recapitulate the abbreviations and code figures employed. There are twelve columns:

Column One: Serial number of the being: 1-66.

Column Two: Tsolyáni name of the being in English alphabetical order.

Column Three: Type of creature: "N" = "nonhuman"; "A" = "animal"; "F" = "flying animal"; "W" = "water animal"; and "U" = "creature of the Underworld.

Column Four: "NA" = "number appearing" when the creature to met as a wandering being. The referee rolls the appropriate dice to determine this.

Column Five: "AC" = "armour class." These 9 classes are given in Sec. 520.

Column Six: "M" = "move." This is given in inches. Certain beings have two

movement speeds, one for land and the other for flying, or one for land and the other for their swimming speed, etc. A few beings have three movement speeds, one for the small size of the species, one for a medium sized specimen, and the third for a large one.

Column Seven: “HD” = “hit dice.” This is explained in Sec. 510.

Column Eight: “T” = “treasure.” This denotes the type of treasure kept by the being when it is met as a “wandering creature” and NOT In its lair. In most cases this column contains a letter (the treasure Type; cf. below) and a percentage figure (the percentage of possibility that a specific creature HAS the treasure mentioned). Thus, “D: 20” = “there is a twenty percent chance that this being has a Type D treasure upon its person.” A few beings have small treasures only, indicated in gold Káitars.

Column Nine: “L” = “lair.” There is a possibility that the party will meet the creature in its lair, rather than just a casual encounter in the forest, the water, etc. There are more creatures in a lair than outside of it. There are thus two figures separated by a colon: the first is a percentage of possibility that the adventurers have found the lair of the species, and the second is the number of beings met in the lair. Thus, “30: 2-4” = “there is a thirty percent chance that the party has stumbled upon the lair of this species, and, if so, there are two to four of the creatures in it.

Column Ten: “TL” = “treasure in the lair.” As for Column Eight above, this indicates the type of treasure possible in a given species’ lair, together with the percentage of possibility that a particular lair does indeed have this treasure.

Column Eleven: “S” = “ship.” Certain species of nonhumans make and use their own ships. This column determines the number of beings aboard a given ship. It is thus similar to the “NA” column above.

Column Twelve: “TS” = “treasure aboard ship.” This indicates the treasure type possible for a given ship of the species, together with the percentage of possibility that the ship has this treasure aboard. This is similar to Column Ten above.

For reasons of space, the table of beings begins on the following page.

<u>No.</u>	<u>NAME</u>	<u>TYPE</u>	<u>NA</u>	<u>AC</u>	<u>M</u>	<u>HD</u>	<u>T</u>	<u>L</u>	<u>TL</u>	<u>S</u>	<u>TS</u>
1.	Ahoggyá	N	10-120	4	9	3	F:40	40: 20-240	G: 50	10-60	D: 30
2.	Akhó	W	1	2	9	6/10/14	--	50: 1-6	--	--	--
3.	Aqàà	U	1	2	9	6/9/12	--	40: 1-3	E: 60	--	--
4.	Biridlú	U	2-8	3	6/15	4+1	--	20: 4-16	D: 40	--	--
5.	Chashkéri	W	1-12	7	12	1	--	30: 3-60	C: 20	--	--
6.	Chlén	A	1-20	2	9	3	--	30: 3-60	--	--	--
7.	Chnélh	A/U	20-400	7	6	1-1	10: 1 K.	30: 40-800	--	--	--
8.	Chólokh	F	1-20	3	6/18	1+1	--	50: 2-40	--	--	--
9.	Dlákolel	F	1	2	6/12	6	--	20: 1-6	A: 40	--	--
10.	Dlaqó	U	2-16	2	6	3	--	20: 4-24	--	--	--
11.	Dnélú	A	1-2	4	15	4+1	--	40: 1-6	B: 10	--	--
12.	Dzór	A	2-12	4	15	6+3	C: 40	40: 4-24	D: 40	--	--
13.	Feshénga	A	1-6	4	12	5	--	30: 21-12	--	--	--
14.	Gerednyá	F	6-36	4	3/18	2	--	40: 12-72	--	--	--
15.	Ghár	W	1	2	4	8	--	50: 1-6	--	--	--
16.	Gíriku	F	2-12	9	6/24	2	--	20: 4-24	--	--	--
17.	Hagél	W	1	3	9	5/9/13	--	90: 1-12	--	--	--
18.	Hláka	N	10-60	6	15/30	2	B: 40	30: 50-100	F: 30	--	--
19.	Hli'ír	U	1-4	2	12	8	B: 30	30: 2-8	E: 70	--	--
20.	Hlutrgú	N	10-60	7	12	2	C: 30	40: 100-500	D: 60	12-72	C: 40
21.	Hlýss	N	10-60	5	9	2	H: 40	50: 60-360	H: 30	20-120	G: 30
22.	Hrá	U	1-6	4	12	7	B: 80	20: 2-12	F: 60	--	--
23.	Hurtú'u	U	3-30	7	9	1+3	--	30: 6-60	B: 90	--	--
24.	Hyahyú'u	A	6-24	5	12	3+3	--	20: 12-48	--	--	--
25.	Káyi	F/U	1-4	8	15	4	A: 40	20: 6-36	G: 50	--	--

<u>No.</u>	<u>NAME</u>	<u>TYPE</u>	<u>NA</u>	<u>AC</u>	<u>M</u>	<u>HD</u>	<u>T</u>	<u>L</u>	<u>TL</u>	<u>S</u>	<u>TS</u>
26.	<u>Khëshchal</u>	F	1-20	8	6/30	1-1	A: 10	10: 2-40	B: 20	--	--
27.	<u>Kruá</u>	W	1	2	12	3/8/13	--	50: 1-6	--	--	--
28.	<u>Kúrgha</u>	U	6-120	6	12	1	--	10: 12-240	--	--	--
29.	<u>Kurukú</u>	A	1-12	9	15	1-1	--	40: 10-100	A: 20	--	--
30.	<u>Kýni</u>	F	1-5	8	6/30	1-3	--	10: 1-12	--	--	--
31.	<u>Lrí</u>	F	1-6	3	6/24	4	--	10: 2-12	--	--	--
32.	<u>Marashyálu</u>	U	1	3	12	4	--	40: 1-3	C: 40	--	--
33.	<u>Mnór</u>	A	1-12	2	9	3	--	40: 2-24	C: 10	--	--
34.	<u>Mrúr</u>	U	3-36	7	6	1+3	--	20: 10-100	B: 30	--	--
35.	<u>Mu'ágh</u>	W/U	1-6	8	2	3/6/12	--	--	--	--	--
36.	<u>Nenyélu</u>	W	1-6	6	15	2	--	40: 6-36	--	--	--
37.	<u>Ngáyu</u>	U	1-4	4	12	3	--	20: 4-8	--	--	--
38.	<u>Ngóro</u>	U	1	6	6	16	D: 20	50: 1-2	E: 80	--	--
39.	<u>Ngrútha</u>	W	1-20	3	6	3	--	20: 2-4	--	--	--
40.	<u>Páchi Léi</u>	N	1-100	4	12	1	A: 30	30: 6-360	C: 50	12-72	B: 30
41.	<u>Pé Chói</u>	N	2-12	2	12	1+3	A: 10	70: 100-600	C: 40	4-24	B: 30
42.	<u>Pygmy Folk</u>	N	1-100	6	6	1-1	A: 20	60: 60-360	C: 40	--	--
43.	<u>Qáqtla</u>	W	1	3	12	5	--	20: 1-6	--	--	--
44.	<u>Qól</u>	U	3-30	2	9	1+1	2 K.	40: 6-60	D: 40	--	--
45.	<u>Qumqúm</u>	U	1	6	12	9	A: 40	30: 2-4	F: 70	--	--
46.	<u>Rényu</u>	A	1-6	4	12	2	1-6 K.	20: 6-36	C: 20	--	--
47.	<u>Ru'ún</u>	U	1-6	2	15	11	A: 80	20: 1-6	F: 80	--	--
48.	<u>Sérudla</u>	A	1-4	2	15	5/8/12	G: 20	20: 2-8	H: 50	--	--
49.	<u>Shánu'u</u>	F	2-12	3	15/24	3+1	--	30: 4-24	--	--	--
50.	<u>Shédra</u>	U	2-24	6	9	2	B: 40	20: 4-48	C: 70	--	--

<u>No.</u>	<u>NAME</u>	<u>TYPE</u>	<u>NA</u>	<u>AC</u>	<u>M</u>	<u>HD</u>	<u>T</u>	<u>L</u>	<u>TL</u>	<u>S</u>	<u>TS</u>
51.	Shén	N	10-120	2	9	3	D: 30	80: 20-240	H: 70	2-200	D: 40
52.	Shunned Ones	N	2-200	2	12	2	D: 30	40: 4-400	E: 50	--	--
53.	Sró	W/U	1-3	3	9/12/205/7/9		A: 20	40: 2-6	E: 40	--	--
54.	Ssú	N	10-120	2	12	2+3	A: 30	50: 20-240	H: 50	--	--
55.	Swamp Folk	N	2-200	5	9	1+1	D: 20	20: 4-400	E: 40	4-80	D: 30
56.	Tegéqmu	F	1	4	6/12	6/8/10	--	10: 1-6	--	--	--
57.	Thúrru'u	U	2-12	5	12	5	--	20: 4-24	D: 40	--	--
58.	Tinalíya	N	1-100	7	9	1	D: 40	40: 100-600	E: 40	1-100	C: 30
59.	Tletlákha	W	2-24	5	12	2+3	--	40: 10-120	--	--	--
60.	Tsi'íl	A	1-4	2	9	6	--	30: 4-8	--	--	--
61.	Tsóggü	W	1-3	6	6	2	--	40: 2-6	D: 40	--	--
62.	Tsú'uru	U	1-6	3	6	5+1	D: 10	30: 2-12	D: 90	--	--
63.	Vorodlá	F	1-6	5	6/24	4	A: 10	25: 2-12	B: 20	--	--
64.	Vringálu	F	1-12	5	6/20	4+1	--	10: 4-48	--	--	--
65.	Yéleth	U	1-4	7	9	3	B: 30	30: 2-8	C: 40	--	--
66.	Zrné	A	4-24	6	15	6	--	40: 8-48	--	--	--

1100. BONUS SPELLS:

Both priests and magic users have an opportunity to obtain further spells in addition to those listed in Secs. 432 and 433. Whenever a priest or a magician attains a new Level of Experience, he or she must roll percentile dice to see whether an extra spell (or spells) has been obtained. A person may roll only ONCE for this privilege, immediately after the conclusion of an adventure in which a new Level was achieved. A bonus spell cannot be changed or substituted, once chosen. Like most priestly and magic users' spells, these may be used only once a day and are automatically renewed the following morning.

The following table gives the percentile dice rolls necessary to obtain bonus spells upon achieving various Experience Levels.

LEVEL OF EXPERIENCE AND PERCENTILE DICE SCORE NEEDED.										
	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>up</u>
ONE SPELL of GROUP I:	80	70	60	50	40	30	20	10	5	0
ONE SPELL of GROUP II:	90	80	70	60	50	40	30	20	10	5
ONE GROUP I and ONE GROUP II SPELL:	--	90	80	70	60	50	40	30	20	10
ONE SPELL of GROUP III:	--	--	90	80	70	60	50	40	30	20
ONE GROUP II and ONE GROUP III SPELL:	--	--	--	90	80	70	60	30	40	30

1110. DESCRIPTIONS OF BONUS SPELLS

Bonus spells are divided into three Groups of increasing complexity and importance.

Group I:

1. Circle of Protection: A 4" circle of protection from evil/good is created around the user. It protects him (and any companions in the circle) from undead, magical evil/good weapons, and spells. Ordinary weapons, however, will penetrate this circle.
2. Create Food and Drink: Rations for 1-10 persons can be created by the user.
3. Curse/Bless: This spell raises morale by +1 and adds +1 to the attack dice for a friend; it may also be used to subtract -1 from morale and attack dice for an enemy.
4. Detect Invisible Objects: Invisible objects and beings are detected by this spell, which lasts three turns. It has a range of ten square feet.
5. Dispel Evil/Good: This spell allows the user to dispel any evil/good spell for three turns. It may only be used to dispel the same type of evil/good spell, however, and not against three different types of spells.

6. Door Control: a door may be opened or closed and held in that position for three turns. This spell may only be broken by another Door Control spell.
7. Heal Minor Wounds: Wounds may be cured up to a maximum of 6 lost hit points (a 6-sided die is thrown). A person may never be healed to a greater number of hit dice points than he originally had.
8. Levitate: This spell allows the user to levitate into the air and remain there for a period of three turns. He moves six inches upwards per turn to a maximum of eighteen inches, followed by a soft landing at the end of the third turn. He does NOT fly in any horizontal direction, but only moves in the vertical plane.
9. Light: The user can create a powerful light, equivalent to daylight, which illumines a thirty foot area and lasts ten turns. This powerful illumination negates the possibility of the party's surprising any creature, however.
10. Locate Gold and Gems: This spell permits the user to "feel" the presence of gems or gold within a radius of ten feet. He will sense these treasures even if they have been made invisible, hidden under or within a wall or floor, etc.
11. Locate Objects: The user can automatically locate a given object at a distance of up to thirty inches. The object must be one which the user has seen (physically or magically) or handled. The path to the object will be automatically guided by the referee.
12. Sleep: This spell affects 1-12 beings of Levels 1-3 (roll dice to determine how many, and if there are more than twelve beings, roll to discover which once are put to sleep). It affects 1-6 beings of Levels 4-5, and does NOT affect any creature over Level five. Its range is 24". Beings put to sleep will remain asleep until physically shaken awake by their comrades, or for a period of eight hours.

Group II:

1. Charm Creatures: Any animal, nonhuman, or creature of the Underworld may be charmed and made to perform any action within its powers for a period of six turns. Range. 24".
2. Cure Disease: This spell cures any disease completely and instantly. It has no effect upon wounds or bruises. It can be used on only one person, however. Note that it has only a 75 percent chance of curing a nonhuman or animal struck with a disease.
3. Dispel Magic: This spell terminates most charms, spells, and enchantments (referee's option). Duration: one turn. Range: 12". Note that this spell also removes the magical powers of weapons, armour, etc. for one turn.
4. Extra-Vision: The user can project his vision through solid substances, water, etc. to a distance of 24 inches for a period of three turns. He can thus see what is taking place at a distance.
5. Fly: The user can fly at a speed of 12" per turn for three turns. He may rise vertically to a distance of 18", and he can carry a weight of up to 250 pounds while flying.

6. Heal Serious Wounds: Wounds may be healed up to a maximum of 12 lost hit points (two 6-sided dice are rolled). Cf. no. 7 in Group I.
7. Invisibility: The user becomes invisible for six turns. He may be detected by those able to perceive invisible objects, however, and while invisible he is prohibited from fighting (he immediately becomes visible if he strikes a blow or utters a spell, etc.).
8. Invulnerability: This spell permits the user (or some other person upon whom it is projected) to become impervious to all Chlén-hide and ordinary steel weapons (i.e. steel which has no extra magical powers). It is not proof against magical weapons, Eyes, and spells. It lasts 12 turns.
9. Neutralise Poison: This is equivalent to a successful saving throw against poison. It dispels the effects of poisons, stings, bites, etc. instantly without weakening the character.
10. Phantasmal Illusion: This spell creates the illusion of nearly any thing the user can think of. The illusion will last for six turns and can be projected up to 24". Use the Non-player Character Reaction Table to determine whether the opponent[s] believe the illusion or not. 0-30 indicates that the being does NOT believe the illusion. 31-60 = dubious and undecided about the illusion. 61-100 = believes the illusion. If the opponent does not believe in the illusion, no harm is done him by the illusion. If the opponent is dubious about the illusion, there is a 40 percent chance that the illusion will be able to harm him. If he does believe in the illusion, any damage inflicted by the illusion is real and harms the victim.
11. Slow/Haste: This spell causes 1-24 beings within 6 inches to slow their movement to one half their normal speed, or to speed up their movement to twice their normal speed. This is at the discretion of the caster of the spell. Duration: three turns.
12. Transmutation: This spell will transmute water into stone, stone into water or mud, mud into water or stone, etc. It affects up to 20 square inches. Creatures moving through mud so created lose 90 percent of their movement potential. The effects last twelve turns, and the spell can be cast up to a distance of 24".

Group III:

1. Change Self or Others: This spell permits the user to change himself and 1-6 others (as rolled on a 6-sided die) into any animal, insect, nonhuman, or human form. [Note that one cannot change oneself {oneself} into a specific person!] The charmed being, of course, retains his own personality and hit dice, etc. The spell is permanent unless reversed by a Dispel Magic charm.
2. Control Terrain: This spell can create tunnels, doors, obstacles (such as hills, walls, etc.). It affects up to 12" of terrain in length, and a 10" high and wide area. The obstacle, etc. will last 6 turns.
3. Doom-Kill: This spell creates a powerful explosion at a range of up to 24". A roll of 7, 8, or 9 on two 6-sided dice indicates that the explosion has hit its target; less than this denotes that it has exploded short, and more than this indicates that it has gone past its target. Note that the explosion requires THREE INCHES in which to burst. Anything

within this radius is blown to bits. Revivification of victims of Doom-Kill is possible, but requires three weeks to recover to normal. Be warned that a roll of 2 (“snake eyes”) on the two 6-sided dice indicates that the caster himself is within the radius of the explosion!

4. Enchant Weapons: This spell permits the user to enchant any iron or steel weapon to up to +3. A roll of 1-3 on a 6-sided die indicates that a given weapon can be enchanted to +1 power; a roll of 4-5 shows an enchantment of +2, and a roll of 6 indicates a +3 addition to the weapon's power. Helmets, shields, and armour may also be enchanted by this spell. The enchantment is permanent. It does not work on weapons which already have some enchantment (i.e. one cannot add +3 to a sword which is already +1).
5. Mind-Bar: This spell will cause the recipient to perform a certain action without fail, or to refrain from a certain action similarly. It affects only one being and lasts twelve turns. It can cause a creature to serve loyally, to kill itself, or to refrain from attacking the party, for example. Note that it affects creatures of Levels I-V only and has no effect upon beings of higher Experience Levels.
6. Quest: This spell will send 1-12 beings (roll two 6-sided dice) upon a quest of the sender's devising, It must be completed according to the sender's wishes before the affected beings are free from compulsion.
7. Raise the Dead: The user can reanimate dead beings (not revivify or reincarnate them). It affects 2-12 beings and lasts twelve turns. Such beings function as “zombies” and perform the user's will literally and completely. They can be slain again, of course, having their usual and normal number of hit dice points.
8. Reincarnation: A deceased character can be reincarnated as some other life form (i.e. not revivified or “raised” as above). This creature will have the original being's hit dice potential, etc. and not that of the being it is reincarnated as. This spell is permanent and can only be released by a Dispel Magic spell, at which time the being is again dead (and can then be revivified).
9. Sending of Evil: This spell permits the user to send disease, plague, and other afflictions upon 1-12 beings (roll two 6-sided dice). It has a range of up to 24” and kills within two turns unless a Cure Disease spell is cast upon the victim[s].
10. Teleportation: The user can teleport himself and up to ten beings (or equivalent weight) from one location to another. He must have personal previous knowledge of the location to which he wishes to travel, however. Range: 24”.
11. Weather Control: The user can create rain, storms, snow, baking sunshine, etc. with this spell. It lasts six turns. It can be terminated otherwise by a Dispel Magic spell.
12. Wish: Within limits set by the referee, the user can wish for many things: food, drink, transportation, services, buildings, objects, etc. It cannot be used to unbalance the game (referee's option) or to disturb the cosmic structure. The smaller the wish, the more likely the referee is to grant it!

1200. THE “EYES.”

Aside from spells, usable only by priests and magicians, there are also devices of ancient technology known as the “Eyes.” These are like small, dull gems in shape, with an eye-like aperture on one side (whence the common name for these objects), while on the other there is a small protruding stud which activates the device. These are to be found in ancient ruins from before the Time of Darkness, although a few may be purchased now and again from the priests of Thúmis. Many fakes are made, of course, and the players should beware of fraud.

There is also the possibility that an Eye may be defective, deteriorated from long centuries of disuse. There is a 5 percent chance of this. If this result is obtained by the referee upon the party’s finding an “Eye,” he will roll again as follows: using percentile dice, 1-50 = the Eye is now completely inactive and useless; 51-80 = the Eye has only half its usual charges; 81-90 = the device has an effect opposite to its normal use, or distorted in some other way (referee’s option); 91-100 = the Eye explodes, doing two 6-sided dice of damage to the user and also to any character within ten feet of him.

Whenever an Eye is found, its powers must be ascertained. Some 50 percent of all Eyes have a tiny inscription in one of the ancient languages (readable only to priests), while the remainder must be determined by experiment. Once the function of the Eye has been ascertained, the referee will roll percentile dice, and the result is the number of “charges” remaining in the device: i.e. the number of times it may be used before becoming inactive. Again, some 50 percent of all Eyes have a number indicating their remaining charges just beneath the control stud: this changes each time the device is used. Others do not, and the referee must keep track of his original secret roll and the subsequent times the mechanism was used.

1210. Description of the Eyes.

The following list is not exhaustive, and the referee may from time to time insert other types into the game.

1. The Abominable Eye of Detestation: this causes 1-12 beings to flee in utter revulsion from the user. It is especially useful against undead creatures of the Underworld. Range: 12”. Duration: one turn.
2. The Excellent Ruby Eye: This is a fairly common type. It gives the user the power to “freeze” 1-6 beings. A saving throw against paralysis is necessary. If this saving throw is not successful, the victim is frozen forever at the exact moment of time (for him) when he was struck. Another charge of the same Eye must be used to release him; no spell, etc. will work. This Eye has a range of 12”.
3. The Eye of Advancing Through Portals: This Eye projects a force which opens any door, blasts down a wall of rock (up to 6” thick), and can create a tunnel 3” long per firing.
4. The Eye of Aerial Excellence: This permits the user and up to twelve beings (or equivalent weight) to fly up to 30” per turn for a maximum of four turns per charge.
5. The Eye of Allseeing Wonder: This projects a beam which reveals all invisible objects, dimensional doors, beings of other planes, etc. It also allows for sight in the dark. Each charge lasts four turns and, has a vision length of 24”.

6. The Eye of Being an Unimpeachable Shield Against Foes: This device provides immunity from all edged and blunt weapons, (magical or not). Its effects last six turns and affect as many as four creatures (roll one 4-sided die). It has no effect against magical weapons, spells, etc.
7. The Eye of Bestowing Life: This Eye immediately revivifies any being slain within the last three weeks. Any small fragment of the body is enough for this device to act upon. No rest is necessary before returning to normal activities.
8. The Eye of Calling Forth an Unconquerable Army: This device contains a force of up to 100 automaton fighters within it in another dimensional plane. These beings are all of armour class 2 and have 3 + 1 hit dice. They move as men do and fight with sword and shield (no bows). They may remain on this plane for a maximum of ten turns and then must return to the Eye. The number of automatons called forth on any given turn is determined by rolling percentile dice: whenever a charge is used, the referee rolls percentile dice, and the resultant number of automatons respond. There is always a maximum of 100 of these beings, even if some are slain previously.
9. The Eye of the Creeping Fog of Doom: This device produces a cloud of any gaseous element the user requires. Its settings, however, were known to the ancients alone, and most of these devices now produce only certain poisonous, gases (50 percent chance of nerve gas, 40 percent chance of contact gas and 10 percent chance of nonharmful element, such as oxygen). The cloud is blown out at a speed of 12" per turn and covers an area one hundred feet square. It lasts four turns. Beware of wind direction, since these gases will back up and slay their user! The Eye must not be used in a confined space, also, since this may result in the user's death.
10. The Eye of Departing in Safety: This device instantly transports 1-12 beings (or equivalent weight) to a predetermined place. It is necessary to focus the Eye first upon the place to which one wishes to return. After this, it automatically carries its load back to that place: range 30". If used without first determining the place, it transports the user into illimitable darkness from which there is no returning.
11. The Eye of Exquisite Power over Maidens: This Eye will charm any being of the opposite sex (if used by a woman, it will charm males). This victim will adore the user until released by another charge from this Eye. It has a range of 6" and affects only one person.
12. The Eye of Frigid Breath: This device projects a beam of intense cold a distance of 24". A saving throw (use the paralysis saving throw column) is necessary: if not successful, a victim dies. This device may be used in an area smaller than 24" with no harm to the user.
13. The Eye of Hastening Destiny: This Eye causes the user (and 1-6 comrades) to move at three a times their usual rate. It has a range of 6" and lasts four turns.
14. The Eye of Illuminating Glory: This Eye creates a soft radiance around its user. It lasts for one week and can be capped and reopened at will. The range of this light is 12" and it does not negate the possibility of surprise.
15. The Eye of Incomparable Understanding: This Eye translates any human or nonhuman language into the user's speech telepathically. The user can similarly communicate with any being in that being's language. Each charge lasts four turns, and it has a maximum distance range of 12".

16. The Eye of Indefinable Apprehension: This device causes 1-100 beings (roll percentile dice for number) to panic and attempt to flee. It has a range of 12" and lasts four turns.
17. The Eye of Insubstantial Visioning: This Eye creates hideous illusions which will frighten off most humans (of Levels I-VII), nonhumans (Levels I-V), and all animals and creatures of the Underworld. There is a 70 percent chance that humans will believe these illusions, a 50 percent chance that nonhumans will believe them, and a 90 percent chance that non-intelligent creatures will believe them. Damage done by one of these illusions to a creature believing it is treated as real damage. Range: 12" and duration: four turns.
18. The Eye of Joyful Sitting Among Friends: This Eye turns enemies (human and nonhuman intelligent races only) into friends for a duration of ten turns. It has a range of 12" and a duration of twelve turns.
19. The Eye of Madness: This device causes humans, nonhumans, and animals (i.e. not undead or automatons) to fall into fits of gibbering insanity. It has a range of 12" and affects 1-12 beings. The effect is permanent unless the victim is touched with a Heal Serious Wounds spell, or the Eye of Healing. There is no saving throw against this Eye.
20. The Eye of Non-Seeing: This Eye renders 1-6 beings invisible for ten turns. It has a range of 6". Note that beings made invisible by this device may fight without becoming visible again.
21. The Eye of Opening the Way: This Eye automatically finds and opens secret doors. It also buzzes when the user approaches a trap. One charge lasts two turns and has a range of 6".
22. The Eye of Raising Infernal Barriers: This device creates a wall of flame 20 feet in front of the user which lasts four turns. This wall is 10' high and 10-30' in width (adjusting to the room size). Do not use it unless there is a distance of at least twenty feet in front of the Eye! Otherwise the user is himself incinerated.
23. The Eye of Regeneration: This device causes a lost limb or organ to regenerate completely within two turns. It does NOT restore a dead being to life, however. Each limb or organ regenerated requires one charge.
24. The Eye of Retaining All Things: This Eye opens a door into a vacant dimension in which the user may store up to 100,000 Káitars in weight. It does not require another charge to return stored objects to this plane. Note that there is no oxygen on the plane of this Eye, and thus living beings will die if stored there.
25. The Eye of Retarding Destiny: This Eye permits the user to slow his rate of motion (and that of 10-20 other beings as well) to one third of normal. It has a range of 12" and lasts four turns. [Cf. no. 13 above.]
26. The Eye of Rising Above All: This Eye negates gravity and allows the user to rise up to 24". He can also use it to degravitise up to two tons of weight, and then simply pull the load along behind him effortlessly. Each charge lasts ten turns and a range of 12" is permitted.
27. The Eye of Ruling as a King in Glory: This device causes 1-1,000 beings (roll dice for number) to follow the user loyally and follow his commands. It has a range of 24" and each charge lasts ten turns.

28. The Eye of Strengthening the Majesty of Weapons: This device adds +1 each time used upon an edged weapon up to a maximum of +3. It may be used similarly upon blunt weapons, armour, shields, etc., but its maximum on these is +2. Its effects are permanent.
29. The Incomparable Eye of Commands: This Eye gives the user control over 1-12 beings (roll two 6-sided dice to determine number). It has a duration of four turns and a range of 12". No saving throw is possible, and the victim obeys the user's orders with no volition of his own.
30. The Ineluctable Eye of Healing: This Eye cures all diseases and cures serious wounds up to two 6-sided dice of lost hit points per charge. It may also be used to take the place of a successful saving throw against poison (it must be used first -- not after an attempted saving throw has failed, however!). It has a range of 6" and each charge heals one being only.
31. The Splendid Eye of Krá the Mighty: This rare device can be used as a grapple to pull objects up to two tons of weight toward the user, or to push this much weight away from the user. It can thus push or pull down walls of up to ten feet in thickness. It may also be used as a weapon doing four 6-sided dice of damage per usage, if used to hurl an opponent against a wall, etc. It has a range of 12".
32. The Terrible Eye of Raging Power: This mechanism fires a charge of electricity to a distance of 30" and has a radius of ten feet. It does four dice of damage. Note that it requires a full 30" of room: otherwise it will rebound upon its user.
33. The Thoroughly Useful Eye: This Eye has the power to recharge exhausted Eyes. One charge is restored per day to any of the above Eyes, and this Eye itself requires no recharging.

As a final note, let it be clear that fighting men, as well as priests and magic users, are able to utilise the Eyes and miscellaneous magical items, providing the character's intelligence is high enough.

1300. MISCELLANEOUS MAGICAL ITEMS.

Aside from the Eyes, magical weapons and armour, etc., a large number of individual magical items are to be found. The following list is not exhaustive, and the referee may at any time subdivide certain categories and insert other items.

Upon the finding of a miscellaneous magical item, the referee will roll percentile dice. A roll of 0-80 = an amulet (0-10 = the first amulet type listed below, 11-20 = the second type, etc.). 81-100 indicates a special magical item. The referee will then roll a 20-sided die to determine which of the twenty items has been found. Note that amulets and miscellaneous magical items are all useable by warriors, priests, and magic users alike.

1310. AMULETS.

The following are the eight amulet-types.

1. The Amulet of Finding Treasure In the Underworld: This amulet can be used only once; it infallibly guide the user to the nearest treasure hoard in the Underworld.
2. The Amulet of the Good God: This amulet gives protection from certain undead beings, particularly the Hrá. It has a 50 percent chance of driving off other types of undead beings.

3. The Amulet of Invincible Steel: This amulet gives protection against the steel-destroying secretions of the Ngáyu.
4. The Amulet of Mastery of Rényu: This amulet gives the wearer the power to control 1-3 Rényu creatures and bring them into his service. They then require no animal trainer.
5. The Amulet of Power Over the Undead: This amulet given the wearer and 1-6 comrades protection from any undead creature. Undead beings simply flee or ignore persons protected by this amulet.
6. The Amulet of Protection Against the Grey Hand: This amulet protects the wearer against the Grey Hand (cf. Sec. 433). This spell simply refuses to work against the wearer of this amulet.
7. The Amulet of Ruling the Ru'ún: This amulet gives the wearer power to control the bronze demons of the Underworld, the terrible Ru'ún. It lasts only four turns, however, and controls 1-4 of these beings.
8. The Amulet of Warding Off Thúnru'u: This amulet causes the evil Thúnru'u creatures to flee.

Aside from the first amulet above, all of the rest can be used over and over without recharging.

1320. MISCELLANEOUS MAGICAL ITEMS.

The following are the twenty miscellaneous items which players may find. As these are found, the referee will add others to the list.

1. The Alluring Maiden of Ngá: This android is shaped like a beautiful girl and has the paper-white skin and ebon hair common to all androids of the ancients. The particular mission of this creation is to assassinate enemies of her owner. She fights as Armour Class 2 and has six hit dice. She is an accomplished stalker and moves without sound. She also may have 1-6 Eyes (roll 6-sided die and then roll for which Eyes she has). She never requires recharging.
2. The Boots of Changéla: The long-dead wizard, Changéla of Kettuláno, created a pair to which allow the user to walk upon water. These never require recharging and have no distance limitations. The wearer can also carry a maximum weight of 250 pounds without sinking beneath the water.
3. The Chariot of the Gods: This is a flying vehicle, actually an ancient air car. It carries 1-6 persons and flies 30" per turn. Roll percentile dice to see how many turns (charges) the car still has. It may be recharged, of course, by the Thoroughly Useful Eye. The bottom and sides of the car are proof against missiles smaller than a catapult stone.
4. The Clockwork Automaton of Qiyór: This is a fighting robot of armour class 2 and having 8 hit dice. It fights for ten melee rounds and then requires one round to rewind. Its weapons are two huge broadswords: shake twice for hits and damage per round.
5. The Crystal Claw of Kúrusesh: This device provides communication and control over all animals, including flyers and water beasts, though not intelligent or semi-intelligent creatures, and not over the artificial creatures of the Underworld. Control lasts ten turns, and beasts may be controlled at a distance of up to 12".

6. The Cup of Súbadim the Sorcerer: This device emits a stream of any liquid the users wishes. It has a range of 6" and the stream of liquid lasts one turn per charge. It can thus be used to provide water, create oil or inflammable chemicals which can be set on fire -- or to throw acid upon an enemy. Check the number of its charges with percentile dice.
7. The Emerald of Hagárr of Paránta: Constructed by a wizard for this famous buccaneer, this gem gives power over any water being for four turns per charge. Its charges must be checked with percentile dice. It has a range of 12".
8. The Glorious Cloak of Many Eyes: This richly brocaded cloak, patterned with designs in the many tiny eyes, gives the wearer the power to project his invisible image up to 30" and see and hear all that goes on there. He cannot take any part in actions that are going on at his target location, of course. This garment never needs recharging.
9. The Gloves of Chirené: This mythological demon-warrior of ancient N'lyss possessed gloves which enhanced his strength: add +3 to all hit dice, and multiply damage dice scores by three. These gloves never require recharging.
10. The Hammer of Pendárte of Khéiris: This terrible warhammer is +3 and automatically returns to the user's hand after a throw. Double the damage dice done by this weapon.
11. The Helmet of the Three-Pointed Star: This helmet restores life at once to any being who has died within the past 24 hours. It never requires recharging, and a being thus revived may return to normal activity at once.
12. The Ladder of Mríddu the Magician: This device can be folded up until it is less than the size one's hand, and its weight is only some six ounces. Yet it unfolds into a ladder over 150 feet long. It will hold six men at a time and at its top there are tiny claws which retain it securely in place until its user wishes to remove it.
13. The Lightning Bringer: Actually this is a piece of ancient artillery. Shaped like a large tube and projector on wheels (and self-propelled), it smashes through a six-foot wall with each charge. It has a range of 24". If fired at a being, it does 10 6-sided dice damage. Its charges must be checked by percentile dice, and it can be recharged by the Thoroughly Useful Eye. Its propulsion system allows for 12" movement per turn with no charge expenditure.
14. The Magical Chest of the Topaz God: So ancient that the origin of its name is now lost, this small, common-looking chest will hold any amount of treasure, weapons, etc., providing that they are capable of being inserted into its six-inch square opening. It never requires charging.
15. The Mighty Wall of Thúmis: This device creates a wall of bronze ten feet high and thirty foot wide and six feet thick per charge. It may be used in smaller areas as well without harm to the user. Check its charges with percentile dice.
16. The Music Box of Nekkutháne: This device has a sweet and compelling melody which gives control over the fearsome Ngóro creature for ten turns. Its charges must be checked with percentile dice.
17. The Silver Serpent of Nayári of the Silken Thighs: This device was used by

this ancient queen of the Bednállja Dynasty to slay ex-lovers. It is a tiny silver serpent, some 6 inches in length, which bites with deadly effect (-1 on saving throws against poison for all beings). It can crawl 12" per turn, and there is a 75 percent chance that a character will not see it. Check its charges with percentile dice.

18. The Speaker to Heaven: This mechanism provides communication with the Gods and their Cohorts. Add +10 to the percentage chances of Divine Intervention (cf. below). Check its charges with percentile dice. In form this device to a small golden image of Keténgku, the Sage of Many Eyes and Cohort of Thúmis.
19. The Trumpet of Metállja: This mighty horn belonged to the ancient hero Metállja of Salarvyá. With it, one can summon any android or automaton within 12" to do the bidding of the user for four turns. Check its charges with percentile dice.
20. The Wondrous Enhancer of Jewels: This device is an automatic gem cutter and polisher which adds to the value of any jewel placed inside it. Multiply the assessed value of the gem by 10 to determine its worth when acted upon by this device. Its charges must be checked by percentile dice.

1400. SAVING THROWS.

A character struck by poison, hypnosis, paralysis, hostile spells, or Eyes still has a chance to save himself. Although bites, stings, etc. usually require a successful throw of the hit dice, spells, some kinds of hypnosis, and the possibility of being struck by an Eye do not -- they are automatic hits, and the only defense against them is a successful saving throw. These depend upon the Experience Level of the Character, and also upon his profession (fighting man, or priest/magic user).

A successful saving throw against spells, paralysis, and hypnosis means that the character suffers NO damage whatsoever. Successful saving throws against poison and Eyes still require that the character suffer ONE HALF of the damage dice normally inflicted. Although some spells, Eyes, etc. have special and specific damage dice, most do not, and the damage done by these weapons is ascertained from Sec. 530, just as are blows from other types of weapons.

In the following table "F" = "fighting man"; "M/P" = "magician or priest"; and the number following these abbreviations indicates the Experience Levels covered.

LEVEL AND PROFESSION:	TYPE OF ATTACK AND SUCCESSFUL SAVING THROW NEEDED:			
	<u>Poison</u>	<u>Spells</u>	<u>Paralysis/Hypnosis</u>	<u>Eyes</u>
F 1-3	12	16	13	15
M/P 1-4	13	15	14	14
F 4-6	10	14	12	13
M/P 5-7	11	12	13	12
F 7-9	8	11	10	11
M/P 8-10	9	8	11	9
F 10-up	6	9	8	9
M/P 11-up	7	5	9	6

1500. THE GODS AND DIVINE INTERVENTION.

All classes of characters may serve one of the Gods or one of their Cohorts. Priests, of course, have special access to these deities, but other professions may obtain assistance and advice from them as well. Characters may serve only ONE God or Cohort and are allowed to change their allegiance only between adventures. There are five Good Gods (the Tlomítlanyal -- “yal” is the Tsolyáni plural suffix) and five Evil Gods (the Tlokiriqáluyal). There are five Good Cohorts and five Evil Cohorts, one serving each God (the ten being called Hlimékluyal). A character serving any of the five Good Gods or their Cohorts is aligned with Good, and a being serving any of the five Evil Gods or their Cohorts is aligned with Evil. Characters of opposite alignment may not participate together in adventures in view of the hostilities involved.

The Tlomítlanyal are:

1. Hnálla, the Supreme Principle of Good, the Lord Whose True Name May Not Be Known, Master of Light and Opponent of Evil. Priests of Hnálla wear white robes and a silver skullcap.
2. Karakán, the Lord of War, Master of Men and Ultimate Hero. Priests of Karakán wear red robes and a golden helmet with a high scarlet crest.
3. Thúmis, Lord of Wisdom, Knower of Arts and Crafts, Hidden Seeker of Eternal Knowledge, Sage of the Gods. Priests of Thúmis wear grey robes and a simple black skullcap.
4. Avánthe, Mistress of Heaven, Maiden of Beauty, Mother of Devotion, Wife of Hnálla. Priestesses of Avánthe wear blue robes and a circlet of gold.
5. Belkhánu, Lord of the Dead, Master of the Paradises of Teretáne, Opener of the Gates of Heaven. Priests of Belkhánu wear yellow robes and a tall yellow headdress with a coif which masks their faces.

The Tlokiriqáluyal are:

1. Hry’ý, the Supreme Principle of Evil, Master of Negation and Non-Being, Opponent of Good and Dispenser of Calamities. Priests of Hry’ý wear purple robes and go masked in velvet.
2. Vimúhla, Lord of Fire, the Power of Destruction and Red Ruin. Maker of Thunders. Priests of Vimúhla wear flame-orange robes and a tall headdress in the shape of a stylised flame.
3. Ksárul, the Ancient Lord of Secrets, Doomed Prince of the Blue Room, Master of Magics and Grammarie. Priests of Ksárul wear black robes and a square, mortarboard-shaped black headdress.
4. Sárku, the Five-Headed Lord of Worms, Master of the Undead, Guide into Darkness, the Demon of Decay. Priests of Sárku wear brown robes and paint their faces to resemble skulls.
5. Dlamélish, Green-Eyed Lady of Sins, Mistress of Demons, Obsidian Princess of the Damned. Priestesses of Dlamélish wear glittering green robes and a tiara of silver.

The five Cohorts of the five Good Gods are:

1. Drá the Uncaring, Cohort of Hnálla, Singer of the Hymns of the Gods. Priests of Drá wear particoloured white and tan robes and a round turban-like headdress.
2. Chegárra, the Hero-King, Swordsman of Glory, Cohort of Karakán. Priests of Chegárra wear chequered red and white robes and a helmet of bronze.
3. Keténgku the Many-Eyed, Cohort of Thúmis, the Knower of All, Scribe of the Gods. Priests of Keténgku wear grey and white robes and a skullcap of cerulean blue.
4. Dilinála, the Lovely Maiden of the Emerald Crown, Handmaiden of Avánthe, Aid of Lovers, Daughter of Hnálla. Priestesses of Dilinála wear blue and white robes and a small tiara of emeralds.
5. Qón, the Ancient One of Pleasures, Guardian of the Gates of Hell Against Those Who Would Come Forth, Cohort of Belkhánu. Priests of Qón wear yellow and white robes and a thin veil which masks their faces.

The five Hlimékluyal (Cohorts) serving the Evil Gods are:

1. Wurú the Unnameable, He Who Appears Where Evil Dwells, the Many-Legged Serpent of Gloom, Cohort of Hry'ý. Priests of Wurú wear particoloured purple and mauve robes and a hood of black velvet.
2. Chiténg, Lord of Red Spouting Flame, Drinker of Blood, Cohort of Vimúhla. Priests of Chiténg wear orange and purple robes and a helmet of iron.
3. Grugánu, the Knower of Spells, Black Sword of Doom, Servant of Ksárul. Priests of Grugánu wear black and purple robes and a tall hat of soft black felt.
4. Durritlámish, the Black Angel of the Putrescent Hand, He of the Rotted Face, Cohort of Sárku. Priests of Durritlámish wear brown and purple robes and paint their faces grey.
5. Hriháyal, the Dancing Maiden of Temptation, Whore of the Five Worlds, Handmaiden of Dlamélísh. Priestesses of Hriháyal wear diaphanous green and purple robes and a headdress of silver in the form of a serpent.

1510. DIVINE INTERVENTION.

The Gods and their Cohorts will upon occasion assist their devotees. There is a chance of angering the deity, however, and also a large possibility that he or she will not take an interest in mortal affairs. The seeker may thus suffer harm or receive no response at all. Divine intervention is possible only ONCE A DAY -- more than this bringing on immediate retribution. Player characters only may seek this assistance: i.e. non-player characters have no possibility of Divine aid.

A player asking for divine intervention rolls percentile dice and compares his score with the following tables. The first is for intervention from the Gods, and the second is for intervention from the Cohorts. A successful throw denotes that the character has achieved assistance from his God or Cohort, and the referee then considers the nature of the request and responds accordingly (but not to the extent that the structure of the game is unbalanced: the option is the referee's). A throw of no effect means that the God or Cohort makes no response. A throw of retribution denotes that the character suffers hit dice damage of one 6-sided die for each Level of his Experience (e.g. a 7th Level character takes seven dice

damage!). Divine intervention is more difficult to obtain from one of the Gods, of course, but its effects are greater. Intervention by a Cohort is correspondingly less (this being up to the referee).

LEVEL OF CHARACTER AND SCORES:

<u>THE GODS:</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9 and up</u>
RETRIBUTION:	1-60	1-50	1-40	1-30	1-20	1-10	1-5	1-5	--
NO EFFECT:	61-100	51-90	41-85	31-75	21-65	11-55	6-45	6-40	0-35
INTERVENTION:	--	91-100	86-100	76-100	66-100	56-100	46-100	41-100	36-100

Divine intervention from the Cohorts is as follows:

LEVEL OF CHARACTER AND SCORES:

<u>THE COHORTS:</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9 and up</u>
RETRIBUTION:	1-50	1-40	1-30	1-20	1-10	1-5	1-5	--	--
NO EFFECT:	51-100	41-90	31-80	21-70	11-60	6-50	6-40	1-40	1-30
INTERVENTION:	--	91-100	81-100	71-100	61-100	51-100	41-100	41-100	31-100

Important note: add +10 to the score of a priest, and add +5 to the score of a magic user when using the above tables. This reflects the fact that those two professions are more in contact with the Gods and their Cohorts than are fighting men.

It is also possible to increase one's chances of divine intervention by making offerings to one's God or Cohort. These increases are determined by the number and nature of valuables offered up. Note that the character must make his offering BEFORE he rolls for divine intervention -- i.e. he cannot roll and THEN add an offering in order to get his score up to a successful level. Offerings and their increases are as follows:

For each 1,000 Káitars offered, add +5.

For each Eye offered, add +15.

For each magical weapon, item of armour, or shield, add +10.

For each item of miscellaneous magic, add +20.

For each scroll of spells offered, add +10.

For each book of magic offered, add +20.

Note also that in most cases players will not be able to carry their fortunes about with them, being too heavy and likely to detract from movement. Therefore, the referee must take care to see that the player actually has the amount to be offered in his physical possession at the time that the player wishes to offer it.

1600. MAGICAL WEAPONS AND ARMOUR.

Iron and steel weapons and armour may be "strengthened" by magic. This is never true of Chlén-hide arms, nor is it possible for weapons made of other metals. Magically strengthened weapons and armour may be found outdoors, in the Underworld, in the possession of non-player characters, etc. It is also possible for player characters to strengthen a weapon or piece of armour by the Enchant Weapons spell (Sec. 1110, Group III, no. 4) and by the Eye of Strengthening the Majesty of Weapons (Sec. 1210, no. 28). A player-priest or magic user can charge

whatever he wishes for this service, but a non-player character (priest or magic-user) using this spell will charge percentile dice times 50 gold Káitars.

Magical strengthening for armour, shields, and helmets denotes that the listed number (e.g. +1) is added to the number required to hit a being of that armour class. Cf. Sec. 520. Thus, a 3rd Level being attempting to hit a being of Armour Class 2 normally needs a score of 18 on a 20-sided die. Yet if the latter had a suit of +1 armour, the attacker would require a score of $18 + 1 = 19$. There is no effect on the damage dice, however, if the attacker does manage to score a hit.

Note that a magically strengthened shield must be got up into position in time to deflect a blow. This is done successfully on a roll of 5 or 6 on a 6-sided die. Otherwise the blow strikes the character's armour.

Maces, flails, war hammers, and clubs (iron or steel only), and all such blunt weapons, may have a maximum of +3 added to their hitting powers. Edged weapons, such as swords, scimitars, axes, and daggers may have +3 also, although a very few will be found with +4 capabilities. Arrows, slings, spears, and bolas may have a maximum of +3. Again, this strengthening applies to the hitting power of the weapon only and not to the damage dice. In a few instances weapons will indeed be found which specifically add a bonus to the damage dice done by a blow.

Certain swords, scimitars, and axes may have further powers:

1. Alignment: A number of these edged weapons have alignments with Good or Evil. A percentile dice score of 1-50 = a weapon aligned with Good; 51-85 = no alignment; 86-100 = a weapon aligned with Evil. These dice are thrown secretly by the referee. A character who picks up (or, in the case of swords, unsheaths) a weapon of opposite alignment to himself takes two 6-sided dice damage automatically (e.g. if a "Good" character unsheaths a sword aligned with Evil). Non-player characters ordered to pick up and test a weapon's alignment may take one 6-sided die only. Note that a priest can alter a weapon's alignment by applying a Remove Curse spell.
2. Intelligence: Certain weapons have intelligence and can communicate with their and at times with others. Again, a roll of 1-50 by the referee = no intelligence, an ordinary weapon; 51-60 = low intelligence, and the owner can only achieve a sort of empathy (like/dislike and other simple emotions) with his weapon; 61-70 = Intelligence enough to communicate with the owner verbally, but telepathically and inaudibly to others; 71-80 = a weapon which can communicate aloud; 81-90 = the weapon is very intelligent and can speak one other modern language in addition to Tsolyáni; 91-100 = the sword is extremely intelligent and can speak two languages; it can also offer advice (in reality from the referee) to its owner.
3. Ego: An edged weapon may also have an ego of its own, and if this is powerful, it may attempt to dominate its owner. A roll of 1-50 by the referee = no perceptible ego; 51-60 = weak ego: can control a 1st Level character; 61-70 = average ego: can control an owner up to Level 3; 71-80 = strong ego: can control an owner up to Level 5; 81-90 = very strong ego: can control an owner up to Level 7; 91-100 = extremely egotistic: can control owner up to Level 8 and also force 1-3 persons of Levels 1-4 to do its bidding. An egotistical sword may dominate its owner and force him into an undesired attack upon some specific enemy (cf. below), or even force him to change alignment while he has the weapon unsheathed! In a situation in which a weapon might dominate its owner, the latter must roll a saving throw (14 on a 20-sided die or better); if he achieves this, then the weapon does not dominate him on this occasion; if not, the weapon takes over (and

the referee determines the ensuing action).

4. Specific Enemies: Only edged weapons of an intelligence of 81-100 (cf. 2 above) may have this sinister feature. If the weapon's intelligence does fall into this category, then the referee will roll percentile dice and compare the score with the following table:

1-60	No specific enemies
61-64	Hates Undead creatures and does +1 against them.
65-68	Hates priests of opposite alignment to itself, doing +1 against them.
69-72	Hates nonhumans of opposite alignment (i.e. either the "friendly" or "hostile" races, ignoring neutrals), doing +2 against them.
73-76	Hates magic users of opposite alignment to itself, doing +1 against them.
77-80	Hates all flying creatures, doing +2 against them.
81-84	Hates all Underworld creatures, doing +1 against them.
85-88	Hates all fighting men and women, doing +2 against any such opponent.
89-92	Hates all forest animals, doing +1 against them.
93-96	Hates all water animals, doing +1 against them.
97-100	Hates the Sérudla, doing +3 against them.

If the weapon has a high ego and can dominate its owner, he or she may expect to find that there will be battles willy-nilly with the weapon's specific enemies!

5. Spells: Certain weapons may also have their own magical spells and powers. These may be used as needed by their owner (assuming the sword or weapon does not dominate him -- and refuse to use its spell!). These spells will be listed in Sec. 1620.

1610. NON-PLAYER CHARACTERS AND MAGICAL WEAPONS AND ARMOUR.

Aside from finding a weapon or article of armour in a treasure cache, in a shop, etc., there is the likelihood of encountering a non-player character possessing these items. First Level non-player characters never have such magical arms and armour; for the higher levels, the following table is used:

<u>MAGICAL ARMS AND ARMOUR FOUND:</u>	<u>LEVEL OF NON-PLAYER CHARACTER ENCOUNTERED, AND PERCENTILE SCORES REQUIRED TO HAVE THE ITEM[S]:</u>				
	<u>2-3</u>	<u>4-5</u>	<u>6-7</u>	<u>8-9</u>	<u>10-up</u>
Shield	60-70	50-55	40-45	30-35	20-25
Armour	71-75	56-60	46-50	36-41	26-30
Helmet	76-80	61-65	51-55	41-45	31-35
Armour and Shield	81-85	66-70	56-60	46-50	36-40
Armour and Helmet	86-90	71-75	61-65	51-55	41-45
Helmet and Shield	91	76-86	66-70	56-60	46-50
Sword	92	81-85	71-75	61-65	51-55
Sword and Dagger	93	86-90	16-80	66-70	56-60
Sword and Armour	94	91-92	61-90	71-80	61-70

MAGICAL ARMS AND ARMOUR FOUND:	LEVEL OF NON-PLAYER CHARACTER ENCOUNTERED, AND PERCENTILE SCORES REQUIRED TO HAVE THE ITEM[S]:				
	<u>2-3</u>	<u>4-5</u>	<u>6-7</u>	<u>8-9</u>	<u>10-up</u>
Sword and Shield	95	93-94	91-92	81-85	71-75
Sword and Helmet	96	95-96	93-94	86-90	76-80
Miscellaneous Weapon	97	97	95-96	91-94	81-85
Miscellaneous Weapon, Armour, and Sword	99	99	99	97-98	91-95
One of Each Item	100	100	100	99-100	96-100

1620. DETERMINATION OF MAGICAL ARMS AND ARMOUR.

Aside from various “Saturday Night Specials, “ which the referee will devise and “plant” here and there among the treasures and caches of Tékumel, the determination of the powers of magical arms and armour found with non-player characters, etc. is done as follows:

1. If the item is a shield, a helmet, or a suit of armour, percentile dice are rolled to determine its magical strengthening, and this table is used:

1-50	+1
51-85	+2
86-100	+3
2. If the Item is a sword, roll for the capabilities listed in Sec. 1600 and also for the item’s magical strengthening as follows:

1-50	+1
51-80	+2
81-90	+3
91-92	+1, and +1 on damage dice
93-94	+2, and +1 on damage dice
95-96	+2, and +2 on damage dice
97-98	+3, and +2 on damage dice
99	+3, and +3 on damage dice
100	+4, and +3 on damage dice
3. If the item is a miscellaneous weapon, use the table below. If the weapon is an axe or a scimitar, roll for its intelligence, etc. as detailed in Sec. 1600.

1-5	Warhammer +1
6-10	Warhammer +2
11-15	Warhammer +3, and +1 on damage dice
16-20	Bow +1
21-25	10 arrows +1
26-30	10 arrows +2
31-35	Sling +1
36-40	Sling +2

41-45	Bola + 1
46-50	Bola + 2
51-55	Spear + 1
56-60	Spear + 2
61-65	Spear + 3, and + 1 on damage dice
66-70	Dagger + 1
71-75	Dagger + 2
76-80	Dagger + 3
81	Scimitar + 1
82	Scimitar + 2
83	Scimitar + 3
84	Scimitar + 1, and + 1 on damage dice
85	Scimitar + 2, and + 1 on damage dice
86	Scimitar + 3, and + 2 on damage dice
87	Scimitar + 3, and + 3 on damage dice
88	Scimitar + 4, and + 3 on damage dice
89	Scimitar + 2, and each hit drains one Experience Level
90	Scimitar + 3, and each hit drains one Experience Level
91	Battle-axe + 1
92	Battle-axe + 2
93	Battle-axe + 3
94	Battle-axe + 1, and + 1 on damage dice
95	Battle-axe + 2, and + 1 on damage dice
96	Battle-axe + 3, and + 2 on damage dice
97	Battle-axe + 3, and + 3 on damage dice
98	Battle-axe + 4, and + 3 on damage dice
99	Battle-axe + 2, and each hit drains one Experience Level
100	Battle-axe + 4, and + 3 on damage dice, and each hit drains one Experience Level

4. If the weapon is a sword, an axe, or a scimitar, there is a possibility that it will have spells of its own, as stated above. To determine whether a given weapon has spells -- and if so, how many -- use the following table:

WEAPON'S MAGICAL POWER:	PERCENTILE DICE SCORES TO DETERMINE NUMBER OF SPELLS POSSESSED BY WEAPON		
	<u>One Spell</u>	<u>Two Spells</u>	<u>Three Spells</u>
+ 1	60	70	80
+ 2	50	60	70
+ 3	40	50	60
+ 4	30	40	50

Once the number of spells has been determined, roll a six-sided die to determine which Group of Bonus Spells (Sec. 1110) each spell belongs to, using the following table. Once the spell Group has been found, roll a 12-sided die to determine which of the group it is.

WEAPON'S MAGICAL POWER:	GROUP TO WHICH SPELL BELONGS AND SIX- SIDED DIE ROLL REQUIRED		
	<u>Group I</u>	<u>Group II</u>	<u>Group III</u>
+ 1	1-3	4-5	6

WEAPON'S MAGICAL POWER:	GROUP TO WHICH SPELL BELONGS AND SIX- SIDED DIE ROLL REQUIRED		
	<u>Group I</u>	<u>Group II</u>	<u>Group III</u>
+ 2	1-2	3-4	5-6
+ 3	1	2-4	5-6
+ 4	-	1-3	4-6

1700. TREASURE.

Much of the treasure to be found in the Underworld, in various outdoor locations, caches, etc. will have been arbitrarily determined by the referee and recorded by him. Once these treasures are found, they are depleted, and the next party will find only smashed chests and empty coffers. Other treasures, however, require determination as the game proceeds. Nine Treasure Types (A through I) have been established, therefore, and these contain varying amounts of copper Qirgál, silver Hlásh, gold Káitars [players will not be bothered with the many many ancient coins of odd sizes and denominations actually found in buried treasures], and such further prizes as gems, pieces of jewelry, Eyes, magical arms and armour, magical and priestly books, and scrolls of spells. As usual, there are also many "Saturday Night Specials," which will not be discussed until they are found.

As previously stated, one copper Qirgál = 1/20 of a silver Hlásh, and twenty Hlásh = one gold Káitar.

Values for gems are determined by percentile dice. Base values for gems are obtained from the following table:

<u>PERCENTILE DICE SCORE:</u>	<u>BASE VALUE IN KÁITARS:</u>
1-10	20
11-25	50
26-75	100
76-90	500
91-99	1,000
100	2,000

A 6-sided die is rolled for every gem (or group of five or ten gems where many gems are involved); if a score of 1 is obtained, the gem[s] belong to the next higher category. Categories above 2,000 are:

5,000
10,000
25,000
50,000
100,000
500,000

The value of jewellery is similarly determined by percentile dice as follows:

<u>PERCENTILE SCORE:</u>	<u>VALUE IN GOLD KÁITARS:</u>
1-20	3 6-sided dice times 100 Káitars
21-70	1 6-sided die times 1,000 Káitars
71-90	1 8-sided die times 1,000 Káitars
91-99	1 12-sided die times 1,000 Káitars
100	1 6-sided die times 10,000 Káitars

The following table lists the Treasure Types, items, and percentile scores needed to find each item in any particular treasure hoard.

TREASURE TYPE:	1,000's of Copper	1,000's of Silver	1,000's of Gold	Gems	Jewellery	Eyes	Arms and Armour	Books and Scrolls
A	1-6: 40	1-6: 30	1-6: 20	1-6: 20	--	1-3: 10	--	--
B	1-6: 50	1-6: 40	1-6: 30	1-6: 30	1-6: 10	1-3: 30	--	1: 10
C	2-12: 20	1-6: 50	1-6: 40	2-12: 20	2-12: 20	1-3: 40	1: 30	1: 20
D	2-12: 30	2-12: 40	2-12: 30	2-12: 40	2-12: 30	1-3: 50	1: 50	1: 30
E	2-12: 40	2-12: 50	2-12: 40	2-12: 50	2-12: 40	1-6: 20	2: 30	2: 20
F	--	4-24: 20	2-12: 50	4-24: 20	2-12: 50	1-6: 30	2: 40	2: 30
G	--	1-100: 30	10-40: 75	4-24: 40	4-24: 30	1-6: 40	2: 50	2: 40
H	--	--	10-60: 75	1-100: 40	4-24: 40	2-12: 30	3: 30	3: 20
I	--	--	1-100: 50	1-100: 50	1-100: 30	2-12: 40	3: 40	3: 30

The nature of an item of arms or armour is determined by rolling a 20-sided die and comparing the score with the following table:

1-5	Shield
6-8	Helmet
9-11	Armour
12-17	Sword
18-20	Miscellaneous Weapon

The exact nature of the item can then be discovered by employing the tables in Secs. 1600 and 1620.

If a book or scroll is indicated, there is an 85 percent chance that the item is a scroll and a 15 percent chance that it is a book. If the item is a scroll, roll percentile dice and determine its type: then consult Sec. 1810 where these are described. Percentile dice rolls required for various types of scrolls are:

1-30	Type I
31-40	Type II
41-50	Type III
51-55	Type IV
56-60	Type V
61-65	Type VI
66-70	Type VII
71-75	Type VIII
76-80	Type IX
81-85	Type X
86-90	Type XI
91-95	Type XII
96-100	Type XIII

If the item is a book, roll a 20-sided die and consult the table in Sec. 1820.

1800. BOOKS AND SCROLLS.

Scrolls and books are primarily of use to priests and magic users, although there are a few usable by fighting men. Scrolls contain magical spells which can normally be used only ONCE. After use, they disappear. There is a 10 percent chance that a spell will remain for another use, however, and players must request the referee to roll for this possibility. There is also a 50 percent chance that a given scroll will fade to illegibility if some character does NOT attempt to read it. If the player[s] do not know the language of the scroll, they must take it to some person who does know that tongue and request him to read it. Non-player characters who perform this service will charge percentile dice times 10 per spell on the scroll.

1810. DETERMINATION {DETERMINATION} OF SCROLLS,

There is a 70 percent chance that a scroll of spells will be written in one of the modern languages of Tékumel, and a 30 percent chance that it will be in one of the ancient tongues (cf. Sec. 432). If the scroll is in a modern language, roll a 20-sided die and consult the following table

1-5	Tsolyáni
6-8	Salarvyáni
9-11	Mu'ugalavyáni
12-14	Livyáni
15-16	Yán Koryáni
17-18	Saá Allaqiyáni
19	Milumanayáni
20	Pecháni

If the scroll is in an ancient language, roll a 20-sided die and use the following table:

1-5	Classical Tsolyáni
6-9	Engsvanyáli
10-14	the Ancient Salarvyáni of the Bednállja Dynasty
15-16	the Tongue of the Priests of Ksárul
17-18	Llyáni
19-20	Mihállli

Scrolls are divided into thirteen types, according to the type and number of spells they contain. Unless otherwise indicated, spells found on scrolls are those listed under Bonus Spells in Sec. 1110; hence the “Group I,” “Group II,” and “Group III” notation. The referee will roll to determine which spells of these Groups are contained in any given scroll. Scroll Types are as follows

Type I	One spell of Group I
Type II	Two spells of Group I
Type III	One spell of Group I and one spell of Group II
Type IV	Two spells of Group I and one of Group II
Type V	Two spells of Group II
Type VI	Two spells of Group II and one of Group I
Type VII	One spell of Group III
Type VIII	Two spells of Group III
Type IX	Two spells of Group III and one of Group II
Type X	ESP and Revivify [cf. Sec. 432]
Type XI	Necromancy and the Grey Hand [cf. Sec. 433]
Type XII	Remove Curse, Monster Control, and Cure Serious Wounds [Secs. 432 and 433]
Type XIII	Cursed Scroll

The curse contained in a Cursed Scroll takes effect immediately upon all within a ten foot radius of the reader. It does this regardless of which language it is written in. The effects of the curse are determined by rolling a 20-sided die and consulting the following table.

1-6	All affected take 2 6-sided dice damage
7-10	An Underworld being of the referee’s choice appears
11-13	All affected are struck with the rotting plague (fatal within three turns if Eye of Healing or healing spell not applied)
14-16	All affected are transformed into creatures of the referee’s choice
17-18	All affected are transported to a randomly chosen hex of the large terrain map
19	All affected are paralysed (roll saving throws)
20	All affected are slain (revivification possible, however).

1820. BOOKS.

Books may contain spells, incantations to the Gods and the Cohorts, instructions of many sorts, manuals for the use of Eyes, etc., and many other topics. For simplicity’s sake, these have been reduced to some twenty items, plus a number of “Specials” scattered here and there throughout Téकुmel. If a book is found, a 20-sided, die is rolled and the following table is consulted.

1. Korúnkoi hiQiyór: “The Book of Qiyór”. The ancient wizard Qiyór left a book of spells and incantations which are effective for magic users. A good magic user will go up one Experience Level upon reading the book; and evil magic user goes up one Level as well, but takes two 6-sided dice

damage. A fighting man cannot comprehend this book, even though it is written in modern Tsolyáni; it thus has no effect upon fighting men.

2. Korúnkoi hiSsánu hiMissúma: “The Book of the Dance of Death.” This treatise is usable only by magicians. Since it is dedicated to Hry’ý, the Principle of Evil, an evil magician who reads it will advance one Level of Experience. A good magician will LOSE one Level. A fighting man takes one 6-sided die of damage by just opening the cover! Nonhumans can make no use of it at all and cannot even identify it.
3. Korúnkoi hiK_héshdu hiMrúrgayal: “The Book of Sending Forth the Hated Dead.” This volume can be read only by an evil priest of Level 5 or more. It is written in modern Tsolyáni and is dedicated to hideous Ksárul, the Doomed Prince of the Blue Room. It gives an evil priest two powers: it adds one six-sided die of damage to any successful hit he makes upon an opponent for four turns after reading it [it can be read only once a day, and doing this requires one full turn]. It also gives him control over any undead being for ten turns, immediately after reading it. A magic user of either alignment, or a good priest, or an evil priest of less than Level 5, take two 6-sided dice damage. A fighting man is instantly slain by just a glance inside this book and will require revivification.
4. Korúnkoi hi Ssyússayal: “The Book of Mighty Swords.” This volume is written in modern Tsolyáni and is of use to warriors: a 3rd Level (or greater) fighting man will advance one Level upon reading this book. This can only be done once, of course. It has no effect upon either priests or magic users, although it will indeed advance a nonhuman fighter.
5. Timándhalikh hitùplanMítlandalisayal: “The Understanding of the Beloved, Great, and Powerful Gods.” This book, in modern Tsolyáni, will raise a good priest of Level 4 or higher one Level. An evil priest of any Level takes two 6-sided dice damage, while magic users and fighters are not affected at all by this book. It is dedicated to the Lord of Wisdom, Thúmis.
6. Chégudalikh hiQón: “The Mighty Grace of Qón.” This treatise is dedicated to Qón, the Guardian of the Gates of Hell. A priest of Qón (of any Level) advances TWO Levels upon reading this book. Any other type of good priest or magic user advances one Level. Evil priests or magicians are slain at once by this book, while fighting men of any race are not affected. It is written in modern Tsolyáni.
7. Chánisayal hiHayá: “Powerful Maps of Glory.” This is a book of treasure maps in modern Tsolyáni. Any character of Level 3 or more can use them. The referee will determine how many maps there are by rolling a 6-sided die (1-6). He will then use the list in Sec. 900 to determine in which city the treasure[s] lie, whether the treasure[s] are in the Underworld or somewhere else, etc.
8. Korúnkoi hiKérdusayal: “The Book of Powerful Generals.” This book, in modern Tsolyáni, is readable only by fighters of Level 3 and up. It adds any two skills from Sec. 430 for the profession of Warrior, and it also advances any warrior one Experience Level. It has no effect upon priests or magic users. It is also usable by nonhuman fighters.
9. Dímlalikh tlaSsúgayal: “The Striking of the Hated Ssú.” This book is usable any character who can fight with weapons (i.e. warriors and

- priests; magic users are excluded, even though they do have daggers). It adds +5 damage dice points to any successful blow struck against a Ssú opponent. It has no effect against other beings. This book, in modern Tsolyáni, is dedicated to Karakán, the Lord of War.
10. Héganikh hiZhálmigan: “The Splendour of Decay.” This book, in modern Tsolyáni, dedicated to Sárku, the Five-Headed Lord of Worms. It adds +1 to any blow and +2 on damage dice permanently to the combat scores of evil priests or magic users of Level 5 or higher. Good priests or magic users must roll a saving throw of 12 or higher if they even open this book, while even a glance inside slays a fighting man. If a good priest or magic user does make his saving throw, the book has no effect upon him, but he does not gain the bonus hit and damage dice. Nonhumans cannot read the book at all and are not affected by it.
 11. Chnéshaq khyChnéshayalu: “The Mystery of Mysteries.” This book, in archaic classical Tsolyáni, adds +10 to the character’s possibility of Divine Intervention (Sec. 1510). It is usable by all professional types, all races, and both &ligaments. Once used, the book disappears, however,
 12. Kishága Dlitlúmri: “The Book of Five Fingers.” This tract, in Pécháni, is usable by any priest or magic user (and has no effect upon fighting men). It contains the following five powers: (a) the ability to fly 30” per turn for one turn; (b) the power of paralysing 1-6 hostile beings (saving throw possible, however); (c) the power of regeneration of one limb or organ (requiring one turn); (d) the power to cast three 24” fireballs of one inch diameter; and (e) the power to choose one permanent bonus spell from Groups II or III in Sec. 1110. Once one of these powers is used, however, that item disappears from the book. Aside from (e), therefore, these powers can only be employed once, and then the book reverts to blank paper.
 13. Guppíshsha Hrákkuq Mazhzhátl: “The Book of the Fragrant Garden.” This manuscript, in modern Salarvyáni, is of use only to magic users or priests of Level 3 or greater. Warriors take an automatic 6-sided die of damage. A magic user or priest of the requisite Level must roll a 12-sided die and undergo the following results: a roll of 1-3 = the character is slain by a hideous fungus disease (requiring a Cure Disease spell); 4-6 = the character is raised one Level of Experience; 7-9 = the character receives the power of ESP, the ability to detect secret doors and traps, and the power to grow or shrink to any size he wishes for one turn (these powers are permanent); 10-11 a the character receives the power to detect good/evil; the power to detect shifting walls and passageways, and the power to transport himself and 1-6 beings 30” (the first two powers are permanent; the last can only be used once); a roll of 12 = the power to revivify good or evil characters (50 percent chance he can revivify good beings, and 50 percent chance that he can revivify only evil beings -- never both).
 14. Jurrúmra Miye’éklun Tlakotáni: “The Scroll of the Scarlet Brotherhood.” This ancient text, in Engsvanyáli, has the power to change the alignment of any character (magic user, priest, or fighting man) who reads it, IF he or she is lose than 6th Level. A good character thus becomes evil, and vice-versa -- and secretly, unbeknownst to the rest of his party or friends. If a 6th Level (or higher) character reads this book, this does not occur, and that character receives the ability to enchant weapons up to +3 and armour up to +2. This requires one day to do, however. This ability can then be used once a week. A nonhuman attempting to read this book, however, gets no benefit therefrom and takes an immediate one 6-sided die damage.

15. Hlórash Zhdadáwi Migún: “The Book of Eyes.” This book is in Mihállí, the language of one of the nonhuman races of Téकुmel, rarely encountered outside their own territory and mostly extinct. This book describes the construction of 1-6 Eyes (roll for number, and then choose randomly from Sec. 1210). These take 1-4 months to construct (each), and the costs of materials (and the availability of materials!) may be a problem for the builder (referee’s option). This volume is usable only by priests or magic users of Level 6 or higher. Fighters cannot use it and are unaffected by it.
16. Mó’om Téep Srásy: “The Excellent Codicil of Sra.” This book is written in ancient Llyáni and is usable only by priests or magic users of Level 5 or higher. It contains instructions for the building of one Ru’ún and the construction of 1-6 Qól (cf. Sec. 921, nos. (15) and (17)). These beings will serve their maker loyally and permanently. Once used, however, the book’s writing fades, and it cannot be utilised again. The book has no effect upon fighters.
17. Barukán Lli Fèsdrubal-chrén: “The Labyrinth of Mutable Destiny.” This text is in modern Yán Koryáni and is usable by good priests or magic users of Level 4 or greater. Evil priests or magic users receive two 6-sided dice damage, while fighters are totally unaffected and unable to read this book. For the proper reader, thus, this text is of great use, since it contains 2-12 wishes (of rather minor nature). There is a 30 percent chance that a given wish will be the OPPOSITE of the wisher’s desire, and a 70 percent chance that the wish will come true. The book is dedicated to the Yán Koryáni deity Fnér-Khmíshu, a form of Tsolyáni Belkhánu.
18. Du’ón Duqála Torúna: “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 slays good magic users or priests instantly, and fighting men will find that they cannot even open this book! Evil priests are raised one Level and are given the power of creating 1-6 Mrúr (Undead) (Sec. 921, no. (11)). Evil magic users can create 1-6 Yéleth (Sec. 921, no. (22)), although they do not achieve a new Level. The making of these beings requires a number of good characters to be sacrificed equal to the number of Mrúr or Yéleth to be created; these may be of any Level. Once created, these beings serve the evil priest or magic user permanently and loyally.
19. Mi’ithúrish Hrshenga Mmeghusané: “The Treatise of Hrísh, the Highest Lord.” This volume is written in modern Mu’ugalavyáni and is readable by any character, although only priests and magic users (of either alignment) may make use of the knowledge contained therein, and they must be of Level 5 or higher. A 12-sided die is rolled by the referee, and the score takes effect as follows: 1-2 = the reader is slain instantly; 3-4 = the reader is sent upon a quest to seek the lost Idol of Hrísh in the Jungles to the southwest of Mu’ugalavyá; 5-6 = the leader receives a parcel magically containing the Glorious Cloak of Many Eyes (Sec. 1320. no. (8)); 7-8 = the reader obtains a permanent +1 on any saving throw against spells; 9-10 = the reader receives a permanent +1 on blows against animals and other nonhumans (though not against humans) (Sec. 520); 11 = the reader is transported instantly to the 9th level of any Underworld area the referee chooses; 12 = the reader receives 1-6 extra hit dice points as a permanent bonus always to be added to his hit dice possibilities (Sec. 510).

20. Púrohlan Znamrîshsha Kagékte: "The Book of the Unnamed God." This text is written in the ancient Salarvyáni of the Bednállja Dynasty. It is usable by any character who can read it and who is of 5th Level status or higher. It calls forth a God or Cohort himself (or herself) to aid the character. A 20-sided die is rolled, and scores are read as follows: 1 = Hnálla, 2 = Karakán, 3 = Thúmis, 4 = Avánthe, 5 Belkhánu, 6 = Drá, 7 = Chegárta, 8 = Keténgku, 9 = Dilinála, 10 = Qón, 11 = Hry'ý, 12 = Vimúhla, 13 = Ksárul, 14 = Sárku, 15 = Dlamélîsh, 16 = Wurú, 17 = Chiténg, 18 = Grugánu, 19 = Durritlámish, and 20 = Hriháyal. An evil God or Cohort may thus be forced to serve a good character, and vice-versa. This service lasts only two turns, however, and then the deity is free to return whence He or She came. The referee will decide on the nature of the Deity called and the type of service which he or she can render -- and act accordingly. Once used, however, the book vanishes in a puff of smoke.

As a final clarification, it must be clearly noted that a character attempting to read a given book receives the effects of that book if he or she knows the language in which it is written, with the exception of certain volumes described above. It is not possible to just read the title and thus hope to escape the effects of the book! If the character does not know the language of the book, there is usually no effect upon the character (exceptions noted above). Indeed, he or she will not be able to identify the language of the book unless the language is already known -- it will simply appear as a mass of squiggles upon a page, since scripts differ widely in Tékumel. Most books can be kept until successfully identified (70 percent chance), but some (30 percent chance) will simply vanish unless someone can read them at once. It is thus to the players' benefit (and sometimes to their harm) to try to read a book at once. Once opened, however, the book's effects take place at once, if the character knows the language. Unidentified books can be taken to the Temple of Thúmis (by a good character) or to the Temple of Ksárul (by an evil character) to be identified. The priests will charge a fee for this (percentile dice times ten), and they may wish to buy the book (percentile dice times 50 or 100, at the referee's option, as their offered price). A non-player character ordered to read a book may also be destroyed by it, but since this is really an action designed to evade possible damage to the players themselves, the referee may dupe the non-player character (and hence the players) by having the book appear as something else!

1900. BUILDING AND BUYING.

Costs and time needed to erect an edifice of one's own are adjudged by the referee. The availability of workers and materials, the location (city, rural, wilderness. etc.), the willingness of the Imperium to have such a building constructed in that location, etc. must all be taken into consideration. An engineer-architect is required for any building project, and permission to build must be obtained at the Palace of the Realm nearest the site (a cost of 1,000-12,000 Káitars is assessed for this). If slums, homes, or older buildings are to be torn down to make way for the new construction, this requires the permission of the Imperium in Béy Sý -- a cost of 10,000-20,000 Káitars, plus 1,000-100,000 in bribes!

As an example, a smallish palace could be constructed in a vacant area of Jakállá for about 100,000 Káitars. A fortified mansion would cost 150,000-200,000 in the same spot. The same building outside Jakállá in the rural areas around the city would cost 75,000 Káitars for the palace, and 125,000 for the fortified mansion. In the wilderness these edifices would be correspondingly more expensive, however, depending upon the nearness of stone quarries and villages from which labour would be drawn. One might construct a small castle in the mountains north of Béy Sý for about 250,000 Káitars, while one in the jungles of Dó Cháka would cost double this, due to the lack of stone nearby and the paucity of labourers. Permission must be obtained from the Imperium for the erection of any fortified building, of course.

This is granted if a roll of 61-100 is made on the Non-player Character Reaction Table (Sec. 720). A large fortress would require, first, a roll of 71-100 on the same table, plus a bribe to the Kólumel's representatives of 10,000-100,000 Káitars -- over and above the costs of the building itself! These might run as high as half a million Káitars. If the Imperium is permitted to use the fortress, however, quarter troops there, or otherwise link it into the Empire's defensive system, the builder may receive aid from the Imperial treasury itself.

Buying an existing mansion, palace, fortress, etc. is somewhat cheaper and easier to do. The referee rolls a 6-sided die (once per week is permitted), and on a roll of 6 a vacant building is found. Rentals vary from 1,000 Káitars to 12,000 Káitars per month, while outright sale may cost anywhere from 75,000 (for the little palace mentioned at the beginning of the preceding paragraph) to half a million Káitars, depending upon size, fortifications, richness of fittings, nearness to central areas, etc. If a suitable building is found outside Jakállá in the rural areas, this may be rented for less, and if the edifice is found in a remote area, it may be rented for still less, purchased outright, etc. Ruined buildings may be restored, once the land is purchased or rented from the present owners. In areas where central government is weak -- e.g. Milumanayá, Kilalámmu, the Chaigári Protectorate, or the Protectorates of Pán Cháka or Dó Cháka -- certain ruined fortresses and other buildings may be found which can simply be taken and held by force. Costs, rentals, etc. must be judged by the referee in most cases, and it is impossible to give a hard and fast rule.

Money may also be borrowed from the moneylenders to be found at the Palace of the Realm in any large city. The Non-player Character Reaction Table will govern the lender's willingness to loan the money, and the interest rate is determined by rolling a 12-sided die (e.g. 5 = five percent, 12 = twelve percent). Such loans must be repaid within three months (the usual time); otherwise the debtor is seized and sold as a slave. A 6-sided die is rolled to determine the number of moneylenders available at the Palace of the Realm each week.

2000. ADVERTISING.

It is possible to have notices of one's needs posted at the various Palaces where such employees, goods, or services are likely to be obtained. Cf. Sec. 710. For posting in one city, the Overseer of the Palace will charge 1-100 Káitars for one week. This amount to multiplied by the number of cities in which the character wishes to have notices placed. There is a maximum of ten times the amount shown on percentile dice, however.

The results of advertising are checked each week: a 6-sided die is rolled, and on a roll of 1 some response is obtained. This is done for each city in which a notice is posted, up to a maximum of ten cities. Positive responses are then checked against Sec. 710. The referee will adjudge the relative difficulties of hiring different types of personnel, and salaries will be arranged as described in Sec. 711.

It is also possible to advertise for magical arms and armour, scrolls, Eyes, etc. at the Temple of Thúmis (for a good character) and at the Temple of Ksárul (for an evil person). A roll of 19-20 is required on a 20-sided die, however, before any required item in these categories is found. The costs for this advertising are 1-100 Káitars per week per city, as above, with a maximum of ten cities. The prices of items found in this way will be rather prohibitive, of course, and will be set by the referee. There is no hope of obtaining miscellaneous magical items or books through advertisement --these being too rare and precious for any owner to wish to part with them!

2100. TIME.

The referee will establish a table with the names of regular players and divisions into weeks and months. As a player character embarks upon adventures, spends time resting in Jakállá, etc. etc., the referee will mark off passing weeks and months against his name. Players are not permitted to participate in adventures together unless they are at the same time in the game: i.e. a player at Week 11 cannot join a party now passing through Week 21, for example. In order to join the latter party, the player at Week 11 would be required to sit in Jakállá for ten weeks -- or go on adventures alone or with other players of the same time frame.

In general, it may be said that an adventure into the Underworld requires one week, while an outdoor adventure requires one turn per day (cf. Sec. 821). Time spent waiting in Jakállá, in one's fortress, etc., is adjudged by the referee in consultation with the player involved.

Imperial months are of 30 days each, with five feast days inserted at the end of the twelfth month. Tékelmel thus has a rotation around its sun quite similar to that of earth's (a result of the Ancient terraforming process). Every fourth year an extra day, dedicated to the Emperor, is inserted to balance out certain irregularities of orbit. The first month, Hasanpór, begins on approximately March 2nd. The year is now 2,354 A.S. (After the Seal of the Imperium). The months are: Hasanpór, Shápru, Didóm, Langála, Fésru, Dréngar, Firasúl, Pardán, Halír, Trantór, Lésdrim, and Dohála. Each month contains five "weeks" of six days each.

2200. A NOTE ON PRONUNCIATION

Tsolyáni is a member of the Khíshan family of languages, related to Mu'ugavalyáni and Salarvyáni, and more distantly to Livyáni and Pecháni, etc. All of these are descended from Engsvanyáli, the language of the Golden Age. It is difficult to trace the ancestors of Tsolyáni back much further than the period of the Lords of the Triangle because of a lack of written records, although it is now clear that there is a genetic connection with the mixture of Tamil, Arabic, and Mayan which had become the main language of humanspace at the time Tékelmel was settled.

Tsolyáni has the following sounds:

- /p/ spelled here as "p": the English [p] of "spin" -- i.e. a bilabial voiceless stop with little aspiration.
- /t/ spelled here as "t": French or Spanish dental [t] with no aspiration: a voiceless dental stop.
- /č/ spelled here as "ch": a voiceless alveopalatal affricate, similar to English "ch" as in "church."
- /k/ spelled here as "k": the English [k] of "skin": a voiceless mid-velar stop with no aspiration.
- /q/ spelled here as "q": a back-velar voiceless stop: the [q] of Arabic, Eskimo, and some other non-European languages.
- /ʔ/ spelled here as "": the glottal stop: the "t" as pronounced in Cockney English "bottle," or the hiatus between two carefully pronounced English words, the first ending in a vowel and the second beginning with one: e.g. "the elephant."
- /b/ spelled here as "b": a bilabial voiced stop. English "b."

- /d/ spelled here as “d”: French or Spanish dental [d], a voiced dental stop.
- /j/ spelled here as “j”: a voiced alveopalatal affricate. similar to English “j” in “judge.”
- /g/ spelled here as “g”: a voiced mid-velar stop: the English “g” of “gun.”
- /c/ spelled here as “ts”: a voiceless dental affricate: the “ts” of English “fits.” Note that this may occur word-initially in Tsolyáni.
- /tʃ/ spelled here as “tl”: a voiceless lateral alveolar affricate: the “tl” of Aztec “atlatl.”
- /f/ spelled here as “f”: a voiceless labiodental fricative, the “f” of English “fish.”
- /v/ spelled here as “v”: a voiced labiodental fricative, the “v” of English “vine.”
- /θ/ spelled here as “th”: a voiceless interdental fricative, the “th” of English “thigh.”
- /ð/ spelled here as “dh”: a voiced interdental fricative, the “th” of English “thy”
- /s/ spelled here as “s”: a voiceless grooved alveolar fricative: approximately the “s” of English “sing.”
- /z/ spelled here as “z”: a voiced grooved alveolar fricative: approximately the “z” of English “zoo.”
- /ʃ/ spelled here as “sh”: a voiceless grooved alveopalatal fricative, approximately the “sh” of English “ship.”
- /ʒ/ spelled here as “zh”: a voiced grooved alveopalatal fricative. approximately the “z” of English “azure,” or the “s” in “pleasure”.
- /ʂ/ spelled here as “ss”: a voiceless grooved retroflex fricative, pronounced with the tongue-tip turned upwards to touch the back of the alveolar ridge, a sound found in certain languages of India, etc.
- /h/ spelled here as “h”: a voiceless glottal fricative, the “h” of English “hat.”
- /ɬ/ spelled here as “hl”: a voiceless lateral fricative. the “ll” in Welsh “Llewellyn.”
- /l/ spelled here as “l”: a light dental [l] as in Spanish (i.e. not the dark “l” of English “cull”).
- /r/ spelled here as “r”: a voiced dental single-tap vibrant: the “r” in Spanish “pero”. When doubled, this phoneme becomes a trill, as in Spanish “perro.”
- /x/ spelled here as “kh”: a voiceless velar fricative, as in Scots, “loch” or German “ach.” In some Tsolyáni dialects there is a contrast with an aspirated “kh” (as in English “Key” but stronger). Mostly the difference is dialectal. however. with /x/ found in the south. and /kh/ in northern pronunciations. A few minimal pairs do occur, however.
- /ɣ/ spelled here as “gh”: a voiced velar fricative: Arabic /ghain/, sometimes rather like the “r” In a Parisian pronunciation of “Paris. This sound is rare in Tsolyáni itself. occurring mostly in loanwords.
- /m/ spelled here as “m”: a voiced bilabial nasal: English “m” as in “my.”
- /n/ spelled here as “n”: a voiced dental nasal: an in Spanish “no.”
- /ɳ/ spelled here as “ng”: a voiced velar nasal: the “ng” of English “singing.” Note that the “ng” of English “finger” is represented as “ngg” in this orthography.
- /w/ spelled here as “w”: a voiced bilabial continuants the “w” of English “wine.”

/y/ spelled here as “y”: a voiced palatal continuant, the “y” in English “you,” or “yes.”

Still other consonant phones might be considered unit phonemes. The Tsolyáni themselves identify only the above-listed items as phonemes, however, and write all other groups as clusters of two consonantal letters. Thus, there is a single letter in the Tsolyáni alphabet for /tʎ/, but for /dʎ/ the Tsolyáni scribe writes /d/ + /ʎ/. There is a single letter for /ʎ/ (“hl”), but /hr/ (a voiceless preaspirated [R]), /hn/ (a voiceless preaspirated dental nasal), /hm/ (a voiceless preaspirated bilabial nasal), etc. are written with the letter “h” + another letter. In view of the frequency of occurrence and permitted positional combinations, it seems best, theoretically, to write ALL of these combinations as clusters of two phonemes. The conventions of the Tsolyáni alphabet are followed here, however, for convenience’ sake.

There are six Tsolyáni vowel phonemes:

- /i/ spelled here as “i”: a high front unrounded vowel: Spanish “i” in “si,” similar to English “i” in “machine” but without the final y-like offglide.
- /e/ spelled here as “e”: a mid front unrounded vowel: Spanish “e” in “se,” similar to English “a” in “face” but without the final y-like offglide.
- /a/ spelled here as “a”: a low central unrounded vowel: Spanish “a” in “padre,” similar to midwestern American English pronunciations of the “a” in “father.”
- /u/ spelled here as “u”: a high back rounded vowel: Spanish “u” in “tu,” similar to English “u” in “flute” but without the final w-like offglide.
- /o/ spelled here as “o”: a mid back rounded vowel: Spanish “o” in “no,” similar to English “o” in “note” but without the final w-like offglide.
- /ü/ spelled here as “y” for convenience’ sake; in the West (the dividing line being the north-south course of the Missúma River) this is pronounced like the “umlaut ü” of German. In the East this vowel is pronounced like Turkish /i/: a high central unrounded vowel. Some American dialects have this vowel, although it is usually unstressed. Various Western American dialects may indeed have it in contrasts like the “just” of “he’s just [spelled “jist” in novels, etc.] comin’” and the “just” of “he’s a just man” -- contrasting always with the vowel of “gist.” The Imperial court at Béy Sý prefers this latter pronunciation.

Note that Tsolyáni has no [ə] or [ʌ] as in English “above,” no [æ] as in English “cat,” no [ɔ] as in English “law,” no [ɪ] as in English “pin,” no [ɛ] as in English “pen,” etc. Some of these vowels do occur in other languages of Tékumel, however.

There is a primary stress (“word accent”), written here as /’/ but not indicated in Tsolyáni script. A secondary stress /`/ is found in longer words as well,

The script of Tsolyáni is derived from the cursive script of Engsvanyáli. It is divided into two forms “monumental” and “scribal.” In both forms only the consonants are written on the line, and vowels are inserted as diacritics above and below the letter which they follow in speech.

For further information on Tsolyáni, the reader should consult Messíliu Badárian’s *Kryshátldàlìdhàlikh hiTsolyánisa* (“A Great and Beauteous Grammar of Mighty Tsolyáni”), a copy of which is to be found in most libraries of the priesthood of Thúmis. Although a translation from the Mu’ugalavyáni, this work is useful for beginners.

NOTES

- P. 9. Basic skill for priests is intelligence. For magic users it is psychic ability, and for fighters it is strength.
- P. 11. Tanners make raw Chlén hide into usable material, but only an armourer-smith can make weapons and armour of it. The armourer-smith also can make steel armour and weapons, if raw steel or iron is found.
- P. 11. An alchemist has a possibility of recognising chemical compounds (such as poisons, elixirs, etc.). He can also make chemical substances, if they are deemed possible by the referee. His success is governed by his Level of Experience: use the Chances of Spells Working table on p. 14 for all such attempts.
- P. 11. Similarly, a geologist can recognise minerals in their raw state. His success is governed by the same table.
- P. 11. An assassin-spy-tracker can hide in the shadows and pass unseen. This, too, depends upon his Level, and the same table is used as above. Tracking also depends upon this table for its success. The assassin skills will depend partially upon his dexterity (sec. 415), and partially upon his knowledge (e.g. does he also have alchemist skills so that he can recognise and construct poisons?).
- P. 11. The engineer-architect is required if one is to build fortifications, palaces, etc. This skill is important, thus, for players who would build their own castles or houses at a later date.
- P. 11. The Interpreter can use any modern or ancient language (cf. Sec. 1810 for a list of these). He gets only one of these languages, however, but is assumed to be totally fluent in it. Note that if he is also a priest, he may have as many as five languages to start the game! This proves very useful in the reading of scrolls, recognition of "Eyes," etc.
- P. 11. A physician can cure up to 2 hit dice points a day by himself. If he is also a priest, he can add these two points to his throw when using a Cure Light Wounds or Cure Serious Wounds spell. He may, of course, use his skills on himself, as well as upon others. Note that these extra points are NOT added if the physician effects a cure by means of an Eye of Healing or some other technological device.
- P. 11 and also p. 71 (Sec. 1110): note that a priest or magic user can choose TWO or more of the SAME spells. E.g. he may choose to take two Control Person spells instead of one Control Person spell and some other spell, when he reaches the proper Level. Similarly, for his Bonus Spell, he may choose to add another Sleep spell to his repertoire, even if he already has one of these spells from some previous roll.
- P. 86 (Sec. 1610). The following table is used to determine whether a priest, magic-user, nonhuman, scholar, etc. met during the game has one or more Eyes, miscellaneous magical devices, amulets, scrolls, or books. This applies to nonplayer characters only, of course.

MAGICAL ITEM	LEVEL OF NON-PLAYER CHARACTER AND PERCENTILE SCORES REQUIRED TO HAVE THE ITEM[S]:				
	<u>2-3</u>	<u>4-5</u>	<u>6-7</u>	<u>8-9</u>	<u>10-up</u>
<u>FOUND:</u>					
1 Eye	60-70	50-55	40-45	30-35	20-25
1-3 Eyes	71-75	56-60	46-50	36-40	26-30
1-6 Eyes	76-80	61-65	51-55	41-45	31-35

<u>MAGICAL ITEM FOUND:</u>	<u>LEVEL OF NON-PLAYER CHARACTER AND PERCENTILE SCORES REQUIRED TO HAVE THE ITEM[S]:</u>				
	<u>2-3</u>	<u>4-5</u>	<u>6-7</u>	<u>8-9</u>	<u>10-up</u>
1 Amulet	81-85	66-70	56-60	46-50	36-40
1 Amulet and 1-3 Eyes	86-90	71-75	61-65	51-55	41-45
1-3 Eyes and 1 scroll	91-95	76-80	66-70	56-60	46-50
1-3 Eyes and 1 misc. magic item	96-99	81-85	71-75	61-65	51-55
1-3 Eyes and 1 book	100	86-90	76-80	66-70	56-60
1-3 Eyes 1 amulet, and 1 scroll	--	91-95	81-85	71-75	61-65
1-3 Eyes, 1 scroll, and 1 misc. magic item	--	96-99	86-90	76-80	66-70
1-3 Eyes, 1 amulet, 1 scroll, and 1 book	--	100	91-95	81-85	71-75
1-3 Eyes, 1 amulet, 1 scroll, and 1 misc. magic item	--	--	96-99	86-90	76-80
1-6 Eyes, 1-3 amulets, 2 scrolls, and 1 misc. magical item	--	--	100	91-95	81-85
Any combination of items (referee's choice)	--	--	--	91-100	86-100

- P. 10: From time to time various players have requested some means of determining their relative “beauty” or “handsomeness” vis-a-vis other players or non-player characters. This is also a factor, of course, in the purchase of slaves, the hiring of non-player characters, and the taking in marriage of a non-player character. In “Dungeons and Dragons” there is the separate basic quality of “charisma” which is often used to determine beauty or handsomeness, as well as to give a rough idea of the character’s power of persuasiveness, leadership abilities, etc. In actual play, however, these latter qualities are rarely considered, since the player (or the player acting for his/her non-player character) almost always acts as he or she wishes without regard to an originally-determined dice roll. It seems more practicable to allow this leeway in the present game, rather than to try to limit the players to some kind of dice-determined behaviour. It is useful, however, to indicate relative “beauty” or “handsomeness” for non-player characters at least (and optionally also for player characters), since physical comeliness may play a part in the situations mentioned above. Therefore, the following Section is added:

416. Physical Comeliness.

In order to determine the physical “beauty” or “handsomeness” of a character (mandatorily {mandatorily} whenever relevant for non-player characters, and optionally for player-characters), percentile dice are rolled, and the results are interpreted as follows:

- | | |
|--------|--|
| 1-10 | The character is so ugly as to frighten his own mother, if met unexpectedly. |
| 11-20 | The character is ugly, though not hideously so. |
| 21-50 | The character is average in comeliness. |
| 51-70 | The character is good looking. |
| 71-80 | The character is very good looking, according to prevailing Tsolyáni standards (which do differ somewhat from those of other nations on Tékumel -- and certainly from those of modern American society). |
| 81-90 | The character is considered handsome or beautiful (depending upon his or her sex). |
| 91-95 | The character is outstandingly comely. |
| 96-100 | The character is so handsome/beautiful that one must take care that he or she is not stolen by slavers, carried off by various religious groups for forced participation in orgies, etc. |

NOTES III

Once players have established themselves in the Tsolyáni Imperium and have passed beyond the stage of being newcomers, they will find themselves face to face with the complex sociopolitical realities of the Empire. They will thus need the following brief characterisation of the various forces at work within the Imperium -- and with some at work from outside as well.

The Emperor rules, as stated, from the impregnable fortress of Avanthár. He never emerges from this citadel, nor are persons permitted to see him. His "eyes and ears" are the Omnipotent Azure Legion, which contains the best assassins, spies, informers, telepaths, strategicians, etc. This structure, held together by the forces of hoary tradition, holds the reins of the Empire in a firm grip.

There are, however, several large power groups within the Imperium: (a) the Military, (b) the Priestly Party, (c) the Royalist Party, and (d) the Imperialists.

(a) The Military Party was until recently ruled by the great general Kéttukal whose service and loyalty to the Emperor are undoubted and whose prowess is now legendary. He defeated the Yán Koryáni three times in the rugged mountains of Thénu Thendráya; his route of the Mu'ugalavyáni at Butrís was a masterpiece of tactics; and his victory over the Salarvyáni at Rý in Kerunán was considered a minor miracle. Still, upon the heels of his triumphs he found himself exiled to Chéne Hó in Dó Cháka because of the machinations of the Royalists, who feared his power in the Capital. This was done through a series of delicately staged intrigues which provided the Emperor with reason to believe that Kéttukal was interested in power of his own -- perhaps not anything so drastic as a take-over of the Petal Throne (which has proved quite impossible over the centuries), but rather some hegemony over the two Cháka Protectorates which would amount to semi-independence. Kéttukal's military party has never been interested in foreign conquest, however, since this would mean the automatic ascendancy to power of their arch-rivals, the Royalists, to whom all administrative posts would probably fall. Occasional raids into Yán Kór, Milumanayá, and Kilalámmu have provided sufficient loot and exercise for the troops, and without a commitment to total war, the Military Party can hope to gain little from incursions into other lands. Thus, Kéttukal and his colleagues (e.g. the great admiral, Hagárr of Paránta, named after the ancient hero of the same name, Miriktáni the General of the 7th Imperial Legion, Tlanénu the Steersman, Gúsha the Khirgári, etc.) have never lusted after foreign spoils but have instead been satisfied with raiding and with internal political manoeuvring. The Military Party is now furiously working to see that Kéttukal is cleared of accusations of greed for power and returned to Béy Sý, where his influence will be of much value in Tsolyáni politics.

(b) The Priests are of course divided between those who serve the Good Gods and their Cohorts and those who serve the Evil Ones. But they share a common interest in expanding the power of the Temples. They are well organised and as structured as any army, with corps of warriors (mercenaries mostly) and special ability people ready at all times. Their communications system within the Empire is considered marvelous, using both telepaths and telekinetics to transport messages and items throughout the land. They are suspected to be in league with the priesthoods of Mu'ugalavyá and Salarvyá -- and even with the dark priest-kings of Livyánu -- and there is thus a good deal of suspicion about them in the minds of the Emperor and the Imperialists. The acknowledged grand master of the Priestly Party is Akhállu, Priest of Hnálla in the region of Béy Sý. In spite of differences with the Priests of Evil, Akhállu does not hesitate to cooperate with Miriggá, Priest of Hry'ý his counterpart, whenever there is mutual profit involved. Their immediate goal is the ending of Military Party power and the expansion of Tsolyáni rule into the rich and easily taxable areas of neighbouring lands. They are thus willing to use the Military

as a tool but are not eager to see them given any lasting administrative powers. They wish to see that Kéttukal stays put in his polite but undoubted exile in Chéne Hó -- or, if necessary, to see to his permanent disgrace.

(c) The Royalist Party is named so because of their hereditary descent from the ancient royal family of the Bednállja Dynasty. In reality, these are the noble clans, intermarried and interrelated by many ties, and from them come the main corps of officials, scribes, administrators, tax collectors, and other civil officers. They are led by Jijékmú, Governor of Béy Sý, whose power is now mainly gone because of his age and senility. His nephew, Lord Khámiyal, is now the principle representative of this group in the capital, and he is allied by blood and by interests to his counterparts in the other major cities: e.g. Lord Srýqu in Púrdimal, Lord Chiringgá in Jakállá, etc. This group now cooperates with the Priestly Party, though their interests are not quite the same. They desire to maintain their ancient power and see themselves and the priests as instruments to that end -- the power of ancient and honourable stability. Their money (and the riches of the Priesthoods) give them much power and many prerogatives, and their uneasy alliance with the Priests gives them access to the latter's communications network. Their hatred for Kéttukal and his party knows no bounds, since his slighting of their authority in demanding troops and supplies directly from the Emperor before the Battle of Rý. Their fondest desire is to see Kéttukal given the "High Ride" upon the impalement stake. Their own candidate for Kéttukal's crack First Legion is Wesséku hiTánkolel, a rather indifferent warrior of paranoid disposition, who now cools his heels in Béy Sý awaiting promotion -- which the Emperor has steadfastly refused to give, even though he did give in to the demand to send Kéttukal into exile in Chéne Hó and placed the First Legion at Sokátis clear across the Empire. Wesséku now spends his time in dalliance, seeking out "plots" against himself and his group, and sending his "enemies" to the hideous Tólek Kána Pits outside of Béy Sý. The Royalists are now almost resigned to giving up any idea of a promotion for Wesséku, and their remaining option is to seek the dissolution of the First Legion into units which can be sent hither and yon across the Empire.

(d) The Imperialist Party consists of the High Princes of the Omnipotent Azure Legion. Qorumá hiRi'inyússa, together with a number of nobles, officials of the Court at Avanthár, etc. These are the Emperor's most staunch loyalists, committed to him by their isolation at the Citadel and their common interest in maintaining the ancient Tsolyáni tradition of Imperial power. The power balance has indeed shifted one way and then another over the centuries, but the result has always been that any group carried into power has had to centre itself at Avanthár, and this has meant the formation of a new Imperial Party, which then becomes much like the previous one! Personnel may change, thus, but the structure remains the same. The Imperial Party now wishes to see that Kéttukal is kept alive and ready for emergency service, but that he be kept from establishing himself as a semi-autonomous power in the Cháka Protectorates or anywhere else. They are also eager to maintain a balance between the various groups in Béy Sý.

Complications are introduced by the fact that the present Emperor, the 61st Seal Emperor, Hirkáne Tlakotáni, is almost seventy years of age, and this presages a power struggle. According to custom, the sons of the Emperor are kept apart during their childhood by members of the Omnipotent Azure Legion, being "farmed out" to various ancient clans, to noble families, to military outposts, to priestly monasteries, etc. Upon the death of the old Emperor, such young men as are willing are brought to the Temple of Hnálla, where there is a contest of sorts between them, with the winner chosen by some mysterious ritual method by the God Himself. Those who are unwilling must needs flee for their lives -- or else publicly renounce their claims forever. Losers in the contest are ceremonially sacrificed. The present

most likely candidates include Eselné, a young protege of the family of Kéttukal! Others are Dhich'uné, who has been living with the Priests of Sárku since his childhood and is a 9th Level adept in that sect; Rereshqála, protege of the Clan of Sea Blue, the clan most powerful in the Royalist Party; and Mridóbu, protege of the Priest-Lord (= Chamberlain) of Avanthár itself. The possibilities are thus quite explosive, more so than at any, time within past memory. One daughter of the Emperor has also declared Aridáni status (i.e. declared herself equal to a man and with the same rights), and her claim is supported by the priestesses of Avánthe. This has precedents in Imperial history, but only one Empress ever ruled Tsolyánu before: the 12th Seal Emperor (or rather Empress).

Thus stands the situation in the Empire as of this writing. Outside the Imperium, there are rumblings to the north in Yán Kór, ever an enemy of the Seal Emperor. The Baron (a rough translation of the title he prefers) Áld, once a mountain chieftain from Saá Allaqí has good reason to hate all Tsolyáni: eight times the Tsolyáni have assaulted Yán Kór during the reign of the present Emperor, and eight times they have been repulsed. During one such raid, however, a striking force under Qeqélmu, Kéttukal's lieutenant, managed to push through to the northern citadel of Ke'ér, unprotected and well to the Yán Koryáni rear. Baron Áld was elsewhere when this occurred and in spite of his concerted attempts to return to Ke'ér, he was unable to prevent its capture by Bazhán (the officer appointed by Qeqélmu when the latter was wounded upon Srígash field. Bazhán requested surrender from the Baron's mistress. Yilrána, but she was led to believe that the Baron was close at hand with a relief column. When Ke'ér fell, thus, she was captured and was impaled. The Tsolyáni troops retreated after looting the city, and the Baron was thus confronted with the spectacle of his beloved's body impaled before his own gates -and the devastated ruins of his favoured citadel! He managed to have Bazhán assassinated by a party of Pygmy Folk subsequently, but Qeqélmu died before his men could reach him. He now seeks bitter revenge upon all Tsolyáni, and it is rumoured that he has leagued himself with certain dark and nonhuman powers. There is talk of a secret weapon given to him by these inimical beings in return for a fearful price a secret weapon which can circumvent the network of Sákbe roads in some fashion.

To the West the Mu'ugalavyáni watch Kéttukal's problems with much interest, hoping that something will be stirred up enough to give them the chance to regain the two Cháka Protectorates at least. Their first choice would be to have him disgraced, since this would surely lead to more turmoil in Tsolyánu, and they could thus exploit the situation somehow. Other theorists have presented the Four Palaces of the Square in Ssa'átis with the idea of having certain fanatic priests slay Kéttukal outright, since this would then be a means to humble the Priestly Party in the Empire -- though others have pointed out the dangers in this, the Priestly Party is already suspect by the Emperor and such an act might lead at once to a confrontation with Mu'ugalavyá since the Priestly Party's power stretches into the nations on all sides of the Empire, and Mu'ugalavyá would be sure to be blamed. A revolt in the Chákas would surely bring about some sort of immediate response from the red-clad troops of Mu'ugalavyá no matter who started it. The middle-of-the-road group in Mu'ugalavyá wishes only to see that no opportunity be missed, and there is thus considerable disagreement about the proper course of action there.

To the east the Salarvyáni are also interested in the developments within the Empire of the Seal. Their goals are clear: regain Kerunán and parts of Kaijá. How this is to be managed is not clear, since the Tsolyáni are aware of their objectives and have exploited the continual Salarvyáni problems with the little nation of Pecháno to the north -- and with the inimical Ssú -- in various ways. The Imperial Legions are also on guard along the Tsolyáni borders, and the only hope of a Salarvyáni victory here would be for such weakness to develop elsewhere that the better legions would be withdrawn. They are thus interested in the Royalists' plan to disband the

First Legion. They have secretly supported this with gold and some pressure from Royalist Party members who recall that their ancestors -- the Bednállja Dynasty -- were Salarvyáni in origin. The Baron of Yán Kór has also been in contact with Griggatsétsa, the Salarvyáni Overlord, and this has resulted in some plan, but to immediate promises. The Tsolyáni are well aware of this correspondence, since a Yán Koryáni messenger was seized by the Pecháni and interrogated. The Pecháni then reported their findings to the Seal Emperor, who in turn supplied Pecháno with certain steel weapons and -- it is rumoured -- some magical equipment of note.

Among the nonhumans, only the Pé Chói are involved in the present problem. Their strongholds lie deep within the forests of Dó Cháka, and their relations with the Tsolyáni ruling clan of the Protectorate, the Íto Family, have always been good. They are thus not eager to see a war in the midst of their ancient lands, and they are satisfied that some human ruler or other rule them -- so long as it be in peace. The Pé Chói are not great fighters, but their psychical powers are undoubted, and their immediate interests are to see that Kéttukal is either allowed to live amongst them in peace -- or is slain somewhere outside Dó Cháka. The present Pé Chói rulers (if such an insectoid society can be said to have rulers) are thus easier to stop anything which might lead to warfare in Dó Cháka. The human population of this area, however, is traditionally a forest-dwelling people speaking a variety of bastardised Tsolyáni interested in some sort of local autonomy and freedom from the rapacious Tsolyáni tax collector. These groups are busy in their continual clan quarrels and feuds and have never taken much part in the politics of the two great empires which lie on either side of their jungles. They can be stirred to take interest, perhaps, by a threat to their way of life.

Kéttukal himself is something of an enigma. His stern, hawk-featured visage is to be seen on a thousand stelae erected to his victories, and the common people of Tsolyánu burn paper cones with his name on them in honour of the War-God Karakán. Yet he has been tight-lipped and taciturn throughout his career, a rough and ready soldier on the surface, yet displaying depths of great cunning and sophisticated diplomacy. His clan membership and ancestors are impeccable, and his marriage to a noble maiden of the time-hallowed dynasty of Vrá provided him with wealth and with nobility. Yet he makes no overt claims to power and takes his polite exile in Chéne Hó with good grace. In spite of his forty years, his body is that of a young man, and his skill with weapons is still considered proverbial among the Military Party. Indeed, when he was ordered to Chéne Hó, both his First Legion and his fellow commanders offered to resist and ride with him to Avanthár to lay his case before the Emperor; Kéttukal sternly rebuked them and ordered one of his common troopers to pick up a blazing coal from the fire. The man did so without hesitation; whereupon Kéttukal said, "When the true soldier is ordered, he obeys. Forthwith he arose and made his arrangements for departure.

The above, will give a brief picture of the events and men now involved in the politics of the Empire. There are still many further depths to be plumbed. For example, whence comes the mighty sum of money which now finances the Yán Koryáni troop build-up? What holds the priesthood, of Good and Evil so solidly together -- and what holds them in coordination even across national boundaries? There is a great deal more to be learned...

NOTES - IV

Players should know that two of the Miscellaneous Magical Items (Sec. 1320) have now been found: no. 4, the Clockwork Automaton of Qiyór, was found -- and was destroyed in a battle north of the town of Tsi'íl in Milumanayáni territory. No. 7, the Emerald of Hagárr of Paránta, was also discovered. There are rumours of certain other items being found as well.

The ancient sorcerer, Qiyór, did indeed make more than one automaton, but this is said to be located very far from Tsolyánu. For practical purposes, thus, it will be replaced by another item on the Miscellaneous Magic Items list. Similarly, the Emerald of Hagárr of Paránta, a one of a kind device, will now be replaced.

Players now hear of the following:

4. The Skullcap of Girigámish: This device is the invention of an ancient Salarvyáni sorcerer of the Bednállja Dynasty. It is a simple brass cap with a small box-like protuberance at the back, which conveys immunity from having one's thoughts read by any telepath. It must be charged, like an Eye, and has a counter and a button to operate it. Each charge lasts for one day. The counter is in the ancient Salarvyáni script. One of these items is known to exist, and there is a possibility of two or even more, since Girigámish prepared several of these for the Brotherhood of the Priests of Ksárul.
7. The Mallet of Inimitable Fealty: This device dates from the ancient Engsvan hla Gánga Empire. It is a small, silvery, mallet-shaped Machine with a handle covered with leather. When taken out of its sheath and gently touched to any uncovered portion of a person's body, it creates a mind-bar according to the wishes of the user. Using this, a person can thus cause another to be intensely loyal, to forget something, to perform a certain quest or action, etc., etc. This is an immensely powerful device, and all experience levels are affected by it. A saving throw is possible,, however, but this must be 17 or better on a 20-sided die. Like an Eye, this machine has charges and a counter (written in Engsvanyálu {Engsvanyáli}). Each charge lasts for one month of game time. If a saving throw is not successful, there is no way to remove this mind-bar until its expiration. There are several of these devices, and players will hear that at least one is in the possession of the Priests of Vimúhla, while another is said to belong to belong to one of the senior nobles of the Royal Party.

Players may also hear rumours of a similar device in the form of an archway of greenish-blue stone in the possession of the Omnipotent Azure Legion, probably kept at Avanthár. Anyone passing through this archway will be permanently loyal to the user of the device. In this way, it is said, members of the Emperor's closest servitor corps, the Azure Legion, etc. have been made loyal throughout Tsolyáni history. There is said to be an antidote -- a negating device -- for this machine, but this is kept a closely guarded secret by the Legion.