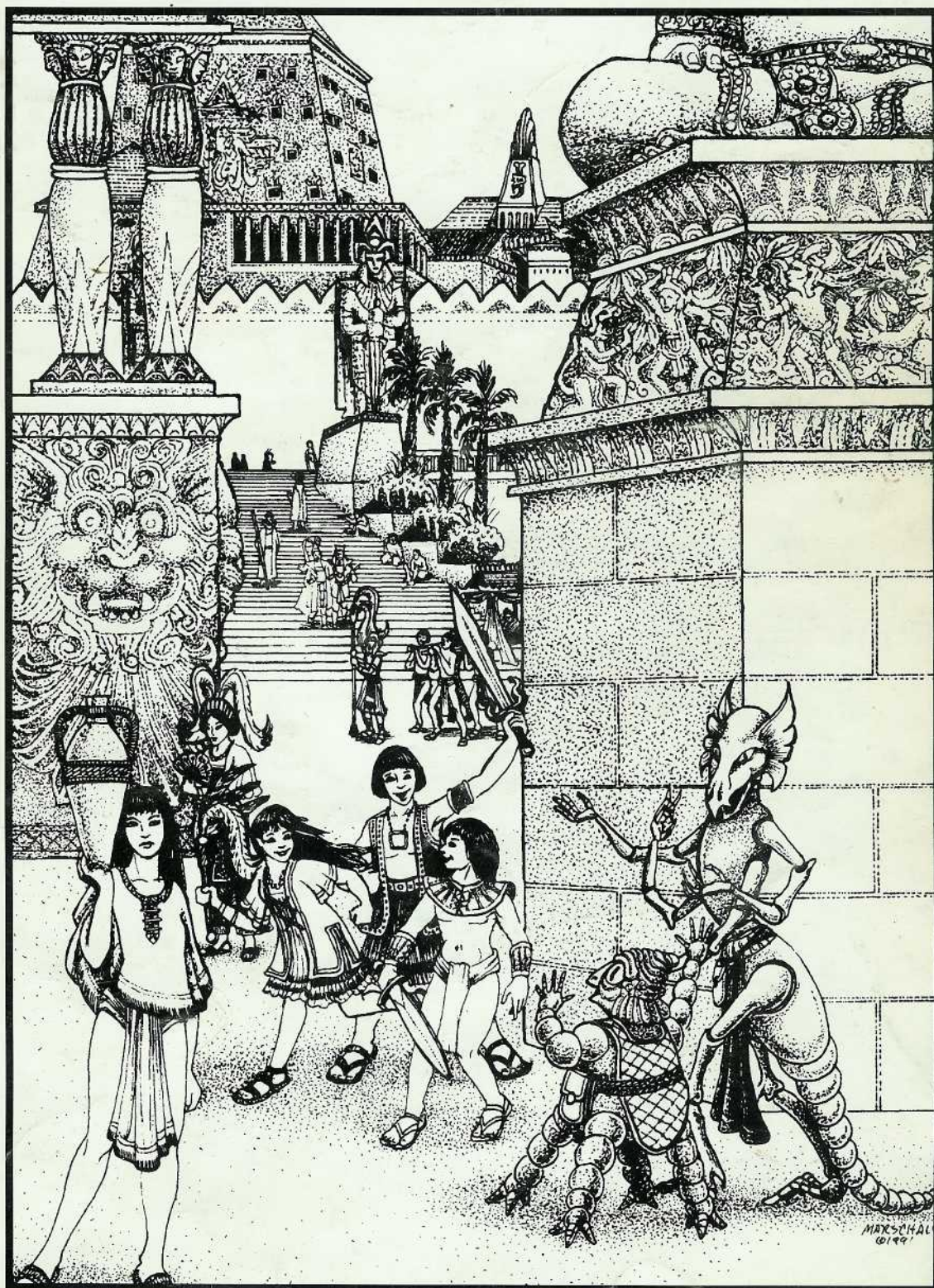


ADVENTURES ON TÉKUMEL

PART ONE: GROWING UP ON TÉKUMEL

Rules for Character Generation by M.A.R. Barker



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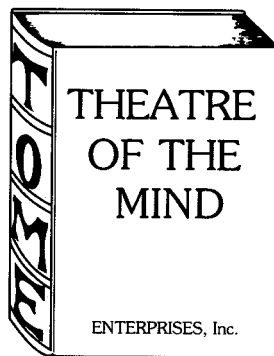
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Adventures on Tékumel

Part One: Growing Up in Tsolyánu

A TOME, Inc. Presentation



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0. HOW TO USE THIS BOOK:

The first part of this book provides a brief introduction to the fantasy world of Tékumel and a “character generator” for rôle-playing games based on it. You will go from Section to Section, rolling dice and making choices as instructed. In addition to character-generation, each Section contains cultural notes together with a fictional biography of a “rolled up” character. You will note each result on your “Character Reference Sheet.” This produces a very young character (aged fifteen or so) who can enter the rôle-playing game as a fully fleshed-out person, if you wish.

Part Two takes your character on several solitary adventures in which you may choose between courses of action, buy or pick up items, and gain experience. In these adventures, you simply follow instructions and proceed from Section to Section.

When your character reaches what you think is an appropriate age and skill level, you should put this book down and enter him/her into the rôle-playing game. You can thus quit while your character is young but relatively naive and unskilled, or you can pass several game-years learning, seeing the world, and gaining experience. You could even spend sixty years studying and then enter the game as a very experienced old codger. You would then find it hard to keep up with your younger comrades, you could suffer from geriatric problems, and your life-expectancy would certainly be shortened! This book allows characters to become injured, ill, or even die. Chances of such misfortunes increase as you get older and embark upon dangerous adventures. If this happens, you must start over, sadder but wiser.

You may also produce a character you do not want to play: too stupid, too clumsy, too ugly, or with too many tics and quirks to be fun. Such a character should be allowed to “wander off into the sunset,” and you should start over. The same is true of characters who do not fit your playing preferences: e.g. a delicate little lordling who likes music,

dancing, and poetry for a player who wants to get out and do heroic battle; a big, thick, muscleman for someone who wants to be a scholar and a sorcerer, etc. These, too, must be permitted to exit stage-left. You should try to rôle-play your character as accurately as you can, but you are not expected to work dramatic miracles! After all, how often did John Wayne play Hamlet?

Two kinds of dice are used: the first is one 10-sided die (abbreviated as D10, with numbers from 1 through 0; the 0 = 10); the second consists of a pair of percentile dice (abbreviated as D100. These are two differently coloured 10-sided dice, or a pair of 20-sided dice which each show two sets of numerals from 0 through 9). When you roll percentile dice, the first die is the “tens,” and the second is the “digits”: e.g. an 8 on the first and a 6 on the second = 86. A 0 (zero) on the first and a digit on the second denotes a number from 1 to 9: e.g. 0 and 7 = 7. A double 00 (two zeros) = 100. D10 and D100 score ranges are both underlined and printed in bold type to make them more visible (but not dice score ranges in a column in a table, however). For the same reason, specific “adventure instructions” are printed in bold type.

This system is based on random dice rolling, and you may need to “fudge the dice” in order to produce a viable character quickly. A bad roll or two can spoil an otherwise splendid character, and it is tedious to have to go back and start over! With your gamesmaster’s kind permission, you may use one or more of the following methods: (a) allow yourself a specified number of “rerolls,” (b) continue to reroll until you obtain at least a minimum acceptable score, or (c) read the highest scoring die of a D100 roll first: e.g. a black 6 and a red 3 = 63, and a red 9 and a black 4 = 94. On the other hand, you may actually enjoy playing a character with a defect or two, provided that these do not harm his/her essential “playability.”

1. WHERE AM I?

Tékumel is a very large planet, the third of five orbiting a small star (Sinistra, Nu Ophiuchi). The planet has very little metal, and iron is very valuable. Some sixty-thousand years in Earth's future, humans reached Tékumel and brought the highly advanced technology of centuries of interstellar flight and commerce with other spacefaring races. The first settlers conquered the hostile indigenous species (the Hlüss and the Ssú) and terraformed the planet. For centuries thereafter Tékumel was one of the crown-worlds of Humanspace: a hot but pleasant resort-world where merchant princes, executives and soldiers, entrepreneurs, and members of friendly nonhuman races enjoyed a relaxed and opulent life. A catastrophe occurred, however: for reasons still unknown, Tékumel, its sun, its two moons (red Káshi and greenish Gayél), and its four sister planets were cast into a pocket dimension cut off from all contact. As far as Humanspace knew, the system simply disappeared.

On Tékumel itself, the "Time of Darkness" brought calamities: shifts in the seabeds, volcanism, widespread storms, and destruction. After a lengthy struggle to maintain civilisation (called "The Latter Times"), the societies of Tékumel declined and reverted to a pre-industrial age. Without metal, people resorted to the malleable hide of a ponderous rhinoceros-like beast (the *Chlén*) that had been imported for the zoological gardens of the wealthy space-explorers. *Chlén*-hide is peeled off the animal (which is not harmed and grows more); this thick hide is "tanned" with chemicals. It is lighter than iron or bronze and has the hardness almost of aircraft plastic, and it thus makes fine armour and weapons.

A further feature of Tékumel's new dimension is "magic": power sucked through from interdimensional space and molded into "spells" by mental training. This produces a variety of effects. Many other changes occurred as well: economies, languages, religions, and cultural values. Nothing is remembered of the glories of "the Great Ancients," although ruins, bits of metal, buried labyrinths, and debris are found here and there. The mighty gravitic engines that hold the planet in its present orbit are still buried deep beneath the planet's surface. These still run, as do the lost underground tubeways that once carried passengers and cargo from pole to pole. A few of the ancients' aircars have survived, too, jealously guarded first by the Lords of the Latter Times and now by the temples and governments of present-day Tékumel.

Millennia have now passed, and myriad empires have risen and fallen. On one side of the northern hemisphere of the planet a complex of societies have grown up, and it is with these that our rôle-playing game is largely concerned. The earliest written history of this area dates back 25,000 years to the Empire of Llyán of Tsámra. Upon its downfall, it was succeeded by the dynasties of the Three States of the Triangle, the Dragon Warriors, the Fishermen Kings, the First Imperium, and the Golden Age of Éngsvan hla Gánga (also called Engsvanyálu). Later, the southern island-capital of the Priestkings of Gánga sank in a cataclysmic shift of the continental tectonic plates, and the shallow northern sea rose to become dry land. This led to chaos and the "Time of No Kings." From the ruins of the Priestkings' cities: arose the Five Empires, the largest of which is Tsolyánu: the Second Imperium, the land of the Petal Throne. The god-emperor who governs this complex, bureaucratic state is a scion of the Tlakotáni Dynasty, which has remained in power — with various interruptions — for 2,364 years. The Tlakotánis dwell in opulent and highly ceremonial seclusion in the Golden Tower of the fortress of Avanthár. The others of the Five Empires are Yán Kór to the north, Mu'ugalavyá to the west, Livyánu to the southwest, and Salarvyá to the southeast. The mountainous northeast is broken up into a welter of small nation-states. The other side of the northern hemisphere, and the entire southern hemisphere remain unexplored. What dwells there is unknown to the Tsolyáni.

Rules for generating characters from all of the Five Empires are unnecessary. The game is best focussed in the Tsolyáni Imperium, at least at first. Guidelines for other nations can be added later, as can provisions for the occasional person who wants to play one of the friendly nonhuman races: e.g. the slender, seahorse-like Pé Chóí, the barrel-shaped, four-legged and four-armed Ahoggyá, the powerful, reptilian Shén, the small, six-limbed, literal-logical Tinalíya, or various others.

Player characters will thus be human, male or female, will be from somewhere in Tsolyánu, and will have High, Very High, or Imperial clan status.

Instruction: roll D100 on the table below to determine your general home locale. Find the **specific** place by rolling against the list in the righthand column. Place-names given there include only those shown on the published maps of Tékumel; you may add others if you wish. Hundreds of villages and towns are not shown on the maps because

they would crowd them excessively. When you have found your home location, go on to the next Section; this will be

true of further Sections as well, unless you are instructed to follow some other path.

TABLE 1.1: BIRTHPLACE LOCATIONS

D100 SCORE	LOCALE TYPE	SPECIFIC PLACES
01-10	Rural: up to about 5,000 pop.	Small village or farm-clanhouse. You may name the place. Roll to find which part of the Empire: NW = 01-20 ; NE = 21-40 ; SW = 41-60 ; SE = 61-80 ; central, along the Missúma River = 81-100
11-15	Small town: 5,000-10,000 pop.	Aukésa = 01-10 ; Ferinára = 11-20 ; Haumá = 21-30 ; Tsurú = 31-40 ; you name it = 41-100 . Roll for the region, as above
16-25	Town: 10,000-50,000 pop.	Hekéllu = 01-05 ; Komoré = 06-10 ; Pála Jakálla = 11-20 ; Rü = 21-25 ; Si'ís = 26-35 ; Tu'únmra = 36-45 ; Vrá = 46-55 ; Fénuł = 56-60 ; you name it = 61-100
26-35	Large town: 50,000- 100,000 pop.	Chéne Hó = 01-10 ; Jaikalór = 11-20 ; Katalál = 21-30 ; Mekú = 31-40 ; Páya Gupá = 41-50 ; Penóm = 51-60 ; Pétris Layóda = 61-65 ; City of Sárku = 66-75 ; Thri'íl = 76-85 ; Tléku = 86-90 ; Usenánu = 91-100 ; no others exist
36-45	Small city: 100,000-200,000 pop.	Butrús = 01-25 ; Mrelú = 26-60 ; Úrmish = 61-100 ; no others exist
46-60	Large city: 200,000-500,000 pop.	Khírgár = 01-20 ; Púrdimal = 21-50 ; Sokátis = 51-75 ; Thráya = 76-100 ; no others exist
61-85	Metropolis: 500,000-600,000 pop.	Béy Sü = 01-30 ; Fasíltum = 31-50 ; Jakálla = 51-75 ; Tumíssa = 76-100 ; no others exist
86-95	Avanthár: 20,000 pop.	Unique: the ancient seat of power of the Tsolyaní Seal Emperors
96-100	Unusual: an offshore island, etc.	Lílsu or Búrru Isles in the Bay of Gánga; some other small locale: you name it

5.1. HORU'S STORY:

I was born in Usenánu, a pretty, placid city that lies along the bank of the mighty north-south artery, the Missúma River. Here the Úméta River flows in from Haumá to the northwest. Usenánu is very old: Engsvanyáli ruins and coins are found here, and there are buried stones and ruins. Yet we have never played a major rôle in the forefront of history. Barges and cargo vessels halt at our wharves to allow slaves to load the agricultural produce of our rich Tsolyáni heartland: *Dná*-grain, wheat, vegetables, fruits such as our famous *Diél*-fruit from which brandy is made, *Hmélu*-beasts whose meat is so highly valued, their larger cousins the *Hmá* who provide cheaper meat, wool, and sinews, and a thousand other products. Passengers disembark, too, to seek refuge from the heat in our justly famous hostel, "The Warm Apartments of Peace," which stands at the end of Tekkénu Street, near the wharves. We Usenáni tend to be a little stuffy, perhaps, but we consider ourselves the centre of the Empire, the good, solid folk upon whom Tsolyánu depends.

Physically, my town is undistinguished: Etukómel Street leads up from the wharves to the Square of the Five Archons, where stand the temples of our Gods. Farther on, in a second large plaza called the Portico of Majesty, the offices of the Imperium are located in walled complexes of pillared halls. Of these, the Palace of the Realm is the largest: here all manner of business — taxes, police matters, land ownership and records, and the like — is transacted, and such Imperial agencies as the Imperium's intelligence service, the Omnipotent Azure Legion, have their headquarters. Next in size is the Palace of the Priesthoods, which sees to inter-faith harmony and the interests of the temples. The third Palace, that of Ever-Glorious War, looms up on the other side of the Portico. Here one sees liaison officers for the Legions, recruiters, and guards who patrol the *Sákbe*-roads (one of these huge three-tiered thoroughfares leads past Usenánu north to Béy Sü and south to Jakálla, while a second branches off southeastwards to Thráya). Others have their offices here as well: the Tomb Police who watch over the Necropolis to the west of our city, and the Legion of Kétl, which guards our prisons. The fourth Palace, that of Foreign Lands, is

smaller since Usenánu has little direct commerce with nations beyond our own. Some commodities do arrive for the customs officers to paw over and extort what they can, of course, and occasional foreign visitors do need papers or permissions. This fourth Palace stands at the rear of the Portico, where it joins on to Tlashéltu Way.

A dozen other streets, lanes, and alleys emerge from the Portico of Majesty as well: I have already spoken of Etukómel Street which goes eastward toward the quays. Senjáshín Street wanders west toward the lower-class neighbourhoods, out the western gate to the Necropolis, and thence by good secondary roads into the hinterlands beyond. Rekkéng Street similarly goes south toward the ramp up onto the *Sákbe*-road to Jakálla (although if one has no business in Usenánu, one need not enter it at all but can bypass it without leaving the *Sákbe*-road); this street is filled with little shops and the residences of the middle-class clans. Mittúlin Street takes one north to the slave marts, the animal stockyards, and the slums; thence to the northern entrance to the *Sákbe*-road, and further to the ferries across the Üméltá River to the secondary roads that travel off to Haumá. One little alley that has no name also goes southwestward away from the Portico to Hakkáitla Prison where the public impalement stakes stand on gloomy pilasters of greyish stone.

The best clanhouses of our city lie along Etukómel Street. Those that deal in commerce have shops fronting upon this street, with wares on display, potboys and servants to make customers comfortable while they wait, and walled courtyards where grunting *Chlén*-beasts and porters load and unload goods in endless procession. The upper storeys of a few of these buildings are occupied by the better classes of courtesans, but we are not as wealthy as great Jakálla to the south, and hence we have no House of the Pleasant Hour overflowing with damsels and youths of the sects of Ladies Dlamélish and Hrihayál. Still, no patron of our simple facilities has ever gone away dissatisfied.

The clanhouses of the vintners, brewers, food-preparers, and hostellers are close by Etukómel Street as well, facilitating the procurement of victuals and drink for those who have no clanhouses where they might guest in our city. Farther, along the streets radiating from the Portico, stand the residences of the lesser clans.

Usenánu possesses a small but well-attended *Hirilákte* Arena where gladiatorial games and sports are held — again, nothing to compare with Jakálla, Béy Sù, or Tumíssa, but good enough. I must also mention the barracks in the northwestern quarter of Usenánu as well, close under the ancient city walls. Here are the headquarters of the Legion of Eléchu hiChakkéna of the Clan of the White Stone, Thirtieth Imperial Archers, established by a consortium of wealthy merchant clans. Lord Eléchu is inexperienced but intelligent. A second Legion, less recently formed, is that of Lord Chái Míridai hijáshte, a clan-brother and constant rival of Lord Eléchu. This man has called his Legion after himself: the Forces of Chái Míridai, Forty-First Imperial Medium Infantry. This I consider somewhat ignoble. One should give Legions high military names and not call them after such ephemeral creatures as human beings! In any case, the Legion is armed with halberds and flails, and its half-armor and tall conical helmets are soldierly-looking. It is not much experienced: “boys playing at soldiers,” as Lord Eléchu says. As Usenánu grows from a village into a thriving city, we find ourselves able to support more Legions. Yet in my opinion this is a rash step: Legions cost much money to raise and victual, and even our wealthiest merchant princes are beginning to grumble under the burden. The war with Yán Kór has taken away many of our young men and women and depleted our labour force so that we are hard put to plant and harvest and do business, but still does our pride drive us as a boy drives *Hmélu*-beasts to market!

The Governor of Usenánu is Lord Arúken hiArusá, of the Clan of the Golden Staff, a worshipper of Lord Thúmis. He is aging, perhaps 62 or so, gaunt and silent as an empty gallows, and more interested in his studies of pharmaceuticals than in governance. One may also mention Fayél hiVu’úrtesh, of the Clan of the Blade Raised High, a devout worshipper of Lord Chegárra, who serves as the Princeps of our office of the Omnipotent Azure Legion. Unfortunately, our Governor has seen fit to appoint a nonhuman, an Ahoggyá, as Chief Gaoler and Commandant of our local contingent of the Legion of Kétl. This smelly beast, whose name is an unpronounceable gargle, is called “Old Mud-Pie” by everyone, due to a network of battle scars that crisscross its ugly brow carapace. Bribery and crudity are the only two “virtues” this creature knows.

2. WHO AM I?

2.1. WHAT DID YOU SAY YOUR NAME WAS?

Tsolyáni names consist of a personal name, a lineage name, and a clan-name. These may seem difficult at first; Tsolyáni is a complete language, with a grammar, phonology, and script. It is written phonetically and is not really hard, if you follow the instructions below. Every letter has only one sound

(never two or more, such as the “o’s” in “women,” “got,” “boat,” etc.); there are no “silent letters”; and spellings are regular: i.e. without “c’s” that are pronounced now as “s’s” and now as “k’s,” etc. Try to sound every letter exactly as described below: e.g. do not pronounce “a” like those in “bad,” “fate,” or “about,” but always as the “a” in “father.” The following table lists various differences; other letters are pronounced much as in English.

TABLE 2.1: PRONUNCIATION GUIDE TO TSOLYANI

TSOLYANI LETTER	ENGLISH SOUND
CH	As in “church”
TH	As in “thigh”
DH	As in “thy”
TL	As in Aztec “atlatl”
G	As in “go,” not as in “gym”
TS	As in “fits.” “Ts” is also found at the beginning of words.
GH	A soft, fricative “g”, the Arabic Ghayn; not in European languages
ZH	As in Russian “Zhukov,” or the “s” in English “pleasure”
HL	A voiceless “l,” as in Welsh “Llewellyn”
A	As in “father,” “arm”
J	As in “jab”

TSOLYANI LETTER	ENGLISH SOUND
E	As in “fete,” “ricochet”
K	As in “kin”
I	As in “machine”
KH	As in Scots “loch” or German “ach”
O	As in “note,” “boat”
Q	A back “K,” as in Arabic “Qur’an,” not a “kw” as in “quiet”
U	As in “flute,” “lunar”
SS	A retroflex “s” made by turning the tip of the tongue farther back up to touch behind the alveolar ridge; not found in European languages
Ü	In western Tsolyánu, the “umlaut ü” of German; in the east it is a high, back, un-rounded vowel, like the “undotted i” of Turkish

2.2. MY PERSONAL NAME:

You can make up a personal name that suits you (this may not sound very “Tsolyáni”); you can pick a name that appears in the two novels and various game-books already published about Tékumel; or you can choose one from the lists given below.

Instruction: is your character a man or a woman? (Sorry, that’s all the choices we poor humans have, unlike the Ahoggyá who have eight sexes!). Select, then go to Sec. 2.3.

TABLE 2.2: PERSONAL NAMES

MALE NAMES			FEMALE NAMES		
Achán	Kémuel	Omél	A’éen	Mikúsa	Senértha
Adlár	Kotáru	Pí’ur	Atín	Mísa	Shánü
Bálesh	Mígor	Sánjesh	Balané	Nélel	Shekkára
Chúrisan	Mízhotl	Shémek	Chashána	Ngáya	Sídla
Dlamúz	Mnéktu	Treshélmú	Dzái	Osuré	Srúdhál
Fíru	Mottán	Tsodlán	Halé	Paluél	Ta’ána
Gayán	Mridók	Túrisan	Kalusü	Qiláin	Tálo del
Héttukeng	Nirún	Visán	Ke’él	Rayána	Tlayésa
Hóru	No’ómu	Zagár	Layéth	Réluen	Umá
Kágesh	Núromen	Zhurák	Linátla	Sáyi	Visháya

2.3. MY LINEAGE NAME:

Every Tsolyáni who is free, not a slave, and of clan-status has a lineage name. Without this, you are the lowest of the low. In Tsolyánu lineage names are prefixed by *hi-* (pronounced *hee-* — and NEVER “hi” as in “high!”); this means “of” and is equivalent to German *von* or French *de*. The only lineage name to which *hi-* is not prefixed is that of the Emperors themselves: Tlakotáni. Most lineage names are derived from mythological heroes, the Bednálljan kings and nobles of the First Imperium, great warriors of the Engsvanyáli Age, and the like, although a few are place-names, and one or two denote both a lineage and a clan (e.g. Tlakotáni, the clan/lineage name of the Imperial dynasty; Vríddi, the title of the proud flame-worshippers of the city of Fasíltum; or Íto, the Sárku-worshipping aristocracy of the Dó

Chákan Protectorate). Lineage names are inherited through one’s father, except in the north, which tends toward the matriarchal customs of Yán Kór.

Within each clan, a lineage is considered high or low depending on its antiquity, prestige, and wealth. The following names are all reasonably high. Some are usually reserved for Lord Sárku’s, Lord Ksárul’s, or Lord Vimúhla’s adherents while others are more often used by worshippers of the Lords of Stability. Lineage names often cross both clan and sectarian boundaries, however, and there is no harm in adopting any one of them.

Instruction: pick a lineage name from the list below, choose one from a published source, or devise one of your own.

TABLE 2.3: LINEAGE NAMES

Arusá	Kétkolel	Mriyén	Sayúncha	Ssánmirin	Tuplángte
Burusá	Khanúma	Náshomai	Sénkolum	Tánkolel	Túkkimchash
Chaišhyáni	Kutonyál	Nezár	Sérekel	Tlakán	Víridu
Chánkolu	Kúrodu	Pagártra	Sóruna	Tlekólmü	Vraisúna
Fershéna	Mraktiné	Qolyélmu	Ssáivra	Tlélsu	Zhayárvu
Gurúma	Mrékka	Ri’inyússa	Ssánkoral	Tukkolén	Zhnáyu

2.4. MY CLAN:

The clan is the most important Tsolyáni social institution. Every Tsolyáni *must* have a clan. Only slaves, agricultural day-labourers, slum-dwellers, and foreign wanderers have no clans. To be clanless (*Nakomé* — the worst insult), is to be helpless. The highest is the Imperial family’s Tlakotáni clan. Then come those of the nobility, wealthy landowners, merchant princes, etc., followed by middle-class occupational clans. And at the bottom the rural and lower-class occupational clans: mat-weavers, tenant farmers, fishermen, potters, grave-diggers, and even latrine-cleaners. These organisations probably began as rumblings of tribal bands, village guilds, and local extended families, but many now have member clanhouses in every city in the Empire and even abroad. Clans support their members, arrange marriages in some cases, provide jobs, run businesses, administer estates and plantations, loan money, issue “writs” (like travellers’ cheques, which can be cashed at a member clanhouse in another city), care for their sick and elderly, offer lodgings to visiting members and their friends, and perform numerous ceremonial and political functions. Some of the largest clanhouses are like small cities, all under one roof within a walled compound.

Unlike some other fantasy worlds in which crime is a sort of virtue, being a criminal in Tsolyánu is not fun: the Empire’s savage laws make such careers both painful and brief. The “social misfit hero” (or “anti-hero-hero”) has little chance of success. Being poor or of low clan is also not very enjoyable. You could play a lower-class artisan, of course, such as a tailor, hunter, scribe, farmer, sailor, etc., but then who wants to game going to work in the morning, sweating and slaving all day, then going home at night to hungry children, a nagging wife, and poverty? As one gamer put it, “I have enough trouble being a scuzzbutt in this world; why do I want to be a scuzzbutt in somebody else’s?” Bowing and scraping to one’s betters, who may insult, mistreat, or even slay you at their whim, is difficult for many American gamers. Téकुmel is also not an easy place for the vagabond or social climber (remember Conan the Conqueror?). Rising to the heights of Tsolyani society is not often possible, even with wealth: money buys everything but respect. Upper-class Tsolyáni clansfolk look upon the parvenu and the nouveau riche with disdain. For these reasons, the clans provided below include only the noblest and highest in the Empire. They are listed in descending order of prestige and power. You may pick one from

the list, becoming the crème-de-la-crème of Tsolyáni aristocracy, or you can make up a clan of your own. A more complete listing of clans has been published previously, including medium and low-level clans for those who want them.

Instruction: pick a clan or randomly roll D100 for one from the following list: **01-03** = Imperial (Tlakótani); **04-30** = Very High; and **31-100** = High. If you are of Very High clan, roll a D10 to discover which it is. If your clan is High, roll D100 similarly.

TABLE 2.4: CLAN NAMES AND DESCRIPTIONS

	IMPERIAL CLAN	DESCRIPTION
	Tlakótani	The clan of the Imperial family, although many also belong to it who are not royalty: agriculturalists, officials, and even middle-class merchants. Very strong in Usenánu.
D10 SCORE	VERY HIGH CLANS	DESCRIPTIONS
1	Sea Blue	Descended from the nobility of the First Imperium, this clan contains many impoverished aristocrats as well as merchants, officials, wealthy landholders, etc. The Clan of Sea Blue has clanhouses in every city and most towns.
2	Golden Sunburst	The descendants of the high lords of the Engsvanyáli Empire, most members of this clan are devoted to Karakán, Hnálla, and Chegárra. Clanhouses are found everywhere.
3	Vríddi	Worshippers of Vimúhla and strongest in Fasíltum, "the City of the Chiming Skulls," these proud aristocrats look down upon almost everybody.
4	Might of Gánga	Descended from Engsvanyáli royalty, this clan's members are largely priests, officials, and warriors of the sects of Avánthe, Belkhánu, Thúmis, Hnálla, and their Cohorts. Although strongest on Thayúri Isle and the southern coastal cities, this clan has a good-sized clanhouse in Usenánu.
5	Íto	The original lords of the Dó Chákan Protectorate, the Íto worship Sárku and his horrid Cohort. Their clanhouse in Usenánu is comparatively small but splendidly appointed. Their main strength is in Mekú, Púrdimal, and the City of Sárku.
6	Golden Bough	This clan traces its roots back to the Engsvanyáli governors of the south. It is most powerful in Jakálla, Thráya, and Jaikalór, but, has clanhouses almost everywhere. Its members are often officials or military officers. It has no particular religious preference.
7	Sword of Fire	This clan is descended from the ancient Dragon Warriors and is devoted exclusively to Vimúhla and his Cohort. It is centred in Béy Sü but has houses in Khirgár, Tumíssa, and Chéne Hó, as well as a small one in Usenánu.
8	Cloak of Azure Gems	Said to be servants of Lord Ksáru! at the mythical Battle of Dórmoron Plain, but probably really Bednálljan, this clan is devoted largely to Ksáru!, Hrűű, and their Cohorts. Most members are priests and administrators. It is based in Mekú and Mrelú, but clanhouses exist in most other cities.
9	Jade Diadem	Devotees of Dlamélish and Hrihayál, this clan consists of city administrators, landed gentry, and wealthy courtesans. It is found throughout the Empire.
10	Blade Raised High	Descendants of the palace guard of the Engsvanyáli Priestkings, members are mostly devoted to Karakán and his Cohort and are soldiers, military administrators, etc. This clan centres upon Usenánu and Katalál.
D100 SCORES	HIGH CLANS	DESCRIPTIONS
01-04	White Stone	Devoted to Avánthe, Dlamélish, and their Cohorts, this clan contains many administrators, bureaucrats, and military personnel. It is found across the Empire but has its largest houses at Béy Sü and Sokátis.
05-08	White Crystal	Old and respectable, this clan includes medium-level priests and bureaucrats. It has no religious preference and has its biggest clanhouse at Jakálla. Many worshippers of Karakán and Chegárra belong to it.
09-24	Red Clans	These western clans worship Vimúhla and Chiténg, with some adherents of Karakán, Chegárra, and other sects as well. They are based at Tumíssa and Butrús but are encountered everywhere. If your roll was: (09-12) Red Sword; (13-16) Red Sun; (17-20) Red Mountain; (21-24) Red Stone.
25-28	Purple Gem	Scribes and bookmakers for the Engsvanyáli court, this clan now provides many medium- and high-level officials to the court at Avanthár. It has clanhouses in every city and large town.

Table continued on next page

PART ONE: BACKGROUND

29-32	High Pinnacle	This clan contains many medium-level military personnel and bureaucrats. It has no religious affiliation and is based around Haumá, Mrelú, and Sí'ís, with smaller houses all over the Empire.
33-36	Emerald Girdle	Mostly worshippers of Hnálla, Thúmis, Avánthe, and their Cohorts, members of this clan are often rural fiefholders and landholders. It is found all across the Empire.
37-40	Great Stone	Originally a northern matrilineal clan from Khirgár, this clan contains followers of Ksáru, Hrí'ü, and their Cohorts, though others are found as well. It is involved with trade, shipping, caravans, and transport. Some priests, bureaucrats, and a few soldiers are members, too. It has its base in the northwest of the Empire, but clanhouses are met with everywhere.
41-44	Domed Tomb	The ancient nobility of the City of Sáru, members are exclusively devoted to the Worm Lord and his Cohort. Many wealthy priests, administrators, and soldiers of these sects are members. Although based in the City of Sáru and the Kraá Hills, there are large clanhouses in Béy Sü, Púrdimal, Sokátis, etc.
45-60	Dark Clans	The "dark" clans are largely devoted to Hrí'ü, Ksáru, Sáru, and their Cohorts. Found mainly in the north and the midwest, many medium-level priests, bureaucrats, soldiers, and officials belong to them. If your roll was: (45-48) Dark Fear; (49-52) Dark Moon; (53-56) Dark Water; (57-60) Dark Flame.
61-64	Amber Cloak	This clan largely follows Belkhánu, Thúmis, and their Cohorts. It contains many medium-level officials, priests, scholars, physicians, apothecaries, etc., and is met with all across the Empire.
65-68	Sweet Singers of Nakomé	Descended from an ancient hero who was given this unpleasant nickname, members are devoted to Vimúhla and Chiténg and are agriculturalists and soldiers in the Vimúhla-worshipping Legions. It is found only around Fasiltum in the northeast.
69-72	Standing Stone	Mostly priests and officials, this clan has no religious preference. It is centred at Úrmish but has clanhouses in many other locations.
73-76	Scarlet Sail	Ship-owners, marines, seafarers, and explorers, mostly loyal to Karakán and his Cohort, this clan is based at Penóm but has clanhouses in the cities of the seacoast and all the way up the Missúma River to Béy Sü and Avanthár.
77-80	Rising Sun	Minor nobles and upper-class merchants of the eastern Empire, this clan has no religious affiliation. It is based at Jaikalór, with large houses at Sokátis, Thráya, and Jakálla.
81-84	Joyous of Vrá	This clan traces its lineage back to the nobility of the Island of Vrá. Its members worship the Lords of Stability and their Cohorts. It is now encountered throughout the Empire.
85-88	Iron Helm	This is the hereditary clan of the rulers of Mekú, and the ruler of that city, the "Disposer of Mekú," is its clanmaster. Its members are adherents of Ksáru and his Cohort, although followers of others of the Lords of Change are also found.
89-92	Staff of Beneficence	Wealthy physicians devoted to Thúmis and his Cohort, this clan is found in all urban centres of the Empire. Some adherents of Avánthe, Hnálla, and their Cohorts are also members.
93-100	Grey Wand	Worshippers of Thúmis and his Cohort, plus a scattering of other faiths, these two clans contain wealthy administrators, landholders, bureaucrats, merchants, etc. They are based around Chéne Hó and Páya Gupá, but clanhouses exist throughout the Empire. If your roll was: (93-96) Grey Cloak; (97-100) Grey Wand.

S.2. HÓRU'S STORY:

I was born into the Clan of the Golden Bough (a roll of 07 followed by a 6!), and my name is Hóru hiSsáivra. My clan is powerful in Usenánu. Our clanhouse extends almost all the way from Etukóme! Street southward back to the Street of Visitations, where it would abut upon the manse of the Clan of the Blade Raised High. Were it not for a narrow alleyway that permits servants and *Chlén*-carts to come and go. Some five-hundred of my clan-brothers and sisters dwell together with my family in this rambling mansion, and we are thus always crowded.

Let me describe my clanhouse for you. The front gate opens into a walled courtyard where visitors' palanquins are directed to the right and goods-carts and bearer-slaves to the left and on through passages around to the rear. People of quality pass from the courtyard into an arched and pillared corridor and thence into the atrium where fountains, greenery, and statuary present a pleasing picture. Here, chamberlains and servants await to inquire after one's business, send messages, or go to seek some clan-member. At the end of this chamber are tall double doors which open into our guesting hall. This is filled with

daises from floor almost to ceiling, upon which clansfolk, visitors, and their entourages sit at banquets according to their proper social levels and dignities. A door in the right wall of this room opens into the refectory where everyone partakes of daily meals together. In the left wall of the great hall other doors give into a maze of offices and meeting rooms where business is transacted and smaller, personal dinners are served when members have guests. In the storey above the refectory you come upon wonders: a trophy-room containing relics of the Engsvanyáli age, armour and weapons from long-forgotten wars, and the glorious *Káing*-banner of some ancient Legion whose very name has been lost.

Here, too, are our tailors and dressmakers, who garb our members in the forms of costume appropriate to high-clan and Imperial functions. On the opposite side of this storey you will see a long chamber which serves as the council hall for our clan-elders. The quarters of our clanmaster, Lord Chekéru hiViridáme, are here as well, together with more guardrooms, antechambers, roof-gardens, and pillared galleries open to the sky. The chief rooms of our domicile are decorated in the style of the Empress Nrainué, the Fifty-First Seal Emperor to sit upon the Petal Throne in Avanthár. Since this esteemed lady passed away in 1,872 A.S. — “After the Seal” — and it is now 2,364 A.S., one might say that we are somewhat out of date. Yet we value this antiquity. We take pride in our achievements and the glories of our ancestors. If our murals are bedimmed by time, and our furnishings are ponderous and obsolete in the eyes of the effete folk of such “modern” cities as Béy Sü, why, then we are still pleased with them and with ourselves — and willing to overlook our neighbours’ boorish tastes.

This is not to say that we are too poor to acquire whatever decor we choose! Oh, no, our Clan of the Golden Bough is rich with lands, some planted in succulent orange-red *Dná*-grain, others in wheat and legumes, and still others given over to the grazing of *Chlén*-beasts and the little six-legged *Hmélú*-beasts that are sold for meat. We also possess many square Tsán of *Dlél*-fruit orchards, canals filled with tasty fish, and a myriad other resources too numerous to mention. We are not given to gaudy display. Like most Tsolyáni of quality, we mostly go about nude within our own domicile, but on festive occasions we adorn ourselves with gold and gems, kilts and tunics of finest Thésun-gauze, and belts and shoes of soft Vringálu-hide. Our clan-elders sit in the Governor’s council, in the synods of the temples, and in the palaces of the nobility. We may not be ostentatious, but we are mighty, indeed, in Usenánu.

Behind the front wing of our clanhouse you will find three more large edifices of white-grey limestone. The first contains apartments for families, such as my own. The second is given over to humbler suites for lesser clansfolk,

and the third is devoted to dormitories for young single adults and those without family. There, too, are nurseries for children, a school for those who would become business-people, rather than attend a temple school, and an infirmary for those who are ill or too aged to do for themselves. A fourth building in one corner of our compound serves as a library, a place of great interest to me. We have books that date back two thousand years or more. Some are written upon vellum of *Hmá*-skin, others upon fine-glazed paper, and not a few upon thin sheets of beaten gold and silver. It is said that the Governor himself covets several of our tomes, but Lord Chekéru does not permit them to be copied; after all, everyone desires something unique, and our good clanmaster is no devotee of over-generous Lord Thúmis.

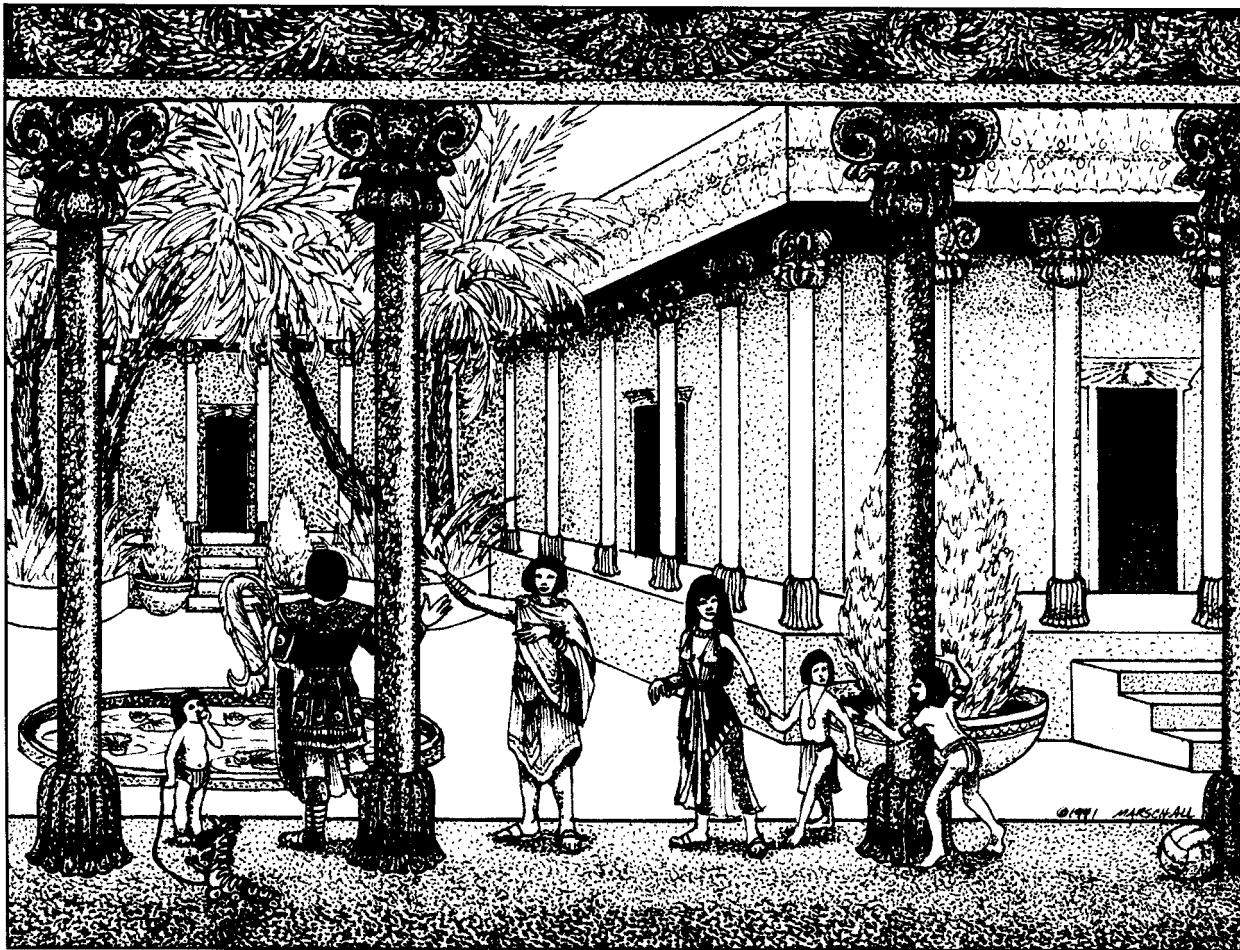
Still farther toward the rear of our property, with a side entrance out to Miréti Way on the north, are the workshops and warehouses for our grain and produce. The slave-quarters are in this section, too, as are the kitchens and sculleries. All day long one hears the clangor of the carters’ hammers, as the smiths and wheelwrights forge new rims and fittings for our carts and tools for workers on our lands outside of town. Others weave baskets for our slave porters, shovel fragrant *Dná*-grain into huge leathern sacks for shipment by barge, and work the mills that grind our flour. In a separate place, in the proper season, slaves, children, and youths trample out the purple *Dlél*-fruit to make the splendid brandy we call Datsú. One of the joys of my adolescence was to chase the girls and roll with them in the sticky mash! Empurpled from head to foot — chal! Little did we care for the remonstrances and sour looks of our elders, even when we sloshed the messy stuff out upon the stone floor. We Usenáni are betimes accused of being sombre, business-minded folk, but I hold that we are happy, if outwardly proper in our reserve.

I am minded to further dispel this myth of traditional Usenáni stuffiness by recounting my own juvenile adventures, but some were less than the “noble action” demanded by the Gods, and I must not disgrace the memories of my ancestors thereby. I will say that Usenánu’s unique annual festival, Lord Belkhánu’s “Passing Over of Souls,” which we celebrate on the nineteenth day of the month of Langála (the fourth of the twelve months of our calendar) does offer opportunities for lusty songs, lengthy draughts of brandy and the *Dná*-grain beer called Héngka, which poorer folk imbibe, and much laughter and tumbling about in the dusty darkness of our granaries. Lord Chekéru and his councillors go all day with their eyes turned aside, perhaps recalling their own escapades when they were our age. During the first to the tenth day of the ninth month, Halír, we also celebrate the harvests, providing further excuses for drinking and playing at the “beast with two backs” with our clan-sisters and serving maids. La! So dour are we Usenáni that even the

inhabitants of the benighted City of Sáрку and windblown, desert Khirgár come south to partake of our holidays! If ever a name were ill-merited, it is our reputation for a dull and proper mien!

More grandiose and magnificent are our other celebrations: for example, the glory of "The Might of Heroes," held throughout the Empire in honour of the war-god, Lord Karakán, is enough to draw the eyes of the Gods themselves to Usenánu! All day long the drums thunder, and the sonorous Túnkul-gongs boom from every temple-top. The Legions march in silvered armour, pennons aloft and weapons glittering in grand parade before the Governor and his court, and there are illuminations and feastings and singings and incense and sacrifices of war-captives. Alas, the war with Yán Kór diminished these festivities greatly, but now that peace is at hand, our old Emperor Hirkáne

Tlakotáni is dead, and his youngest son, Prince Dchich'uné, has ascended the Petal Throne as the Sixty-Second Seal Emperor under the throne-name of "Eternal Splendour," we may see such days again. At least we hope for this, although with civil strife rampant in certain cities, Mu'ugalavyá invading our western Chákan Protectorates, and the hairy-hided Salarvyáni pushing into our Gilráya Forests to the southeast, one can only wonder. Others are more optimistic. After all, our new Emperor has made a pact with Baron Aid of Yán Kór, ending the war and giving him the post of First General of the Empire. Many believe that this foreigner will take our combined armies and send the Red-Hats of Mu'ugalavyá squalling back across their borders. Then he will stamp out the despicable Salarvyáni as one steps upon a worm — ah, I must no longer use that metaphor: our new God-Emperor is enthusiastic in the faith of Lord Sáрку, the Master of Worms!



3. THE FAITH OF MY FATHERS:

Every Tsolyáni belongs to one of the twenty sects of the pantheon defined by the priest Pavár of old Engsvanyálu. These Gods exist, as proved by their occasional manifestations and interaction with lesser beings, and there are thus no atheists or even agnostics. (What the “gods” are is the subject of a theological debate that has been going on since the days of Pavár himself: true supernatural entities, great interdimensional beings much mightier than puny humankind, constructs of the collective imaginations of their worshippers, etc.) The Gods are real to the peoples of the Five Empires, and their temples, rituals, and doctrines occupy a good portion of one’s daily life.

Pavár’s deities are divided into two groups: the Five Lords of Stability and the Five Lords of Change. Each has a “Cohort”; a lesser but still-puissant sub-deity, who exemplifies one or more of the features of his/her patron. It is important to note that there is no “good” or “evil” in the accepted Western European or American usage. The moral standard of each sect pertains to that sect alone and may be completely opposed to the standards of other faiths. For example, Lord Thúmis commands learning and wisdom for the common weal, while his counterpart, Lord Ksárul seeks the same goals for personal power. Lord Karakán governs war in the service of the state and society, while Lord Vimúhla yearns for conflagration and destruction: the purification of the universe through the Flame. The temples of both Lords Karakán and Vimúhla perform rituals of human sacrifice, but for different reasons. Lady Avánthe’s ceremonies include sexual acts for purposes of fertility and procreation, while Lady Dlamélish’ devotees wallow in orgiastic rituals for the sake of bodily gratification and the hedonistic enjoyment of the Now. Lord Belkhánu’s servitors deal with the mysteries of the Afterlife, the embalming and burial of the dead, and the mystic seekings of the spirit-soul. Lord Sárku’s adherents focus upon the dead, too, but their objective is the survival of the intellect in its present body, even after death; they thus focus upon the undead, tombs, and the creatures of the necropolis (and the labyrinthine underworlds beneath them).

The Gods each appear in a specified number of sub-forms, termed “Aspects” (similar to the Avatars of the Hindu religion). Each of these “Divine Faces” deals with a specific task or interest of the deity: e.g. the Young Bride, the Maiden of Beauty, the Mother of Children are all Aspects of Lady Avánthe. Aspects are not separate deities in themselves and their shrines

usually surround the central sanctuary of the primary deity within a temple.

How can such diametrically opposed faiths co-exist? The answer lies in the one fundamental moral principle to which the societies of most of the Five Empires adhere: “noble action.” It is “noble” for a person to practice what he/she preaches, to follow his/her principles, and to behave with openness and dignity. It is “ignoble” to vacillate, procrastinate, lie, act hypocritically, be lazy, or pretend one thing while practising another. Thus, sacrifices of fruits and *Tetél*-flowers are as “noble” for gentle Lord Thúmis as fire-pits and shrieking human sacrifices are for Lord Vimúhla. Neither looks down upon the other, and as long as neither interferes with the other, both can co-exist. Both kindness and cruelty are thus condoned by this code, provided that they are part of the teachings of one’s particular sect. The temples are further prevented from conflict by the “Concordat,” a pact of non-intervention imposed by all of the priesthoods jointly. This treaty holds everywhere except when there are no witnesses (e.g. in the Underworlds). Those who transgress against the Concordat are tried before a tribunal in the Palace of the Priesthoods and punishments are severe.

Some clans are loyal to just one of the Gods (e.g. the Vríddi to Lord Vimúhla, the Íto and the Domed Tomb to Lord Sárku), but others are eclectic, with members in many sects. One’s clan and lineage tend to keep the same religious affiliation, but an individual may switch to a faith offering more personal appeal. One can change sects, but usually not without a lasting family quarrel. A priest who has learned inner temple rituals, doctrines, spells, etc. is not allowed to transfer without undergoing a “Mind Bar”: a spell that produces a complete mental blanking that removes all secret knowledge.

There are three “Pariah Deities”. These are gods — or interdimensional beings — who are hostile to the gods of Pavár’s pantheon: the One Other (who does play a rôle in Tsolyáni mythology), the mysterious One Who Is (about whom nothing much is known), and the dreaded Goddess of the Pale Bone (who is always referred to as “She Who Must Not Be Named”). None of these deities currently have shrines or congregations, and their worship is proscribed under penalty of impalement. The pantheons of the rest of the Five Empires are derived from Pavár’s, except for Livyánu where a more ancient pantheon called “the Shadow Gods” holds sway. No foreigners are ever admitted to these sects.

The chief cult deity of Mu'ugalavyá is a counterpart of Lord Vimúhla named Lord Hrsh, while in Salarvyá a blend of Ladies Avánthe and Dlamélsh, termed Lady Shiringgáyi, holds sway. The Gods of Yán Kór are much the same as Pavár's, though with different names and a few doctrinal variations. Various other

faiths prevail in the smaller nations, among the nonhuman races, and in more distant lands.

***Instruction:** choose one of the following sects for you and your immediate family (or a different one for yourself, if you enjoy religious wrangling over dinner!). The "Aspects" may be ignored.*

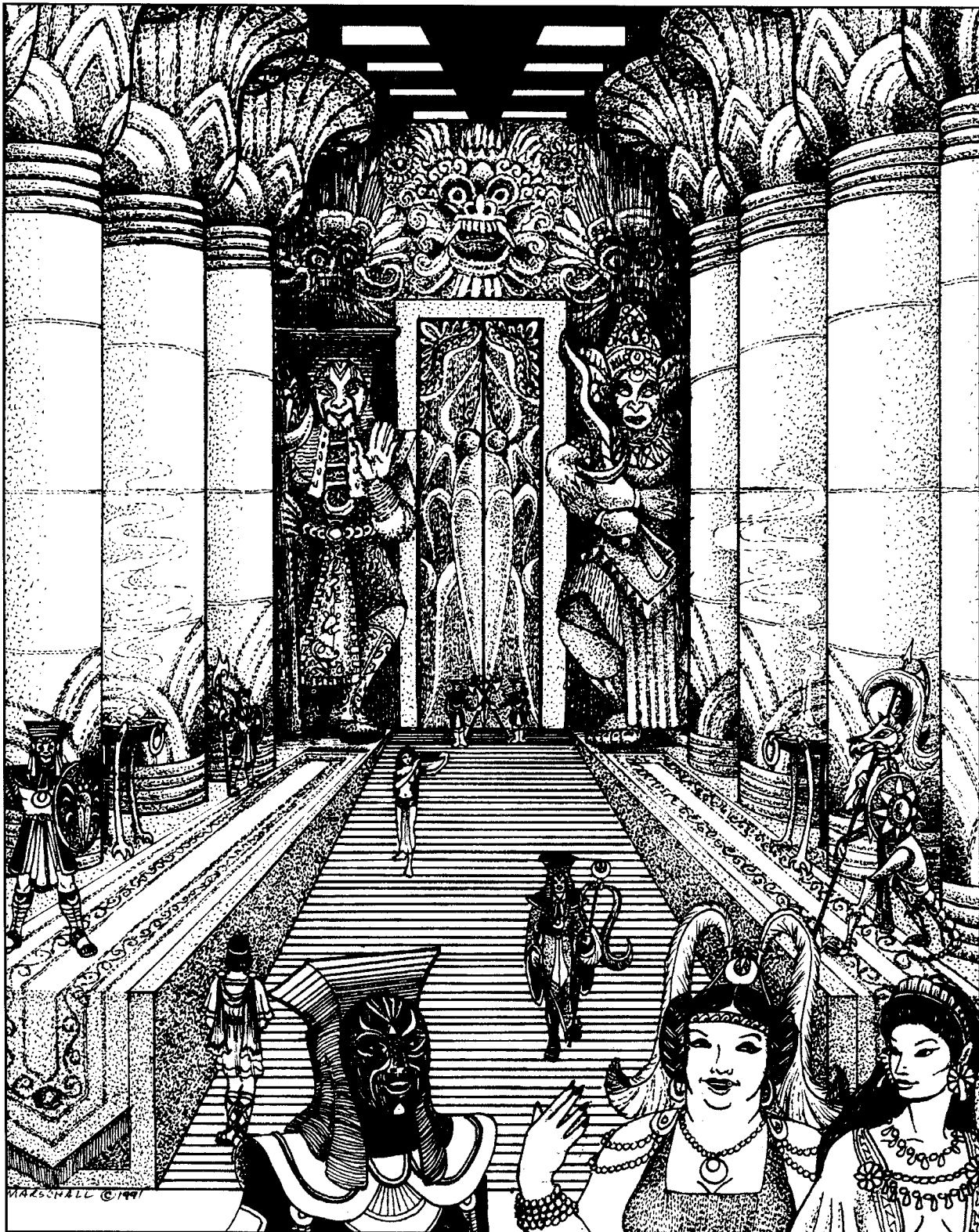


TABLE 3.1: THE LORDS OF STABILITY: THE TLOMITLÁNYAL

NAME	COLOURS	SYMBOL	INTERESTS
Hnálla	White	Double joined circle: the “infinity symbol”	Stability: maintenance of the order of things; industry, piety, dignity
Karakán	Scarlet	Stylised lightning bolt	War for the sake of society; courage; weapons
Thúmis	Grey	Square in which the Tsolyáni letter <i>th</i> appears	Wisdom, learning, healing, knowledge for the good of society
Avánthe	Sky-blue	Circle with rays depending from it	Nature, family, motherhood, fertility of crops, harvests
Belkhánu	Yellow	Golden “V” upon three waves	Death, passage into the Afterlife, embalming, Other-Planar travel, mysticism

TABLE 3.2: THE LORDS OF CHANGE: THE TLOKIRIQÁLUYAL

NAME	COLOURS	SYMBOL	INTERESTS
Hrű’ü	Deep purple	Purple circle with a diagonal scarlet slash	Ultimate chaos, secretiveness, darkness
Vimúhla	Flame-orange	Stylised flame	Catharsis through the Flame, slaughter, destruction
Ksáru	Black	Blue beetle over a pale crescent moon	Knowledge for selfish use, magic, the “Demon” Planes
Sáru	Brown or copper	Wavy black or copper line	Survival of the intellect after death, he undead, tombs
Dlamélish	Emerald green	Green drop falling into a silver oval	Hedonism, pleasure of the Now, sensuality, certain Demon Planes

TABLE 3.3: THE COHORTS (HLIMÉKLUYAL) OF STABILITY:

NAME	COLOURS	SYMBOL	INTERESTS
Drá	White and tan	Two circles connected by a wavy horizontal line	Cohort of Lord Hnálla; Total indifference to this world; the singing of hymns to Lord Hnálla
Chegárra	Scarlet and white chequers	Doubleheaded silver axe	Cohort of Lord Karakán; Heroism, warrior skills, statesmanship, governance
Keténgku	Grey and white	Stylised silver eye	Cohort of Lord Thúmis; Healing, applied wisdom, writing, science, art, architecture
Dilinála	Sky-blue and white	Silver and blue hand, palm down, on a blue field	Cohort of Lady Avánthe; Femininity, virginity, daughterhood, sisterhood, platonic friendship, also lesbianism
Qón	Yellow and white	Stylised golden mace	Cohort of Lord Belkhánu; Protecting the spirit-soul in the Afterlife, combating Demons

TABLE 3.4: THE COHORTS (HLIMÉKLUYAL) OF CHANGE

NAME	COLOURS	SYMBOL	INTERESTS
Wurú	Mauve and deep purple	Serpent’s head with protruding tongue	Cohort of Lord Hrű’ü; Combating stability, darkness, the Underworlds
Chiténg	Orange and purple	Stylised two- handed sword	Cohort of Lord Vimúhla; Fighting, cruelty, bloodlust, torment, plunder, violence
Grugánu	Black and purple	Open hand with extended, claw-like fingers	Cohort of Lord Ksáru; Spells, sorcery, magical devices, other-planar travel
Durritlámish	Brown and purple	Stylised bowl from which smoke rises	Cohort of Lord Sáru; The undead, tombs, creatures of the Underworlds
Hrihayál	Green and purple	Silver oval with horizontal green wavy line through it	Cohort of Lady Dlamélish; Sexual ecstasy, orgies, debauchery, greed, and avarice

5.3. HÓRU'S STORY:

In Usenánu we tend to favour the Lords of Stability. Up Etukómel Street from the wharves and just to the right inside the Square of the Five Archons, Lord Hnálla, the Master of Light, has the largest temple: a tall pyramid of white limestone within walls decorated with bas-reliefs that show marching processions of worshippers and episodes from our mythology, such as the Epic of Dórmoron Plain. Lord Karakán's shrine looms close by, another pyramid with sculptured architraves and a mighty roof-comb that near reaches the sky. Lady Avánthe's precincts are next: a lower, flatter pyramid crowned with edifices of sky-blue enameled tiles and domes of gold. Across the square, Lord Thúmis' clergy occupy a long colonnade set high up on a stepped platform, beside which stands his Cohort's smaller, square shrine and a porch where physicians sit to wait for customers. Lord Belkhánu's house is at the west end of the plaza: all of yellowish granite imported from far-off Sokátis, a beautiful building of columns and pilasters and open courtyards.

The Lords of Change have their temples here, too, of course. Lord Hrí'ú, the Supreme Principle of Change has a shrine on the left of the Plaza, facing that of Lord Hnálla. It is squat and dark, built of jet-hued stone. Its innermost Y-shaped sanctuary is said to lie three levels beneath the street — and cost Lord Hrí'ú's priesthood much money to keep free of seeping river water! Lord Vimúhla has his great fane between Lord Hrí'ú's and Lord Thúmis'. As usual Lord Vimúhla's devotees vie with those of Lord Karakán for the tallest and mightiest edifice in town, and in Usenánu the Flame Lord has won with a pyramid that rears up like a spear of orange-red stone, with yet a higher roof-comb on top! The Gods forbid that there might someday be an earthquake, such as shook old Gánga down into the sea! Lord Ksáru's temple is set back within high walls amidst secretive gardens of black-leaved Tíu-trees. It has many buildings and courts and colonnades. Lord Sárku's shrine is smaller, at least on the surface: a block of brownish polished stone, covered with the hideous forms of the Five-Headed Worm. It is down underneath the city that the Worm Lord thrives, however, and it is said that a tunnel exists between his precincts and the Necropolis, out to the west of the city. The last of the *Tlokiriqáluyal* is Lady Dlamélis. Her temple is a series of open courtyards upon a long, flat platform with steps up from all sides. Emerald draperies flutter from the high columns and arches, and her priests and priestesses hold festivities within that can even be heard at our clanhouse, some distance away!

The Cohorts' temples are smaller. Drá the Uncaring, the Hymn-singer to the Gods, has a temple that is no more than a small room at the back of his master's shrine. Lord Chegárra, the Hero-King, occupies larger premises next to Lord Karakán's: an imposing place so covered with tiny, deep-cut carvings that from a distance it looks like a wall of

lace. Lord Keténgku's house was mentioned above. Lady Dilinála, Lady Avánthe's aloof, virginal handmaiden, has a neat, flower-covered, domed shrine farther away along Etukómel Street toward the Palaces of the Realm. Lord Qón, the Guardian of the Gates of Hell, Lord Belkhánu's Cohort, has his temple in Ardokái Street, in the northern quarter of the city. The Hlimékluyal of the Lords of Change are similarly housed: Wurú the Unnameable occupies a squat, rectangular building off the Square of the Five Archons behind his Master's premises; Lord Chiténg has a pyramid in the Square of the Five Archons that is but a smaller copy of Lord Vimúhla's; Lord Grugánu, the Knower of Spells, has a temple like a lump of ebon mud in the southeastern corner of our city, beside the river wharves; Lord Sárku's Cohort, Lord Durrítlámmish, has a very small temple, rather like a back door to the Worm Lord's temple; and Lady Hrihayál, the Dancing Maiden of Temptation and Mistress of the Thirty-Two Unspeakable Acts occupies an open, pillared court that is more a perpetual bawdy-house than a temple!

It would be remiss to omit mention of at least a few of the pontiffs of our town. You come to recognise them, even when they are not of your own faith: powerful-looking personages riding along in palanquins born by many slaves and accompanied by fan-bearers, singers, aides, and servants. These high functionaries wear helmets of *Khéshchal* plumes, molded *Chlén*-hide, and gold, and rich capes and pontificals, jangling with the symbols of their Gods.

Foremost, I shall name Lord Sírukkeng hiChánkolu, of my own Clan of the Golden Bough and High Ritual Priest of Lord Hnálla. He is a man in his early sixties, bald, and with the hooked, hatchet-nose that is typical of us true Tsolyáni. He dominates Lord Hnálla's clergy as a master rules his slaves. Even his High Administrative Priest, Gígésh hiVáshkoru, and his High Scholarly Priestess, Maluél hiSsánmirin, fear him, though both are elderly and respected in their own right.

Lady Avánthe's High Ritual Priest is one Jijékmu hiQurródu, newly transferred to Usenánu by Emperor Dhich'uné. He is of the Clan of the Standing Stone, young (perhaps forty or so), and properly dignified. His Administrative counterpart is Lady Samélsa hiChaishyáni, a woman who is unmarried and has no children but who is as devoted to her faith as a dog to his bone.

Lady Sitláya hiHehésha, of the Clan of the Grey Cloak, is newly sent to us as the High Ritual Priestess of Lord Thúmis. She is young, tall, and scholarly, and folk say she is the clan-sister of Lord Díyo Sáno hiHehésha, the Governor of Páya Gupá.

The High Ritual Priest of Lord Karakán is Réshmel hiTétkuru, who is of the White Crystal clan and as old as the Gods. My father remembers him from his childhood.

On the side of Change, Lord Hrú'ü is served by Lord Mrígga hiKurósa, a stiff, priggish man in his fifties, who has a predilection for "private worship" with his priestesses — even though he has three wives, a dozen concubines, and many curious friends in the temple of Lady Hrihayál!

Another newly promoted High Ritual Priest is Kaikúrodlan hiTengetláku of the Red Sword clan, who recently retired from the Legion of the Lord of Red Devastation and is appointed to the Temple of Lord Vimúhla. He is young (twenty-four, I think) and more of a grim soldier than a cleric. Folk whisper that Emperor Dhich'uné wishes to weaken the faiths of Lords Karakán and Vimúhla in order to expand his own sect, that of Lord Sárku. Thus, he pressures the temples to appoint young, old, or otherwise unsuitable persons to important posts. Lord Kaikúrodlan's High Administrative Priest, Qurél hiMrissánmu of the Red Mountain clan, will handle the matter; however, he is forty years of age, capable, intelligent, and well-versed in Imperial politics.

The High Ritual Priest of Lord Ksáru, is Nrimálu hiChánkolu of the clan of the Cloak of Azure Gems. He appears to be about thirty-five and is originally from Khirgár, and the clipped northern accent of that city makes his speech sound strange. He seems otherwise pleasant.

The High Ritual Priest of Lord Sárku is a dodderer, Lord Dayárka hiVessúma of the Clan of the Copper Door. The Supreme Synod in the City of Sárku has just assigned two new persons to serve as his colleagues — more of the Emperor's fiddling, perhaps? These newcomers are silent and competent folk: Korrúgu hijáshte, the Scholarly High Priest, is of the Black Water clan, comes from Béy Sü and specialises in sorcery and ancient tongues, and the

Administrative High Priestess is one Jinása hiTukkolén of the Domed Tomb clan. She seems extremely young, hardly more than a child, and is very beautiful; yet she speaks with the authority and knowledge of an adult. Who knows what tricks are being played?

The High Ritual Priestess of Lady Dlamélis is one Saréla hiReretlésu of the clan of the Green Kirtle. She is thirty-nine years old, slender and lissome enough to be a girl of thirteen, and as lovely as the images of her sensuous Goddess. Lady Saréla's tastes are extreme, however, and her banquets are famed across the Empire, even once or twice tempting Lady Anká'a hiQolyélmu, Senior High Priestess at Avanthár, and her clan-cousin, Lady Elulén hiQolyélmu, the High Pontifex of this sect in the Empire, to visit here! Indeed, it is said that Lady Saréla offered Lady Anká'a a vast sum of money to demonstrate her proposed and secret Thirty-THIRD Unspeakable Act, but the latter refused on the grounds that Lady Hrihayál's clergy would object. After all, Lady Anká'a holds no rank in the Dancing Maiden's temple, and this Act has not yet been approved as doctrine.

My clan tends toward the Lords of Stability. My lineage has always served either Lord Hnálla or Lady Avánthe, and my father continues this tradition. He served as a temple guardsman in the shrines of Lord Hnálla first here at home, then in Jakálla and Úrmish, and then back to Usenánu again, where he is now retired with the rank of Kási "captain." My mother, who died some years ago, was a devotee of Lady Avánthe and wished me to enter that faith and become a priest. I was more inclined towards the clash of arms, however, and yearned to be a soldier since I was old enough to play with my father's jag-edged sword. At times I have veered toward the temple of Lord Karakán, or even Lord Chegárra, but in the end I have always come back to Lord Hnálla, and thus it stands at present.

4. MY FAMILY AND STATUS:

4.1. MY RELATIVES:

Within the lineage group there may be anywhere from one to hundreds of “families” kinship units connected by blood. If you live at home, you will almost certainly have close relationships with some of your family members. Chances are increased by the Tsolyáni kinship system: your father’s brothers and your mother’s sisters’ husbands are also classified as your “fathers,” and all of your mother’s sisters and your father’s brother’s wives are your “mothers.” The children of all of these people are your “brothers” and “sisters,” just as much as your actual, genetic siblings are. Your fathers’ sisters and your mother’s brothers’ wives are

your “aunts”; your mothers’ brothers and your father’s sisters’ husbands are your “uncles”; the children of these people are your “cousins.” You can marry a “cousin” but not a “brother” or “sister,” even though the actual degree of genetic relationship may be the same. Since both polygyny (one man marrying plural women) and polyandry (one woman marrying plural men) are both practiced, you will always know your birth-mother but sometimes not your birth-father. To a Tsolyáni this does not matter: it is the classification that counts.

Instruction: roll D100 against the following tables to ascertain your family:

TABLE 4.1: PARENTS	
D100 SCORE	PARENTS
01-10	None living or unknown
11-20	One living: roll D10: 1-5 = father; 6-10 = mother
21-70	Both parents living
71-90	1-5 fathers and 1-5 mothers: roll D10, divide by 2, and round up for each
91-100	1-10 fathers and 1-10 mothers: roll a D10 for each

TABLE 4.3: SIBLINGS’ AGE(S)	
D100 SCORE	DESCRIPTION
01-10	1-20 years younger: roll D100, divide by 4, and round up
11-20	1-10 years younger than yourself; roll D10 for each
21-45	1-5 years younger than yourself; roll D10, divide by 2 and round up
46-55	Same age as yourself: a twin; the child of one parent’s co-wife or co-husband; or the offspring of another pair of your “fathers” and “mothers”
56-70	1-5 years older than yourself; roll D10, divide by 2, and round up
71-90	1-10 years older than yourself; roll D10
91-100	1-20 years older than yourself; roll D100, divide by 4, and round up

Instruction: if you need to know the age of a parent, aunt, uncle, or significant relative, add 25 years to the age found on the tables above. Two generations (50 years) are added for a grandparent or clan-elder. You can then choose names, lineage names (these may be different from yours), and religious affiliations for each relative, if you wish. Do

TABLE 4.2: SIBLINGS	
D100 SCORE	SIBLINGS
01-10	None living or unknown
11-20	One: roll D10: 1-5 = brother; 6-10 = sister
21-50	1-5 siblings: roll D10, divide by 2, and round up to find how many; then roll D10 as above to find their sexes
51-80	1-10 siblings: roll D10 to find the number, then roll again as above to find their sexes
81-100	1-20 siblings: roll D100, divide by 4, and round up; then roll for their sexes

TABLE 4.4: OTHER IMPORTANT RELATIVE	
D100 SCORE	DESCRIPTION
01-10	No one special
11-30	Another clan “father” or “mother”; roll D10 to determine which
31-50	A grandparent; roll D10 to find which sex
51-70	An uncle or aunt; roll D10 to find which sex
71-90	A cousin; roll D10 for his/her sex, then as above for his/her age
91-95	Some other clan-relative; determine sex and age arbitrarily as above
96-100	An old nurse, servant, etc.; the gamesmaster must arbitrarily decide who this is

not work any harder than you have to, however: there is no point in rolling up a batch of relatives unless your game locale is close enough to them for them to play a part in your life!

4.2. MARRIAGE AND CHILDREN:

Since you have not yet discovered how many years you spend before entering the game, you cannot know your age as yet. Therefore, you need not roll to see whether you are married. This is important to Hóru's father (whose wife has died), however, and Hóru himself may have concubines from age twelve or so. A father may "gift" a son with one or more concubines to teach him what he must know about sex and marriage. Girls in the sects of Ladies Dlamélish and Hrihayál may also have slaveboys at this age, but this is not common, nor is it much practiced by other faiths.

Instruction: you may choose to be unmarried or, if you want to be married when you enter the rôle-playing game, roll D100 on the following table. A score within the ranges listed there shows that you have a spouse. If you are married, find that person's age by rolling against the "Siblings' Ages" table in Sec. 4.1; a male uses only the 01-70 range and rerolls anything else. Women usually marry mates older than themselves; use the 21-100 range and reroll anything else. The number of your spouses (wives or husbands) is found by rolling D10: 1-6 = none; 7-8 = 1; 8 = 2; 9 = 3; 10 = 1-10 (roll D10). You may then roll again to see if you have any concubines. Find their ages as for a spouse.

TABLE 4.5: CHARACTER'S SEX AND PROVENIENCE

	AGE: 15-20	AGE: 21-25	AGE 26-30	AGE 31-40
Males: rural	01-30	01-40	01-55	01-75
Males: town and urban	01-20	01-30	01-45	01-65
Females: rural	01-40	01-50	01-65	01-85
Females: town and urban	01-35	01-45	01-60	01-80

Instruction: having children does not depend upon being married! Slaves, concubines, or incautious lovers may well

provide you with an instant family. Roll on the table below.

TABLE 4.6: CHARACTER'S CHILDREN

AGE RANGE	NO CHILDREN	ONE	TWO	THREE	FOUR	FIVE AND UP
15-20	01-80	81-95	96-99	100	—	—
21-25	01-65	66-90	91-95	96-99	100	—
26-30	01-50	51-75	76-90	91-95	96-99	100
31-45	01-40	41-60	61-85	86-90	91-95	96-100

Instruction: Infant mortality is high: roll D100 for each child: 01-35 = the child has died; 36-100 = the child is alive. The sex of a child is found by rolling a D10: 1-5 =

male; 6-10 = female. The age of a child is found from the following table:

TABLE 4.7: CHARACTER'S CHILDREN'S AGES

AGE RANGE	CHILD'S AGE
15-20	1-2 years old; roll D10: 1-5 = 1 year; 6-10 = 2 years
21-25	1-5 years: roll D10 ÷ 2. Round up (or retain a .5 as half a year)
26-30	1-10 years: roll D10
31-45	2-20 years: roll two D10

4.3. OUR WEALTH:

A lineage-group's annual income depends upon the locale (rural, town, etc.) and upon other factors too numerous to simulate. Since you will be playing only high-lineage people of a high, very high, or Imperial clan, you need have no fear of poverty. The medium

of exchange is a gold coin called the Káitar (weight: 3 grammes). A Káitar is divided into twenty copper Hlásh, and each Hlásh is divided into twenty copper Qirgál. An average meal for your family costs between 3-5 Hlásh, a more elaborate dinner may cost 1-5 Káitars, and a banquet fit for nobility runs anywhere from 10 to 50 Káitars.

Instruction: find your locale on the following table and read across to your clan status to obtain a modifier; then roll D100 and apply the modifier to find your family's annual income. There has been a considerable amount of inflation due to the war with Yán Kór, and both wages and prices have risen.

Instruction: once you have ascertained your family income, find 10% of this sum and add the result of a D100 roll; this is the amount of money you have on hand personally, The gamesmaster will also roll D100 for each player to determine bequests from other relatives, special possessions, trusts, etc.: **01-30** = something good; **31-70** = something of minor importance; and **71-100** = nothing).

TABLE 4.8: STARTING WEALTH

LOCALES	MODIFIER TO THE D100 ROLL		
	HIGH CLAN	VERY HIGH CLAN	IMPERIAL CLAN
Rural	x 20	x 50	x 80
Small town	x 30	x 80	x 100
Town	x 70	x 100	x 200
Large town	x 100	x 150	x 300
Small city	x 150	x 200	x 400
Large city	x 200	x 270	x 500
Metropolis, Avanthár	x 300	x 350	x 1.000

5.4. HÓRU'S STORY:

My father is Mardékka hiSsáivra. I know he is my blood-father because neither my father nor my mother, Alíka hiMordávra, ever took other spouses, nor did my mother (may she ever sleep by Avánthe's Sapphire Pool!) pleasure herself with slave lovers. I have one brother, Akonél hiSsáivra, who is three years older than I and already a Njáshte "Temple Commandant" in the administrative service of Lord Hnálla. He is posted at a temple in the insect-ridden Tsechélnu Flats southwest of our city. I also have three sisters: Alíka (called after my mother, a year older than I), Tlaméshe (a year younger), and Dijéla (two years younger). As you may guess, the latter two girls are not my full blood-sisters: Tlaméshe is the daughter of one of my father's brothers, and Dijéla is the offspring of my mother's younger sister. We are all a family, however, and our dais in the clanhouse refectory is crowded with other relations as well.

My father and my elder brother are good providers, and my mother's brothers (who are also my fathers, of course) contribute as well. We have a regular income of 7,050

Káitars per year (a D100 score of 47 x 150 for a large town), which is no great sum but enough — especially since we draw upon the clan's stores for food, clothing, and other items, and we have no outstanding debts thanks to my father's prudence. I myself have about 737 Káitars to spend (10% of 7,050 + a D100 score of 32). One of my grandfathers also left us the use of forty clan-slaves and a piece of fertile clan land outside Usenánu, and hence we have our own stock of vegetables, fruits, Datsú, and grain (an arbitrary roll of 27 by the gamesmaster) whenever we wish. We count ourselves fortunate in these troubled times.

My father has not remarried, nor has he taken any concubines. When I was thirteen, he purchased a pretty slavegirl for me, however. Her name was Enísa, and she came from Mu'ugalavyá. However, she was unhappy in our house. She also had a vixenish temper and a predilection for scullery boys. I thus soon freed her legally at the Palace of the Realm, gave her a few Káitars to see her on her way, and sent her packing. Since that time I have not taken other concubines, a fact that worries my clan-mothers and my friends.

5. I AM BORN!

At this point your character enters life as a squalling baby. You cannot determine the year as yet: later you will subtract the number of years you spent growing up (i.e. using this book) from the gamesmaster's current game-year.

5.1. DIGRESSION: THE TSOLYANI CALENDAR:

The Tsolyáni calendar dates from the accession of the first Kólumel "Seal Emperor." There are twelve months of thirty days each. These are divided into

five weeks of six days each. There are 365 days in the year, however, since Tékumel was terraformed to match old Earth. The five *Tláshanyal* "intercalary days" at the end of each year are devoted to feasting and celebration. Every fourth year a sixth intercalary day (the *Koluméhagi*) is added. The day is broken down into 8 *Ténmre* of 180 minutes each; a *Ténmre* consists of 6 *Kirén* of 30 minutes each; a *Kirén* has 20 *Yóm* of 90 seconds each; and a *Yóm* contains 20 *Sivél* of 4.5 seconds each. Still smaller divisions are used for exact magical timing. The months are:

TABLE 5.1: THE MONTHS

Hasanpór	Spring equinox; start of rainy season	Fésru	Start of summer: hot (90°)	Halír	Crops harvested; cooling
Shápru	Rainy	Dréngar	Hotter	Trantór	Autumn
Didóm	Rainy; hotter	Firasúl	Dry; very hot (120° in Jakállá)	Lésdrim	Start of winter
Langála	Most pleasant; planting of crops	Pardán	Slightly cooler	Dohála	Coldest: 60° during the day and 35-40° at night

The six days of the week are: *Surúnra*, *Mugún*, *Zaqé*, *Rü'üsá*, *Tlakál*, and *Daunél*. The five intercalary days are named *Ikáner*, *Turúgdashe*, *Vraháma*, *Ngaqómi*,

and *Chitlásha*. Sometimes people name their children after the intercalary days if the child is born on one of them.

5.2. HAPPY BIRTHDAY TO ME!

Instruction: roll D100 against the following table to find your birthday and birth-time to the second. This is largely

irrelevant to the game but is important for certain clans and lineages which believe in astrology and use it to determine actions, appropriate marriages, etc.

TABLE 5.2: TIME INCREMENTS

TIME PERIOD	ROLLS
Month	Each increment of 8 pips on the dice = 1 month; 97-98 = the 5 intercalary days; reroll 99-100
Day of the month	Each increment of 3 pips = 1 day; reroll 91-100. If your birthday is one of the 5 intercalary days, roll D10 and divide by 2; if it is leap-year, roll D10 for 1-6 and ignore 7-10
Hours, minutes: <i>Ténmre</i>	Each increment of 12 = 1 <i>Ténmre</i> ; reroll 97-100
<i>Kirén</i>	Each increment of 16 pips = 1 <i>Kirén</i> ; reroll 97-100
<i>Yóm</i>	Each increment of 5 = 1 <i>Yóm</i>
<i>Sivél</i>	Each increment of 5 = 1 <i>Sivél</i>

5.5. HÓRU'S STORY:

My father is a strong believer in astrology. He thus took pains to see that Lord Mizhár hiDíridlan, a member of our clan and a senior scholar-priest of Lord Hnálla in Usenánu, was present at my birth. The exact moment of birth is not judged from the moment of conception (which might at least prove interesting), or from the time the infant's head pops out of the womb, but from the child's first cry.

According to Lord Mizhár, I howled lustily for the first time in the 12th *Sivél* of the 9th *Yóm* of the 2nd *Kirén* of the 3rd *Ténmre* of the 21st day of Pardán (the 3rd day of the 3rd week, which is Zaqé). Thus, I was born early in the morning in the last of the hot summer months. I wonder whether I am any the wiser for knowing this, but old Lord Mizhár (who later was my teacher and a good family friend) says it is important and that I must marry a girl born in Langála or Dohála. La! We shall see!

6. MY FIRST TEN YEARS

All births are registered in the Palace of the Realm, and the infant's parents, lineage, and clan hold a birth-feast, consisting of gifts to the child, food, singing, and celebration. In the higher clans such feasts are expensive: five to ten thousand Káitars for a boy and slightly less for a girl. Tsolyáni children are not given "true names" but only nicknames until they reach puberty, at which time some elderly relative proposes a name, and there is a small celebration. This is in conjunction with the child's formal entrance into the clan as a full member, and often with his/her joining one of the religious sects as well.

Instruction: roll D100 on the lefthand column to find your height-row; roll D100 again along the top row in the second table to find your build; cross-reference these to

6.1. WHAT A HERO! HEIGHT-BUILD-STRENGTH:

The average Tsolyáni male is about 5'6" tall and weighs 165 lbs. Women average 5'3" and weigh 110 lbs. Even though you start life as a baby your height, build, and other factors will soon be obvious to your family, and they can be rolled for now.

Note: The tables below are for males.

discover your height-build number. Very small and/or very weak characters have been excluded from the table.

TABLE 6.1: HEIGHT-BUILD-STRENGTH FACTOR

D100 SCORE	HEIGHTS	01-05 VERY SLENDER	06-20 SLENDER	21-65 MEDIUM	66-95 HEAVY	96-100 STOUT
01-20	5'3"	20	22	29	32	27
21-40	5'4"	24	26	33	36	31
41-60	5'5"	28	31	38	41	36
61-70	5'6"	33	36	43	46	41
71-80	5'7"	37	41	48	51	46
81-85	5'8"	42	46	54	57	51
86-89	5'9"	46	51	60	63	56
90-91	5'10"	50	57	67	70	62
92-93	5'11"	54	63	77	81	69
94-95	6'	58	69	87	93	80
96-97	6'1"	63	76	98	106	92
98-99	6'2"	69	84	110	120	101
100	6'3"	76	93	123	135	111

Instruction: roll D100 on the Strength Bonus table below; this gives a strength bonus which you add to your height-

build number to produce your overall Height-Build-Strength number.

TABLE 6.2: STRENGTH AND HBS MODIFIER

MODIFIER	VERY SLENDER	SLENDER	BUILD TYPES MEDIUM	HEAVY	STOUT
5	01-40	01-30	01-25	01-20	01-35
10	41-60	31-50	26-45	21-40	36-55
15	61-70	51-65	46-60	41-55	56-65
20	71-80	66-75	61-70	56-65	66-75
30	81-90	76-85	71-80	66-75	76-85
40	91-95	86-90	81-85	76-80	86-90
50	96-99	91-95	86-90	81-85	91-95
60	100	96-98	91-95	86-90	96-98
70	—	99	96-98	91-95	99
80	—	100	99-100	96-100	100

6.2. AND SO QUICK! DEXTERITY

Instruction: roll D100 for your dexterity on the table below, then (1) apply the modifier in the lefthand

column to your Height-Build-Strength number, and (2) record your dexterity score on your Character Reference Sheet. Both are necessary. Hopeless klutzes have been omitted from the table.

TABLE 6.3: DEXTERITY AND HBS MODIFIER					
MODIFIER	VERY SLENDER	SLENDER	BUILD TYPES MEDIUM	HEAVY	STOUT
-15	01	01-02	01-05	01-07	01-12
-10	02-03	03-06	06-10	08-15	13-20
-5	04-08	07-15	11-20	16-25	21-50
0	09-30	16-50	21-60	26-70	51-80
+5	31-60	51-70	61-80	71-85	81-90
+10	61-75	71-85	81-90	86-90	91-95
+15	76-85	86-95	91-95	91-97	96-98
+20	86-95	96-98	96-99	98-99	99
+30	96-100	99-100	100	100	100

6.3. AND SMART! INTELLIGENCE:

Instruction: roll D100 for your intelligence on the table below, then apply the modifier in the lefthand column to

your Height-Build-Strength number. Note both your score and the modifier on your Character Reference Sheet. Mental midgets have been omitted.

TABLE 6.4: INTELLIGENCE AND HSB MODIFIER		
MODIFIER	D100 SCORE	INTELLIGENCE
-5	01-20	Not smart: a good warrior but cannot fathom magic or technological devices
0	21-40	Slightly less than average
+5	41-60	Average: nothing special
+10	61-80	Intelligent: learns easily
+15	81-90	Astute: fast learner
+20	91-95	Gifted: an innovator, inventor, philosopher, etc.
+30	96-100	Genius: roll again for your dexterity and take the highest score of the two rolls. Recalculate your Height-Build-Strength number if necessary, and note it in Sec. 6.4.

6.4. PUT THEM ALL TOGETHER: YOUR MODIFIED HEIGHT-BUILD- STRENGTH NUMBER:

Instruction: note your final, modified Height-Build-Strength number on your Character Reference Sheet.

This is basic to your fighting ability, as well as to various "adventure" dice rolls.

6.5. HEALTHY, TOO! BODY DAMAGE POINTS

As you grow up, you must find how “tough” you are: determine your Body Damage Points from this Section.

Instruction: find your modified Height-Build-Strength number (Sec. 6.4), and find the damage points for each of your body parts in the table below. Note them on your Character Reference Sheet; they are important for combat.

TABLE 6.5: HBS RANGES AND BODY DAMAGE POINTS					
BODY AREAS	27-35	36-60	61-85	86-150	151-up
Head	4	5	7	8	10
Each arm	3	4	6	7	9
Torso	7	8	10	12	15
Abdomen	5	6	8	10	12
Each leg	4	5	7	8	9
TOTALS	30	37	51	60	73

6.6. OTHERWORLDLY – OR JUST WEIRD? PSYCHIC TALENTS

Two D100 rolls are made in this Section. The first determines your psychic “talent”: this is rather like another

set of muscles which you must develop and train.

Instruction: roll D100 for your Psychic Ability on the table below and note the result on your Character Reference Sheet.

TABLE 6.6: PSYCHIC ABILITY	
D100 SCORE	DESCRIPTION
01-10	Anti-psychic: you “dampen” the psychic powers of others within 3 feet of yourself (a 6-foot circle); no spells can be cast as long as a “psychic Dampener” is in range, although magic can affect such a person
11-65	Non-psychic: psychic magic cannot be learned, although ritual magic can be learned if your score is over 49; see below
66-85	Somewhat psychic: you can learn both psychic and ritual magic
86-95	Highly psychic: psychic spells can be mastered with ease
96-100	Abnormally psychic: you need less Other-Planar power to cast certain spells

The second roll is your “Psychic Reservoir,” what the Tsolyáni call the Pedhétl “the enemy” because it is raw energy and can destroy you if it is not controlled. This signifies the amount of such power you can pull through from the Planes Beyond.

Instruction: roll D100 for your “Psychic Reservoir” and note your score on your Character Reference Sheet.

In order to use magic, you must have the following minimum scores in all three of your talents of

Intelligence, Psychic Ability, and Psychic Reservoir. A high score in one or two of these factors does NOT make up for a deficiency in the third! If you do not meet these minimum standards, you cannot use sorcery, although you can operate the magico-technological devices of the Ancients if your Intelligence is sufficiently high.

Instruction: check the following table to see if you can use one or both types of magic. Your scores in all three talents must be equal to or higher than the numbers listed.

TABLE 6.7: MINIMUM CHARACTERISTICS FOR MAGIC USERS			
	MINIMUMS FOR RITUAL MAGIC ONLY	MINIMUMS FOR PSYCHIC MAGIC ONLY	BOTH RITUAL AND PSYCHIC MAGIC
Intelligence	65	55	70
Psychic Ability	50	65	75
Psychic Reservoir	60	60	60

6.7. BUT SO CUTE! COMELINESS

All parents think their offspring are darling, of course, but it is how you affect other people that matters. Your “handsomeness” or “beauty” is realised according to the prevailing standards of your society. The Tsolyáni prefer men to be reasonably tall, slender or medium in build, rather than heavy or stout, and with straight black hair (blondes or redheads are unknown on the planet). A “hawk-beak” nose helps, as does clear, light-reddish-golden skin, and a broad forehead. Women wish to be slim and lissome, with long, straight, black or dark brown hair, long almond-shaped eyes, full lips, and more

curves than angles. Both albinos and occasional blue-eyed people are considered unlucky or “accursed of Avánthe”; the only eye-colours are thus black or brown. In western Tsolyánu, the Chákan Protectorates, and in Mu’ugalavýa one finds lighter, more reddish skin, more brown hair, higher and wider cheekbones, and lighter eyes. In the east, on the other hand, Salarvyáni blood predominates, and one sees more curly black ringlets, heavier beards and body hair, and yellowy or sallow skin colour.

Instruction: roll D100 on the following table for your Comeliness. Note your score on your Character Reference Sheet.

TABLE 6.8: COMELINESS	
D100 SCORE	DESCRIPTION
01-05	Hideous: you are ugly enough to excite the passions of a Ssú! Wear a mask!
06-20	Unprepossessing: you are no beauty!
21-50	Average: inconspicuous, truly forgettable!
51-70	Good-looking: nice, but no star!
71-90	Handsome/beautiful: you’ll turn heads!
91-99	Extremely handsome/ravishingly lovely: the cynosure of all eyes!
100	The paragon of the Age: the object of much attention, not all of it desirable! Dirty old men, slavers, and the recruiters of Lady Dlamélish’ temple will be looking for you, as will many nice persons of the opposite sex, mothers of prospective spouses, etc.

6.8. AND SWEET! CHARISMA

Your ability to charm is important. You must have a good Charisma in order to lead, to charm, to

convince, to bargain, make friends, or even to tell funny stories in your clanhouse at night.

Instruction: roll D100 on the following table. Note your Charisma score on your Character Record Sheet.

TABLE 6.9: CHARISMA	
D100 SCORE	DESCRIPTION
01-05	Anti-charismatic: people dislike you automatically. You have all the charm of a drunken Ahoggyá
06-20	Non-charismatic: you are ignored, can’t get your points across, and are a better follower than a leader
21-75	Average: a nice person whose Skein of Destiny contains both successes and failures
76-90	Charismatic: a good merchant, a successful politician, a convincing debater
91-99	Very charismatic: people turn to you for guidance and listen when you speak. You fascinate persons of the opposite sex.
100	Highly charismatic: you could charm the tail off a Shén, sell hot peppers in the month of Firasúl, or cozen a dozen lovers at once!

6.9. MODIFICATIONS FOR WOMEN

If your character is a woman, she will differ from her male comrades in various respects. The following is

arbitrary, but it is meant to simulate some of these differences.

Instruction: consult the following table and modify your attributes accordingly.

TABLE 6.10: MODIFIERS FOR WOMEN	
ATTRIBUTE	MODIFICATION
Height	Subtract 10 from your D100 height roll in Sec. 6.1. A score of 0 or less (i.e. 0 through -9) subtracts 1 inch for each pip from 5'3": e.g. a score of 05 - 10 = -5. Five inches less than 5'3" = 4'10", a very short lady!
Build	Replace the Body-Build Ranges column headings in Sec. 6.1 with: 01-20 = Very Slender; 21-45 = Slender; 46-90 = Medium; 91-98 = Heavy; 99-100 = Stout
Strength	Subtract 5 from your D100 roll on the Strength Bonus table in Sec. 6.1. There is no penalty for a final score of 0 or less.
Dexterity	Add 10 to your D100 roll in Sec. 6.2. A score over 100 = a modifier of +35 to your Height-Build-Strength number
Body Damage Points	Subtract 1 from each body part in Sec. 6.5
Psychic Ability	Add 5 to your D100 score in Sec. 6.6. The Pedhétl does not change, nor does your Intelligence

Other attributes need no modification. On the average, a woman is smaller and not as heavy in build as a man, but she does tend to be more

dextrous and psychically gifted. She may be at a disadvantage as a mighty-thewed warrior, but a good dexterity and thorough training will compensate.

5.6 HÓRU'S STORY:

I was a large and well-favoured child. It was clear from the beginning that I would be tall (a Height score of 87 = 5'9"), sturdy (a Build score of 69 = Heavy; a Height-Build number of 63), and strong (a Strength Bonus score of 71 = +30; a Height-Build-Strength number of 93). My dexterity was good (a score of 73 = +5), and I also was lucky enough to be astute (an Intelligence score of 81 = +15: a total Height-Build-Strength number of 113). I am also robust and can tolerate more than my share of falls and bumps on the head (Damage Points: 60). Alas, I was hopeless at sorcery; when my father summoned the Scholar-Priests to test me, I was unable to lift so much as a feather, nor could I create a spark or dominate a Drí-ant with my feeble spells (a Psychic Ability of 36, and a Pedhétl of 45)! I turned out to be comely, however, (a Comeliness score of 76 = Handsome), and I soon found I could charm almost anyone (a Charisma score of 99 = Very Charismatic). I beguiled my old nurse into giving me sweets of Dmi-sugar that were meant for guests; I persuaded my teachers not to beat me when they caught me playing truant from the temple school; I bamboozled one of my clan-cousins into giving me the little toy Chlén-hide cart his father had gifted him — oh, la, the list goes on!

I spent a happy but undistinguished childhood. At age four my father began to teach me to read, and my mother taught me a little painting, music, and calligraphy, all of which are highly respected in our clan. When I turned five,

my parents lugged me down to Lord Hnálla's temple and enrolled me in school, much against my will, as I demonstrated by yowling until I choked and turned red in



the face. Naught availed. Old Tilíga hiChorúkka, the plainest woman I ever knew, plied me with sherbets and *Diél*-fruit, then sat me down on a mat amidst a gaggle of shrieking children and bade me listen and copy and pay attention. Thus my studies began.

Reading, writing, and a smattering of counting came first, followed by lessons in history, the memorisation of songs in honour of our God-Emperor, the use of proper Tsolyáni (including all of the thirty-six pronouns for "you" and forms of the damnable verb that only a pedant knows!), and religious catechisms, prayers, and teachings of our Lord Hnálla's faith. We also played at stick-ball and a variety of games that involved chasing, being chased, and falling down. I received my first toy, a *Chlén*-hide sword, from my clan-uncle, Fayéru hiBalúda, who was an officer in the finest of our Legions, that of Sérqu, Sword of the Empire. Good Fayéru perished in far-off Pijéna, fighting for Prince Eselné and our Imperium. I know not how many enemies, demons, and imaginary monsters I vanquished with that sword. In any case, it was the earliest cause of my interest in arms, and I soon learned to fight. Worse, I became a bully. Even at age six my clan-brothers feared me, as did my

fellow-students, street-boys, slaves, and all others who came nigh. My father swiftly took me in hand, however, and turned me over to our clan's weapons-tutor, who put me out to sweat many long Kíren in the practice-yard.

5.6.1. NALÁI'S STORY:

I am Nalái Téssó hiSénkoru of the Dark Water clan. ("Middle" names are common in Púrdimal and the northwest.) I dwell in Usenānu, though my lineage and my family are in Púrdimal. I am tall for a woman (a score of $74 - 10 = 64$: 5'6"), slender (a score of $28 =$ a Height-Build number of 36), with fair strength (a score of $62 - 5 = +15$), dextrous (a score of $69 + 10 = +10$), intelligent enough to best most folk (a score of $93 = +20$), and reasonably sturdy ($51 - 5 = 46$ Damage Points. Her modified Height-Build-Strength number is thus 81.) My best talent is that of sorcery (a Psychic Ability of $71 + 5 = 76$: Somewhat Psychic; a *Pedhétl* of 100 (!), and an Intelligence high enough to learn both psychic and ritual magic). I am both happy and frustrated to be considered extremely beautiful (a Comeliness of 94) since this causes no end of problems. I do have a quiet mien and a sharp tongue when need be (a Charisma score of 23: Average), however, and most of those who would accost me depart greatly discomfited. My family consists of two fathers, four mothers, three brothers, four sisters, grandparents, and enough clan-cousins to sink Púrdimal into its fetid swamps! Fortunately, none of my kinfolk live with me here in Usenānu, leaving me free to pursue my studies and wriggle my way up the bureaucratic ladder within the Scholarly Branch of our temple of Lord Ksáru, the Doomed Prince of the Blue Room.

My schooling in Púrdimal was unexceptional: boys and girls are educated almost alike until they reach puberty. My studies included writing, reading, history, etiquette, mathematics, and much more. The priests soon saw that I could suck power through from the Planes Beyond and steered me toward the arts of sorcery. The training is onerous, and I thus spent my childhood meditating, disciplining my mind, struggling to perceive the alien patterns and realities of Other-Space, and poring over tomes while my fellow students giggled and played and thought of other things.



7. WHAT I DO

Skills are divided into sub-competences called “skill-levels.” You are given “skill units” with which to “buy” more “skill levels” as you go through this book. You can also acquire these by gaming them in the rôle-playing game: when you encounter a challenge, you use certain of your basic attributes (Sec. 6. ff.) plus your levels in the relevant skill to make a dice roll: if you succeed, you perform the task; if you fail the roll, you flub it! Skills are open-ended, but there are limits on the number of skill levels you can logically use. These are noted below.

7.1. SCHOOLDAYS! ACADEMIC SKILLS

If you come from a high clan, you are likely to spend your fifth through tenth years in school. You learn games and proper social behaviour, of course, and you also begin to master the academic skills that will stand you in good stead later in life. You receive basic instruction in ALL of the subjects listed below in this Section. This gives you no “skill levels” but does acquaint you with the foundations of your society.

Most players will want “adventure” skills: those that are most useful in the rôle-playing game: primarily “warrior” and “sorcerer.” *Note that the priesthoods do not teach BOTH warrior expertise AND sorcery to a child; this detracts from learning either well.* For this reason, you must choose which path you will follow: a “warrior” or a “priest-sorcerer?” This important choice applies to boys and girls alike. Other skills provide help: e.g. “physician,” “historian,” “languages,” “swimming,” “mountain-climbing,” and the like. You can also “adventure” as a merchant, a ship-captain, or any of several other professions, provided that your group includes enough “muscle and magic” to protect you.

You may combine levels of the same skill obtained from different sources: i.e. a level of “historian” learned in this Section can be joined with a level of “history” acquired later as a “hobby” in Sec.9.3. A level of “archery” picked up as an “outdoors skills” in Sec. 7.2 can be turned into a skill level of “short bow” in Sec. 8.6. “Medicine” acquired here in Sec. 7.1 may be added to levels of the hobby skill of “Physician” in Sec. 9.3, etc.

Instruction: you are given a certain number of “SKILL UNITS” according to your Intelligence score in Sec. 6.3. You use these to “buy” “SKILL LEVELS” in those skills in which you have a special interest. Some skills are relatively easy, while others are difficult. This is reflected in their “COST PER LEVEL”: this is given in parentheses after the skill’s name in the list below. For example, it costs only one of your “skill units” to obtain a skill level in “reading/writing” (a skill you must have at least ONE level of in order to function in the culture!), but a skill level of “sorcery” (which gives you one spell!) costs FOUR skill units. You can thus buy very few levels of highly specialised skills, or you can spread yourself around and pick up smatterings of many subjects. Find your Intelligence score (from Sec. 6.3) on the following table and read across to see how many “skill units” you get to invest in academic skills. At this time, you may “buy” a maximum of TWO levels of any of these skills. Although you can buy partial skill levels, you cannot “save” skill units for later; unused units become null and void. For example, you can invest 1 skill unit in history, which costs 2 per level, and add the second skill unit later. You cannot use a skill level at all until it is complete. Note your selections on your Character Reference Sheet. About 15 levels of each academic skill are all you can obtain, although your gamesmaster may allow you to do “post-graduate work” for a few more.

TABLE 7.1: INITIAL SKILL UNITS

INTELLIGENCE SCORE	NUMBER OF SKILL UNITS YOU RECEIVE
01-40	4
41-60	6
61-80	7
81-90	9
91-99	11
100	13

TABLE 7.2: ELEMENTARY ACADEMIC SKILLS

SKILL	PARTICULARS
Art (1)	Appreciation of styles and artists; basic techniques of drawing, painting, or sculpture for beginners
Calligraphy (1)	Writing various styles of Tsolyáni script. This ability is highly valued in the culture. You must have at least 2 levels of "reading/writing" to go with this
Etiquette (1)	Courtly etiquette is crucial for a Tsolyáni aristocrat; people are quick to take offence, and there is little of the rough-and-ready sense of humour that characterises some European and American societies
Grammar (1)	Tsolyáni only: correct grammar is essential, as is knowledge of ceremonial forms and a good vocabulary
History (2)	Tsolyáni history, much mixed with myth; some history of other nations, and a little of the Bednálljan and Engsvanyáli Empires
Hymns (1)	(To the Emperor and the Gods) Traditional odes of praise, myths, and versified mythology
Mathematics (2)	Addition, subtraction, division, and multiplication; keeping accounts. You may apply levels of this to the skill of "Administrative priest" in Sec. 8.3
Medicine (2)	Hygiene and diet, plus fundamentals of pharmaceuticals, theories of surgery, and treatments
Military science (2)	The Tsolyáni are quite warlike; this provides some history, basic field tactics, and a little drill. For every two levels acquired here, you may obtain one skill level of "soldier"; cf. Sec. 8.4
Music (1)	Appreciation of the classical modes, the great epics, and some modern music; basic instruction in instruments such as the great stringed <i>Ténturen</i> , the smaller <i>Sra'úr</i> , the flute, and percussion instruments
Reading/writing (1)	Tsolyáni only. One level is necessary in order to study any other academic subject!
Religion (2)	Basic tenets of your sect; a little about other sects of Pavár's pantheon; fundamentals of theology, the Demon Planes, etc. For every three levels bought here, you may obtain one skill level of "priest"; cf. Sec. 8.3
Sorcery (2)	Basics of magical theory, the Planes Beyond, how to draw power and mold it into "spells," some elementary testing and practice. For every two skill levels, you may choose one spell in Sec. 8.5 later. See also Sec. 8.3
Warrior (2)	Elementary swordsmanship or other weapons-practice; archery in some locales. For every two skill levels, you may later apply one skill level to a weapon of your choice in Sec. 8.6

7.2. WHAT I DID ON MY VACATION OUTDOORS SKILLS

In certain locales, noble children have access to various "outdoors" skills. Outdoors skills also are open-ended. The cost of each skill level is listed after each skill's name.

Instruction: you initially receive FIVE "skill units" with

which to buy levels of those skills available in your locale. You are allowed to invest only TWO skill units per skill at this time. A maximum of 10 skill levels are all you will need, except for "archery" and "fisticuffs and brawling"; see Sec. 8.6. Each language also has only five skill levels; see Sec. 8.2. Note your choices on your Character Reference Sheet.

TABLE 7.3: OUTDOOR SKILLS

SKILL	LOCALE AND PARTICULARS
Athletics (1)	Anywhere: running, racing, acrobatics. Every level adds +5 to your modified Height-Build-Strength number
Archery (2)	Anywhere: this is a popular pastime. Levels are added to the subject of "short bow" in Sec. 8.6
Desert Survival (2)	Near a desert (e.g. the Desert of Eyági), Khirgár, Fasiltum
Falconry (1)	Anywhere: a common noble sport. Falconers use the <i>Küni</i> -bird, which is semi-intelligent and can be trained to talk
Fisticuffs and brawling (1)	Anywhere: fighting with other children, slaves, and street-urchins is common for both sexes. Levels are added to the same subject in Sec. 8.6
Hunting or fishing (1)	Near a forest or body of water: hunting is best in Chéne Hó, Páya Gupá, Tumíssa, Butrús, Haumá, Jaikalór, or one of the mountain cities listed below.

TABLE 7.3 continued

Modern languages (3)	(Knowledge through contact in the markets, school-friends, etc.) Near a foreign border: Mu'ugalavyáni in Chéne Hó or Tumíssa; Milumanayáni in Khirgár or Thri'íl; one of the Chaigári dialects of Tsolyanú in Hekéllu or Fénul; Salarvyáni in Rü, Sokátis, or Jaikalór; other languages (e.g. Yán Koryáni, Livyáni) must be studied with a tutor or in school. Levels may be added to those obtained in Sec.8.2
Mountaineering (1)	Any hilly locale: Aukéssha, Hekéllu, Thri'íl, Chéne Hó, Fénul, the City of Sárku
Sailing and seamanship (1)	Near the sea or along the Missúma River: Jakálla, Pála Jakálla, Penóm, Usenánu, Béy Sü, Vrá, Pétris Layóda, Tléku
Swamp survival (2)	This is difficult, given the numerous poisonous plants and dangerous animals in these noisome places: around Púrdimal, near Penóm, in the Flats of Tsechélnu, in the Layóda Swamps of the Káija Protectorate
Swimming (1)	Almost any city or town, since most are built beside a river, lake, or ocean

7.3. I HATE WORK ARTISAN SKILLS

The skills of the craftsman or artisan are not “noble.” Only occasionally does a young aristocrat learn such things as pottery-making, mat-weaving, tanning, and the like, even if his clan owns businesses involving these crafts. You may be able to acquire a modicum of expertise in one of your clan’s occupations. You must buy “rural” skills if you live in a rural area or small town; otherwise you must purchase “urban” skills. The cost of each skill level is listed in

parentheses after the skill’s name. A maximum of 15 skill levels per topic is all you can logically use.

Instruction: roll a D10: 1-6 = nothing; 7-8 = 2 skill units; 9 = 5 skill units; 10 = 7 skill units to invest as you choose. Again, you may combine skill levels obtained here with the same skills acquired in other Sections: e.g. a level of “sorcerer” here becomes a spell in Sec. 8.5. You may invest a maximum of SIX skill units in any one skill at this time.

TABLE 7.4: URBAN SKILLS

Apothecary (2)	Astrologer (2)	Official (town or city) (3)
Glassblower, glazier (1). (This skill costs 2 per level to make fancy glassware)	Mason (1)	Tanner-dyer (1)
Rope and net maker (1)	Slaver (a despised occupation) (1)	Dancer (a lower-class person) (2)
Architect (2)	Beast-trainer (1)	Panderer (a lower-class occupation) (1)
Interpreter (3) one modern foreign language	Merchant (2)	Warrior: hired bodyguard** (1)
Scribe-accountant (2)	Smith (1)	Entertainer: acrobat, juggler, singer, puppeteer, gambling master, etc. (2)
Armourer (2, or 3 for high-quality work)	Business administrator (2)	Paper/ink-maker (2)
Jeweller-goldsmith (2)	Miner, dealer in minerals (2)	Weaver (2)
Shipbuilder (2)	Soldier: temple, road, city guard** (1)	Farm-owner: estate manager (2)
Artist/sculptor (3)	Carpenter, house painter, roofer (1)	Perfumer (2)
Lawyer (2)	Moneylender (2)	Wheelwright, cartwright (1)
Sailor, ship-captain (2)	Sorcerer: scholar hired as a “house-mage” by a nobleman or high clan*** (3)	Fisherman (1)
Assassin* (—*)	Cloth-maker, felt-maker, dyer (1)	Physician (3)
Locksmith (1)	Musician (2)	Winemaker-brewer (2)
Potter, crockery-maker (1)	Tailor (1)	Gardener (expert in exotic plants) (1)
	Cook (urban) (2)	Prostitute (there are both upper-class (2) and lower-class (1) prostitutes)

*Assassin clans exist: they are legal and act as a sort of “last resort for justice” in the culture. Players will not normally be allowed to become assassins or to take assassin weapon skills. This requires a much greater understanding of Tsolyáni society and law.

**At most, for every three levels of these, the gamesmaster may allow one level of “soldier” or “warrior” subjects in Secs. 8.5 and 8.6. These low-level guards and militia-police are too poorly trained to count for much!

***Low-level “house-priests” and mages are too ill-trained to add much to a skill of “sorcerer” in Sec. 8.5. A kindly gamesmaster may give one spell for every three levels of this skill.

TABLE 7.5: RURAL SKILLS

Basketry (1)	Hunter, tracker (1)	Smith (1)
Carpenter (1)	Merchant (1)	Tanner (1)
Cook (1)	Miller (1)	Tree cutter, forester (1)
Farmer (1)	Miner (1)	Weaver (1)
Fisherman (1)	Moneylender (1)	
Fletcher (1)	Local official (2)	

7.4. WOMEN'S SPECIAL SKILLS

Aside from academic and outdoors skills, which are largely available to both sexes, almost every Tsolyáni woman has some knowledge of "traditional women's skills." Whatever present-day Europeans or Americans may think of Tsolyáni mores, the society is patriarchal, men's and women's rôles differ, and women display a number of interests not found as

frequently among males.

Instruction: all skill levels below cost 1 skill unit. A female character receives four skill units, at this time, to invest. A boy who wishes to acquire four units of these skills similarly may do so only if he succeeds in scoring 8-10 on a D10. You may acquire a maximum of 15 skill levels in each topic.

TABLE 7.6: WOMEN'S SPECIAL SKILLS

Cooking and foodstuffs	Flowers and gardening	Sewing, tailoring
Cosmetics and adornment	Home decoration	Shopping and bargaining
Entertaining	Infant care	
Fashion and dress	Nursing and health care	

5.7 HÓRU'S STORY:

I did reasonably well as a student, but my true forte lay not in bookish subjects but in swordsmanship and military matters. My teachers despaired of my calligraphy, and my reckoning was correct only as long as I could use my fingers and toes! I was interested in history, however, since there are many wars, battles, great heroes, and political doctrines to be studied, and this aided my abilities in reading and writing (though not in grammar, alas!) All of my other subjects were passable, except for sorcery in which I was almost as adept as a mud-lizard! (9 skill units because of an Intelligence of 81: 1 in "reading/writing," 4 in "warrior," and 4 in "history").

Out-of-doors was another matter. I loved to swim and to be around boats and ships. Here I showed real prowess. Our clan has branches and businesses abroad, and I saw myself one day captaining a fleet, fighting off pirates and the dreaded Hlüss, and sailing bravely into home port laden with treasure. Livyánu always excited my imagination: the strange, closed world of the Shadow Gods, the stern Vrú'neeb (the Livyáni secret police who permit no foreigner to travel in that country save along marked routes, and then only from one Foreigners' Quarter to another in every city), the Sealed City of Dlášh, and a myriad strange products, peoples, and adventures.

(Five skill units: 2 in "sailing," 1 in "swimming," and 2 in "fisticuffs and brawling").

Our clan enterprises held no fascination for me, save for seafaring. I was able to obtain lessons in this art from a clan-brother, one Hejéntu hiKashár, who had retired after twenty-three years at sea. Usenánu suited Hejéntu, he said, because it contained no Akhó, the gigantic monsters of the ocean, who can crush whole ships in their tentacles! Hejéntu still suffered from nightmares of such encounters and would betimes wake screaming for his captain, a rascally old freebooter named Hárchar. None of this deterred me in the least: a mighty seafarer I would be. (A lucky roll: 10 = 7 skill units: 6 invested in three skill levels of "sailor/sea-captain," and 1 in "merchant").

5.7.1 NALÁI'S STORY:

My early schooling was in Púrdimal, a city on an island reached by roadways built up on pilings over desolate morasses frequented by vicious beasts and insects. Our temple of Lord Ksárul is very powerful there, and the priests' school is one of the best in the land. I learned reading and writing, sorcery, history, and the tenets of our religion. These kept me busy, although I excelled at other subjects as well. (An Intelligence of 93 gives her 11 skill units: 1 in "reading and writing," 2 in "history," 4 in "sorcery" (2 spells later!), and 4 in "religion").

In Púrdimal we have little chance of learning any outdoors skills except those of hunting and falconry. Who would swim, for instance, in the opaque, brown-grey waters near our city? I did master a little falconry, thanks to my clan-uncle, Nrásu hiKakán, who spends all his waking hours with his birds. Although my interests did not lie much in out-of-doors activities, I did learn a little of archery since my older sister, Dhané Téssó hiSénkoru, was an avid huntress. (Five skill units: 2 in "falconry," 2 in "archery," and 1 in "swimming").

I have absolutely no concern for our clan enterprises and indeed hardly know what we do, even to this day (a D10

score of 3). I am of high clan, after all, and when I want something, I call for a servant. I do take interest in my appearance, and dress, however; I already had it in mind to become a priestess, and a good impression depends upon one's appearance (four skill units: 2 in "cosmetics and adornment," 1 in "fashion and dress," and 1 in "entertaining"). My sorcery shall come first, of course, but there is much to be said for riding in a palanquin borne by naked slaves, wearing the dark wooden ritual mask of a High Priestess of our Indigo Lord! (Our male ritual priests wear silver masks and a kind of "mortarboard" headdress.) Yes, I think I could learn to enjoy power; that is the fundamental teaching of our God, after all.



8. GROWING PAINS

Many noble boys and girls spend their eleventh through fifteenth years in one of the temple schools. Those who lack wit or talent, or who are disinclined, take up occupations in the clan's enterprises, hobbies, or other interests. Some of these latter go into the military, others into government bureaucracies, and still others into the equally convoluted administrations of the priesthoods. Those of lower lineage — and those who are mentally or physically less than competent — become employees, stewards, guards, salespeople, etc. in the clan's businesses.

Instruction: return to the table in Sec. 7.1 and take a second selection of academic skills, according to your Intelligence score as instructed there. Do NOT take any further levels in "military science," "sorcery" or "warrior"; these are provided for below. See Sec. 8.3 for restrictions on priests and magic-users.

Instruction: take four more skill units to invest in "outdoors skills" in Sec. 7.2. Take no more levels of "modern languages" as an "outdoors" skill, however; learning languages now becomes an academic subject; cf. Sec. 8.2. You may take more "archery" or "fisticuffs and brawling," however.

Instruction: if you already acquired one or more "artisan skills" in Sec. 7.3, take one more skill level; otherwise you cannot obtain these skills except to "game" learning them.

Instruction: women receive two more skill units to invest in the skills in Sec. 7.4, as do males who have made or now make the D10 roll mentioned there.

8.1. ACADEMIC SKILLS

The following academic subjects are taught in the temple schools. There is little difference at this stage between boys and girls, although some of the former tend to gravitate towards warrior skills, while the latter become interested in more peaceful pursuits. Again, this reflects the views of Tsolyáni society.

Many of these subjects comprise distinct sub-competences. For example, an historian may specialise in the early Engsvanyáli dynasties, the Archons of the Flower Wars, the biography of Queen Nayári of the First Imperium, the Chalársha Despots of ancient Mu'ugalavyá, the successors of Llyán of Tsámra, the fragments of the Latter Times, and many other topics. A poet can focus on the odes of Yetíl of Gánga and the Romantic Movement, the great epics ("The Lament to the Wheel of Black," "The Hymn to Ná Ivergé," etc.), modern Salarvyáni "nature" poetry, and so on. These can be developed and gamed, or they can be ignored.

Instruction: your Intelligence (Sec. 6.3) determines how many NEW ACADEMIC SKILL LEVELS you can purchase here. Again, your Intelligence governs the number of "skill units" you have to buy "skill levels." The cost per level is given in parentheses. Instead of buying "levels" of languages, however, you buy competence in one or more specific languages: e.g. 1 level of Mu'ugalavyáni and 1 of Engsvanyáli. For "priest," "soldier," "sorcerer," and "warrior" skills, see the relevant Sections farther on. You may buy no more than two levels of any one skill at this time. Unused skill units cannot be saved; they disappear. You may buy partial levels, however, and complete them later.

TABLE 8.1: ADVANCED SKILL UNITS

INTELLIGENCE SCORE	NUMBER OF SKILL UNITS YOU RECEIVE
01-20	4
21-40	6
41-60	8
61-85	10
86-99	12
100	15

TABLE 8.2: ADVANCED ACADEMIC SKILLS

SKILL	PARTICULARS
Administrator (2)	Accounting, use of resources, overseeing labourers
Alchemist (2)	Chemicals, poisons, doctrines
Astrology (3)	Nativities, transits, and progressions
Astronomer-navigator (3)	Use of the compass, the astrolabe; navigation
Botanist (2)	Plant recognition and use; exotic plants
Engineer-architect (2)	Construction of buildings, bridges, roads; principles of simple machinery
Geographer (2)	Details of world-areas and resources
Geologist (2)	Types of rocks and gems; uses and sources
Historian (2)	Specific periods of history; personalities, and historiography
Languages ; see Sec. 8.2 (3)	Ancient or modern; choose a specific language and apply skill levels to it
Lawyer (2)	Theory and practice of Imperial law
Literary scholar (2)	Language and period must be specified
Mathematician (3)	Algebra and elementary calculus
Musician (2)	Theory and practice of vocal and/or instrumental music
Official (2)	Imperial government and practices
Orator (2)	Debates and speechmaking, recitation of praises of the Emperor
Philosopher (3)	Epistemology, ethics of "noble action," ontology, etc.
Physician (3)	Elementary healing, medicines, surgical theory
Poet (3)	Language and period must be specified
Priest: see Sec. 8.3	Doctrines, rituals, specific ceremonies, theology, the "Aspects"
Soldier: see Sec. 8.4	Basic drills, tactics, formations, etc.
Sorcerer; see Sec. 8.5	Introductory spells, magical theory
Warrior; see Sec. 8.6	Weapons skills, fighting
Zoologist (2)	Animal species, habitats, uses

8.2. LANGUAGES

Every language has five skill levels: "elementary," "intermediate," "advanced," "near-native," and "native." You do not need more than five. Each of the first three skill levels costs three skill units (from Sec. 8.1); the last two are more difficult and cost five

and seven skill units respectively. You must acquire each language separately; e.g. you may know only the rudiments of Engsvanyáli (1 level) but be fluent in Duruób (5 levels). The following lists are not exhaustive.

TABLE 8.3: MODERN LANGUAGES

MODERN LANGUAGES LOCALE AND PARTICULARS	
Aòmórh	Far northeast; a tone language; some magical texts, monolithic inscriptions, etc.
Hijajái	Háida Pakála; trade language of the southern ocean
Jannuyáni	Jánnu and Kilálámmu in the northeast; tribal
Livyáni	Livyánu; southwest of Tsolyánu; elegant and complex literary works
Lo'orúnankh	Lorún tundra toward the north pole; tribal
Milumanayáni	Milumanayá; mostly tribal dialects
Mu'ugalavyáni	Mu'ugalavyá; west of Tsolyánu
N'lüssa	N'lüss in the far northwest; tribal

TABLE 8.3: MODERN LANGUAGES continued

Pe'é	Nyémesel Isles in the distant southeastern seas; trade language
Pecháni	Pecháno, north of Salarvyá; texts dealing with the inimical nonhuman Ssú
Sa'á Allaqiáni	Sa'á Allaquí in the northeast; texts of the Priests of Light
Salarvyáni	Salarvyá, the vast southeastern empire; complex grammar and script
Tká Miháli	Modern Mihállu; derived from Engsvanyáli
Tsoléi'i	Tsoléi Archipelago in the western sea
(Tsolyáni)	(Tsolyánu: the language of the game locale)
Yán Koryáni	Yán Kór, north of Tsolyánu

TABLE 8.4: ANCIENT LANGUAGES

ANCIENT LANGUAGES	LOCALE AND PARTICULARS
Ái Chè	Far northeast; used by followers of the One Other; historical and magical texts
Ancient Miháli	Mihállu; the one nonhuman tongue humans can learn; magical texts
Bednálljan Salarvyáni	Fisherman Kings and the First Imperium; a rich literature, poetry, scholarship, etc.
Classical Mu'ugalavyáni	Mu'ugalavyá; doctrines of Hrsh and Vimúhla
Classical Tsolyáni	Tsolyánu; History of the Imperium; magical and religious texts
Duruób	Ancient Livyáni; many texts; still used in Sealed City of Dlášh for rituals
Engsvanyáli	Priestkings of Engsvanyálu; great classical tongue: many historical, philosophical, literary texts history of the north; astronomical, and magical texts
Llyáni	Empire of Llyán of Tsámra; partially lost; many historical and magical texts
Sunúz	Artificial language of the Priests of the One Other; now mostly lost; officially banned in the Five Empires
Thu'úsa	Kúrt Hills in Tsolyánu; now used as secret tongue by some priesthoods of the Lords of Stability*
Tongue of the Lord of Worms	Secret argot of the temples of Lord Sárku and his Cohort; script has 2,000 ideograms*
Tongue of the Priests of Ksáru	Highly complex artificial language used to keep the secret doctrines of the Inner Temple*
Tsáqw	Ancient Yán Koryáni;
Zna'yé	Ancient tongue of The Goddess of the Pale Bone; secret and mostly lost
*These languages are taught only to students of the Inner Mysteries and are unavailable to outsiders. See Part Two, Sec.E, ff.	

8.3. PRIESTLY SKILLS

The priesthoods are organised in ranks called "Circles" (similar to the "cardinals" and "bishops" of old Earth) These have nothing to do with your skills, your spells, or your knowledge. As you rise in a priestly hierarchy, you are promoted from one "Circle" to another, which brings more power and prestige but no more spells, etc.

Every priesthood has three branches: Ritual, Administrative, and Scholarly. Ritual and administrative priests study separate curricula, while scholar priests may take up any religious or scientific pursuit that interests them, including sorcery (choose scholar priests' specialties from Secs. 8.1 or 9.3).

Instruction: convert any levels of "religion" obtained in Sec. 7.1 into levels of "priest." You must have at least ONE level of "religion" in order to become a priest and buy priestly subjects here at all. You must have ONE level of "religion" and ONE level of "sorcerer" in Sec. 7.1 in order to become a magic-user and buy spells in Sec. 8.5.

Instruction: priestly subjects cost varying numbers of "skill units" to learn. The cost per skill level is noted in parentheses after its name below. You may take levels of only the first three subjects for now, and you must acquire ALL lower subjects before going on to a higher one. Priestly sub-competences are open-ended, but a maximum of 20 skill levels each is about all you can logically acquire and use. You and your gamesmaster can fill in the details, add other topics, etc. (See Table 8.5 on page 34)

TABLE 8.5: RITUAL PRIEST SKILLS

RITUAL SUBJECTS	
1	Dogma and rituals (1)
2	Special ceremonies; ritual illusions and music (1)
3	Scriptures and texts (1)
4	Theology, exegesis, and hermeneutics; preaching (2)
5	The "Aspects" and mythology (2)
6	Eschatology: beliefs about the Afterlife (3)
7	Ecclesiastical history (3)
8	Comparative religion: other sects and foreign doctrines (3)
9	Advanced theology, iconography, symbolics, and apologetics (4)
10	Inner Doctrines: arcane and anagogical teachings; the Demon Planes (5)

TABLE 8.6: ADMINISTRATIVE PRIEST SKILLS

ADMINISTRATIVE PRIESTLY SUBJECTS	
1	Dogma and rituals (1)
2	Duties of temple administration (1)
3	Record-keeping, tithes, and accounting (1)
4	Structure of temple governance (2)
5	Rural and urban temple administration (2)
6	Supervision of temple lands and properties (3)
7	Provincial temple administration (3)
8	Political and sectarian relations with other faiths and with the government (3)
9	National administration (4)
10	Long-term objectives and higher politics (5)

8.4. SOLDIER SKILLS

Soldier skills do not include fighting and weapons-expertise; those are levels of the "warrior" skill; see Sec. 8.6.

Instruction: convert any levels of "military science" you obtained in Sec. 7.1 into levels of "soldier."

Instruction: you must acquire ALL lower subjects before going on to a higher one. Soldier skill levels cost varying numbers of "skill units" to learn; the cost per skill level is noted in parentheses after the skill's name. You may take levels of only the first three sub-competences for now. Soldier skills are open-ended, but a maximum of 20 skill levels per subject is about as high as you can logically go.

TABLE 8.7: SOLDIERING SKILLS

SOLDIER SUBJECTS		SOLDIER SUBJECTS	
1	Drills, basic training (1)	7	Siege methods and fortification (3)
2	Formations (1)	8	Logistics and supply (3)
3	Field tactics (1)	9	The use of magic in field battles (4)
4	Military history (2)	10	Naval tactics (4)
5	Artillery: use and manufacture; incendiaries (3)	11	Grand tactics: tasks of the field general (5)
6	Military engineering and sapping (3)	12	Grand strategy: training for the senior Imperial staff (6)

8.5. SORCERER SKILLS

Magic on Tékumel is based upon Other-Planar power: the mage concentrates, uses words and/or gestures, and for higher incantations, substances and diagrammes as well, to suck power through the "Wall of Reality" into Tékumel's Plane. The spell then "molds" this power and produces effects, like putting electrical current through a circuit board: one "board" creates light, another cold, etc. The "Wall of Reality" is thicker in some regions of Tékumel, making magic more difficult to cast (or even impossible, as in the Tsoléi Archipelago!), or thinner and hence easier to penetrate, as in areas of Livyánu. Spells there have greater and more immediate effects.

Magic can best be learned in the temple schools and academies, although sometimes you can find a tutor of your faith who will teach you a spell at home or as you journey. The bazaars are full of "jack-priests" who will sell you a spell or two, of course, but these people are mostly charlatans — and sometimes dangerous. It is easiest to learn spells in a temple of your own sect, but you do not have to remain an active priest to do so. Aside from temple priests, there are also "lay priests" who live outside the temples: these do research, practice sorcery for money, or hire themselves out as "house-priests" or "house-mages" (sometimes magical bodyguards, physicians, or ritual clergy) to the nobility and the high clans.

The skill levels of the sorcerer are the spells and magical lore taught by the temples. Children of ages eleven through fifteen are encouraged to begin learning the simplest and most innocuous spells, if they have the psychic and intellectual talents (cf. Sec. 6.6).

Spells fall into three categories: "Universal", known to all of the temples; "Generic", known to a few like-minded temples; and "Temple", known to the mages of one temple alone. It is a breach of the Concordat to teach or use a Generic or Temple spell that belongs to an "unlawful" temple. Spells are divided into "Ritual" (requiring gestures, words, and substances) and "Psychic" (cast by the power of the mind alone). Spells also consist of "levels":

"Ascertainment 1," "Ascertainment 2," etc. — these "ladders" are mostly expansions of the range, duration, and effects of one basic spell, but some variants do quite different things.

Metal dissipates and "short-circuits" the power of the Planes Beyond; a mage can neither wear metal armour or jewellery nor carry more than a few coins and still cast spells. A spell caster also cannot carry metal weapons — or any other kind if ritual magic is to be cast, since this requires the use of both hands and sometimes feet!

Spells take about a minute (one turn in the rôle-playing game) to cast. One previously cast spell can be maintained while a second is prepared and thrown, but a caster can use (or hold) no more than two spells per minute (turn). Spell-casting is tiring since it uses up your stock of "psychic energy." When this is gone you must rest to regain it. The sum of the three attributes of Intelligence, Psychic Ability, and the Psychic Reservoir (the Pedhétl) is the amount of power you have to cast. For example, Nalái's "psychic power points" are $93 + 71 + 100 = 264$: a very high total. In this book spell-casting is necessarily simplified: magic works differently here than in the rôle-playing game.

Instruction: see the restriction on becoming a sorcerer in Secs. 6.6 and 7.1. Then convert any levels of "sorcerer" you bought in Sec. 7.1 into spells.

Instruction: when you have taken FIVE spells from the list below, you become a "First Level" magic-user. This has nothing to do with your priestly "Circle"; see Sec. 8.3. You remain at this level until you have taken TEN of the spells from the list; then you become a "Second Level" sorcerer. When you have at least FIFTEEN of the twenty spells, you become "Third Level." More advanced spells will be provided later. Note your "magic-user level" on your Character Reference Sheet.

Instruction: use your skill units from Sec. 8.1 to buy spells. Each of the elementary "Universal" spells below costs TWO skill units to acquire to the point where you can use it. You must buy ALL LOWER LEVELS of a spell before you can go on to a more advanced one: e.g. you cannot learn Ascertainment 2 until you have mastered Ascertainment 1.

TABLE 8.8: SORCEROUS SKILLS (SPELL LIST)

SPELL NAME AND COST TO CAST	TYPE	DESCRIPTION
Alleviation (35)	Ritual	Neutralises poisons and toxins; no effect upon alcohol or diseases; touch range; instantaneous
Ascertainment 1 (30)	Psychic	Reads surface thoughts of another human; 15 ft. range; lasts 2 minutes
Ascertainment 2 (40)	Psychic	As above, but can detect target's hostility or friendliness towards him/herself; 15 ft. range; lasts 3 minutes
Clairvoyance/ Clairaudience 1 (30)	Psychic	See and hear through walls (but not through metal); target area must be lighted; 5 ft. range; lasts 1 minute
Clairvoyance/ Clairaudience 2 (40)	Psychic	Sees into dark spaces; hears very faint sounds; 30 ft. range; lasts 3 minutes
Control of Self 1 (30)	Psychic	Cuts off any sensation of pain; caster can move normally but cannot engage in combat, throw spells, etc.; caster can use this only upon him/herself; lasts 3 minutes
Control of Self 2 (40)	Psychic	As above, and also halts bleeding from wounds; usable on self only; lasts 20 minutes
Disenchantment 4 (55)	Ritual	Target is an unfriendly psychic or ritual universal spell which you wish to remove; opposing spells have a D100 saving throw of 01-25 to remain enchanted; cannot be used on magical missiles or other hostile attack spells; 15 ft. range; instantaneous.
Domination 2 (40)	Psychic	Takes control of 1-intelligent being (not an animal or plant); target can only be ordered to flee, fight against friends, or halt; 30 ft. range; lasts 1 minute; target gets a saving throw
Elicitation 1 (30)	Psychic	Gives a hazy picture of the last person to handle an inanimate object; touch range; lasts 1 minute; saving throw allowed to hostilely enchanted objects
Elicitation 2 (40)	Psychic	Sees an animate target's magical aura and reveals how magically powerful the target is; 30 ft. range; lasts 1 minute; target gets a saving throw
Healing 1 (25)	Ritual	Heals 1-5 (a D10 divided by 2) lost Damage Points; does not work against drugs, poisons, or non-physical magical damage; touch range; instantaneous
Invisibility 2; (35)	Ritual	Target (yourself or one other person) is put "out of phase" and becomes a blur visible only in daylight; touch range; lasts 2 minutes
Light and darkness 1 (25)	Ritual	Produces a ball of dim light on caster's fingertips; caster can use this on him/herself only; lasts 5 minutes
Phantasms 1 (25)	Ritual	Creates an illusion of a wall of rock, wood, etc. in front of the caster; 15 ft. range; lasts 1 minute
Soporiferousnes 2 (35)	Ritual	Causes target to go to sleep for 5 minutes; only works on beings no larger than the caster — and not upon certain nonhuman races (the Pygmy Folk, Shunned Ones), androids, undead, or demons; 30 ft. range; instantaneous; target gets a saving throw
Terrorisation 2 (40)	Psychic	Causes instant fear: the target will flee or fall down in terror for 1 minute; 30 ft. range; Instantaneous; target gets a saving throw
Translocation 1 (30)	Psychic	Lifts and slowly moves a small object (an ounce or two that is within touch range of the caster) up to 5 ft.; instantaneous
Warding 4 (55)	Ritual	Creates a protective shell around the caster's body; he/she cannot be struck by physical blows or missiles, although magic will penetrate it, as will gas, an enemy pushing slowly into the sphere, etc.; the caster can move with this shield and use sorcery, but cannot strike or shoot out of it with a weapon; touch range; lasts 1 minute
Zoic Domination 2 (35)	Ritual	Gives crude control over one non-intelligent animal for 1 minute; creatures larger than the caster are not affected, nor are undead, automatons, androids, or demons; the animal can be made to fight, flee, or halt; 30 ft. range; instantaneous; target gets a saving throw
NOTE: For all spells listed at higher than Level 1, there exist no lower levels to be learned.		

8.6. WARRIOR SKILLS

Both men and women may become warriors. Weapons cost varying numbers of "skill units" to learn: the cost per skill level is noted in parentheses after each weapon's name below. The short sword, the long sword, the two-handed sword, the mace, the two-handed mace or flail, the longbow, the crossbow, martial arts, and "Florentine" fighting are considered "noble": you can buy up to 30 levels of any of these. The remaining weapons are "non-noble," and fifteen levels are the top beyond which further study is not productive. The gamesmaster should insist upon balanced characters and discourage those who are just out to "beat the system." Combat in this book is not as complex as it is in the rôle-playing game, of course, and it also works somewhat differently.

Instruction: if you have already obtained "warrior" skill levels in Sec. 7.1, levels of "archery" or "fisticuffs and brawling" in Sec. 7.2, or "warrior, hired bodyguard" in Sec. 7.3 as indicated in those Sections, remember to convert these into specific weapon skills and note them on your Character Record Sheet.

Instruction: the following two lists show the common weapons of Tékumel. You may purchase levels of any of the first five hand weapons and/or the first five missile weapons. Only after you have acquired five skill levels in at least two different weapons in the same list can you go on to buy levels of the next five. The same is true of the third five in each list: you must have at least five skill levels in one of the weapons in the second five in the list before you can go on to purchase levels of a weapon in the third five. An incomplete skill level gives you no competence in that weapon.

TABLE 8.9: HAND AND MISSLE WEAPONS TABLES

HAND WEAPONS	MISSILE WEAPONS
1 Shield (1)	1 Dagger-throwing (1)
2 Fisticuffs and brawling (1)	2 Throwing clubs, axes, etc. (1)
3 Dagger/knife-fighting (1)	3 Javelins, darts, light spears (1)
4 Thrusting spear (1)	4 Sling: both using stones and lead missiles (2)
5 Short sword, mace, club (2)	5 Short bow (2)
6 Long sword or scimitar (2). (Fine swordsmanship for duelling costs 3 per level)	6 Composite bow or longbow (3)
7 Polearm, halberd, glaive (2)	7 Light crossbow (3)
8 Long spear or pike (useful in military formations only) (2)	8 Medium or heavy crossbow (3)
9 Two-handed sword (3)	9 Staff-sling (uncommon) (3)
10 Two-handed axe, mace, or flail (3)	10 Bolas (uncommon) (4)
11 Wrestling: Charáge; (4)	11 Blowgun (very rare): a toy except among the nonhuman Pygmy Folk and among the tribal peoples of M'mórcha and Nmartúsha (5)
12 Quarterstaff: used in Sa'á Allaqí, called <i>Kichána</i> ; (4)	12 Artillery (for the soldier only): ballistae, mangonels, and trebuchets (5)
13 Unarmed martial arts: Dedarátl taught in the temples of Thúmis and Keténgku, and Hu'ón taught in the temples of Ksáru and Grugánu (5)	
14 "Florentine"-style fighting with long sword and dagger (5)	

5.8 HÓRU'S STORY

As I grew, so did my tasks increase. The priestly school was now more drudgery than pleasure, and I got my share of floggings and misery for truancy and inattention. I managed to pass from one year-class to the next without incident, however, and my clan-fathers were satisfied with me. I did better at history and reading and writing, though my calligraphy suffered, and my singing was like the braying of a young *Hmélu*-beast in heat! I did better in religion, but sorcery was still my downfall. Once I managed to light the end of my finger afire, and another time I caused such a sulphurous stench that my teacher thought I did it on purpose. Outside, I spent my time on the water, swimming and boating. Old Hejéntu aided me, and I built a dinghy of my own, a thing my clan-fathers disapproved since such things are usually left to artisans and slaves.

I entered the Academy of the Scholars of Light, our sect's best middle-school in Usenánu. Here I found new subjects to intrigue my fancy, and I became once more enamoured of academic matters. I delved deeper into geography, history, the Livyáni language (which still interested me because of my childhood pirate fantasies), soldiering, and the expertise of the Warrior. (*Intelligence of 81: 10 skill units: 2 in "history," 3 in "languages" (basic Livyáni), and 4 in "warrior" (1 in "shield," 1 in "fisticuffs and brawling," to which he adds the level of this skill he got in Sec. 7.2 = 2 skill levels, 1 in "dagger/knife-fighting," and 1 in "short sword." He is eager to learn more of the "warrior" skill. He is not ready to challenge anybody to a fight as yet, but then he is only fifteen! He also receives further skill levels in Sec. 7.1 and 7.3.)* I also found myself growing restless. We Tsolyáni males reach puberty at fourteen or fifteen, and I began to notice the existence of girls. Somehow this was different from noticing Pé Chói, Shén, Ahoggyá, and the other species that frequent our cities. I did no more than look — and fantasise, however; my father had just bought Enísa for me, and my schoolmates did not seem so interesting. At this time, too, my mother passed away, and I spent much of the next year in mourning, at her tomb in the Necropolis, and in funerary commemorations.

5.8.1 NALÁI'S STORY:

When I was thirteen one of my clan-fathers, Vichán hiSénkoru, fell into disfavour with the Governor of Púrdimal, Lord Su'ún Tsél hiRayástqa, who was a disgusting old man as wart-covered as a *Ghár*-beast of the river. I do not know the cause of their quarrel, but it had something to do with lands and stocks of fine *Ssár*-wood — and possibly with a woman. In any case, my father perceived that the Governor might work mischief. For example, by falsifying the records in the Palace of the Realm, my father

could be charged with fraud, or driven into bankruptcy, which our clan was not strong enough to counter. At the very least, my father and his immediate family would be sent to debtor's prison to be sold into slavery. From there it would be a short step for me to end in the Governor's harem! This would have terrified a raddled courtesan of fifty years' experience, but I was only twelve! My father therefore sought permission both from our clan and from the priesthood of Lord Ksáru to send me off to our clanhouse in Usenánu, where he had friends, and the schools were said to be almost as good as our own.

In fact, I was happier by myself, though homesick and lonely at first. I threw myself upon my books and acquired a small command of two of the most valuable ancient tongues, Bednálljan Salarváyáni and Engsvanyáli; a bit of history, competence in the basic work of the priesthood, and as much sorcery as I could cram into my head.

(*Intelligence of 93 = 12 skill units: 2 in "history," 3 in "languages" (basic Engsvanyáli), 3 in "priest" (1 in "dogma," 1 in "ceremonies," and 1 in "rituals") and 4 in "sorcery" (2 spells). She also gets 2 spells for the levels of "sorcerer" she acquired in Sec. 7.1.)* For my spells I chose to learn Control of Self-1, Domination-2, Healing-1, and Light and Darkness-1; these seemed to be the most useful. It is an odd sensation to "reach through" into the Planes Beyond and feel the energy pulsing there, then suck it through into our Plane and channel it into the time-tested molds of the spell-parameters laid down by the Engsvanyáli savants so long ago.



My life in the temple of our Doomed Prince soon became humdrum. I adjusted to living in a dormitory with other girls — and fending off the attentions of my male colleagues, whose dormitory was next door! I made friends, I watched others and improved my ideas of dress and adornment, I mastered a little cooking for my own pleasure, and I even learned to swim a little. (1 level of “cooking,” and 1 of “swimming” from the outdoors skill list.)

I realised almost from the start that I could never become a “good clan-girl.” I did learn a few household skills, even though I had servants all my life to do for me. Yet I was different: I yearned to be a doer and not one of those done-to. In most of the Five Empires, women have the right to personal independence through a special legal device. A free woman can go before the authorities and declare herself *Aridáni*, thereby freeing herself from the strictures of her clan. She does not abandon the clan, nor it her, but she becomes a legal individual rather than just a “good clan-girl.” An *Aridáni* is responsible for her debts and her actions, but she can take up any profession, marry without clan permission, and go anywhere she wishes. You may think that all women would leap at this chance, but it is not so: many would rather remain at home, protected by their husbands and relatives, raise a brood of children, work at domestic tasks, and live a placid life until Lord Missúm, the Master of Death, takes them off to the Isles of Teretané. Not I!

When I became an *Aridáni*, I went to the Palace of the Realm in Usenánu. My recollections are dim, for I was barely fourteen, nervous and unsure in a strange place, surrounded by strange adults who stared at me as though I were newly descended from one of the moons. An old man took my written declaration, sealed it with blue wax, congratulated me on my “wise choice,” then offered to take me to his clanhouse for lunch and a little “rest.” I told him I had had better offers from my clan’s latrine-cleaners, which offended him, but I did not care.

Would you know of our temple of Lord Ksáru in Usenánu? It consists of many levels, chambers, galleries, shrines, and corridors, a devious labyrinth that symbolises the complexities of our Mysteries. There are mighty sculptures everywhere, done in black basalt and adorned with silver. The smaller shrines of our Lord’s Aspects are wealthy and popular with the congregation. I have a particular fondness for one, the Aspect named Choprúna, “the Dweller in Shadow.” His serpent-headed visage is fearsome, yet his exploits in the myths are mystical, whimsical, and a little fey. At puberty I was confirmed as a priestess of the First Circle, and I began to take part in the outer rituals: the “Opening of the Dark” at sunset, then the “Awakening in Azure,” and at midnight the “Victory of the Master of the Planets.” I am not yet high enough to be

taken into the underground labyrinth to participate in the “Devotions to the Nine Inner Aspects,” much less to the deep-buried sanctuary itself to join in the “Acts of the Velvet Dark.” These things will come later, if I pass all of the tests and rise through the hierarchy.

As for my superiors, I am on reasonable terms with Lord Nrimálu hiChánkolu, our new High Ritual Priest, who admires my mind but covets my body more — and will in the end get neither! My best friend is Lady Nye’étha hiSsaívrá, one of our senior Scholar-Priestesses. She is of the Clan of the Golden Bough and has introduced me to her clan-cousin, Hóru hiSsaívrá. He lusts for me, too, and I have turned my face away.

Yet, if fancy takes me and the Doomed Prince of the Blue Room so commands, I may not always remain so ill-disposed toward him.

I have been given two rooms in the adult dormitory at the rear of our temple compound, with a cook (an old Vrayáni woman called Ondéa), and a servant (a portly rascal named Mikós). With the money one of my mothers sent me, I also bought myself a slave-lover, whose name is Arjón and who comes from Tumíssa. He is there whenever I desire him, which is not too often; otherwise he works for a few Qirgál a day in the temple storehouses. I chew *Lisútl*-root, of course, and hence beget no unwanted children.

The ceremonies of our Doomed Prince take place mostly at night, and I must thus remain wakeful, while studying my books as long as there is light during the day! My eyes are thus perpetually tired, and I find myself irritable. Perhaps I should travel or go on holiday. Old Dzenúra hiChayátl, whose outward appearance is that of a lowly priestess of the First Circle, little more than a cleaning woman, says that I should visit the buried City of Hmakuyál, some 900 Tsán (*a Tsán is about .828 miles*) to the northwest of Usenánu. (Lady Dzenúra is probably the secret Preceptress of the Inner Doctrines, a topsy-turvy arrangement that is customary in our sect: our outward High Priests are rarely the real powers within the Inner Temple, and one must look to chambermaids, latrine-cleaners, cooks, and gardeners to find the true masters. Such “Hidden Ones” are often members of the secret societies which riddle the temples of the Dark Trinity: for example, the secretive Ndálu Clan, which would seat a Ksáru-worshipper upon the Petal Throne.) I told her that Hmakuyál is too far away, and I have not the wherewithal to buy or hire a palanquin — nor will I travel in a *Chlén*-cart like a common woman. (There are no horses or riding animals in the Five Empires: all travel is done on foot, in palanquins carried by bearers, or in slow, creaking *Chlén*-carts.) Thus, I told Lady Dzenúra that I could not go unless she pays for my transport, but she only laughed.

9. GROWING UP

Once you reach your fifteenth birthday, you must decide whether to stay at home and continue with school, or to leave your clanhouse and seek fame and glory elsewhere. You will learn more, gain more prowess in your chosen skills, and better prepare yourself for the future if you remain in school! If you leave, you may indeed find wealth and adventure, but you may also fall ill, suffer privation, or even perish: Tékumel is not a gentle place. It's your choice.

Instruction: choose whether to stay home and use Sec. 9 ff., or whether to take one of the opportunities offered in Sec. 10 of Part Two.

9.1. STAYING AT HOME

Instruction: even without wandering off on great adventures, life can have its little problems. Roll a D10: 1-2 = you must roll on the "stay-at-home-blues" table below; 3-10 = nothing much happens, and you go on to Sec. 9.2 ff.

TABLE 9.1: LIFE EVENTS

D10 SCORE	EVENT
1	Storms and drought cause crop failures: lose 25% of both your family income and your personal income (Sec. 4.3) for this year
2	There is a fire in your clanhouse: roll a D10: 1-3 = no harm done; 4-6 = lose 1 relative: make a random roll among those produced in Sec. 4.1 and 4.2; 7-10 = 2 relatives are killed in the fire
3	An accident leaves a disfiguring scar: lose 25% of your Comeliness (Sec. 6.7): roll a D10: 1 = you lose an eye; 2 = you lose an ear; 3 = you are burned, leaving you hairless and your head badly scarred; 4 = the scar is a jagged red slash across your face; 5 = you are bitten by an Epéng -worm, and the purple scar of its poison covers your left arm and shoulder; 6 = the scar is on one arm; 7 = the scar is on your chest; 8 = the scar is on your back; 9-10 = the scar disappears after a month
4	You fall extremely ill: no school and no progress in your skills or hobbies (Secs. 9.2 and 9.3) this year! You'll recover by next year, however
5	You fall off the clanhouse roof and break a leg: lose half of your skills and hobbies for this year, as just above
6	Your classmates introduce you to gambling: roll a D10: 1-3 = lose all your personal wealth; 4-6 = lose 1/2 of your wealth; 7-8 = win 100-1,100 Káitars (a D10 roll); 9-10 = win 500-5,000 Káitars
7-10	Life is humdrum: just minor mishaps. You receive only half as much money as you got in Sec. 4.3. Go to Secs. 9.2 and 9.3

9.2. MORE ACADEMIC SKILLS

Each year you remain in school after age fifteen, you acquire new expertise in academic subjects.

Instruction: you get no more skill levels from Sec. 7 ff. You are out of elementary school!

Instruction: return to Sec. 8. to determine how many new skill units of academic skills you acquire. Roll a D10: 1-4 = you get one less than noted on the table in Sec. 8; 5-8 = you get the number given on the table; 9-10 = you get 1 more skill unit than listed there.

Only the temples of Karakán and Vimúhla (and their Cohorts) continue to offer weapon-skills as academic subjects. Members of other sects must hire a private tutor or persuade their clans to do so. A tutor for an academic subject (e.g. geography) costs between 100 and 1,000 Káitars per month (a D10 x 10) A fine swordmaster is in great demand and will require

three times this sum (a D10 x 10 x 3). Other families may join in sharing these costs, of course. Roll a D10 = the number of other students willing to split tuition costs equally with you. Skill units acquired through a tutor are used to "buy" skill levels normally.

The spells listed in Sec. 8.5 are all your instructors will impart to you until you are older and more experienced. See Part Two, Sec. E, ff.

9.3. HOBBIES AND INTERESTS

Members of the higher clans have the wealth and leisure to pursue whatever diversions take their fancy. It is the mark of a cultured person to be conversant with several avocations. Hobbies are grouped into eleven major categories. Many of these can be broken down into further sub-fields, which you can develop and game if you are imaginative.

You can acquire a maximum of 20 skill levels in each hobby. One level gives you a nodding acquaintance with the subject, two give you more general knowledge, three provide some ability to produce or perform (horribly, probably), and four make you a fair amateur. Even with four levels, however, you CANNOT produce something very good, give a wonderful performance, or recognise rare and unusual artifacts, etc.!

Instruction: you are allowed one D10 roll for hobby skill

levels per game year. You may also game acquiring more skills in co-operation with your gamesmaster. The costs of skill levels in each hobby category are noted at the top of its section. You may not buy more than THREE skill levels of any one hobby at one time. You receive skill units according to your Intelligence (Sec. 6.3) from the following table, and you may convert relevant hobby skills into spells or warrior weapons at a rate of 3 hobby levels = 1 spell or 1 weapon level. Skill units not used by the end of a game year become null and void.

TABLE 9.2: HOBBY SKILL UNITS

INTELLIGENCE SCORE	D10 RANGES AND RITUAL ORHOBBY SKILL UNITS
01-20	4
21-40	1-7 = 4; 8-10 = 5
41-60	1-5 = 5; 6-8 = 7; 9-10 = 8
61-85	1-4 = 6; 5-8 = 8; 9-10 = 10
86-99	1-5 = 7; 6-8 = 9; 9-10 = 12
100	1-3 = 8; 4-6 = 10; 7-10 = 15

TABLE 9.3: HOBBY SKILLS (BY CATEGORY)

ARTS AND CRAFTS – COST PER SKILL LEVEL: 2

Architecture	Fabrics and clothing	Music and dance	Pottery
Basketry	Gems and jewellery	Nonhuman arts and crafts	Sculpture
Book illumination	Glassware	Oration and debate	Wines and liquors
Calligraphy	Leatherwork	Painting and portraiture	
Epics	Literature	Perfumes and essences	
Etiquette	Metalwork	Poetry	

COLLECTING – COST PER SKILL LEVEL: 2

Animals	Gems and jewellery	Perfumes and essences	Statues
Antiquities	Insects	Plants	Weapons and armour
Books and scrolls	Nonhuman artifacts	Rocks and minerals	Wines and fine liqueurs
Coins	Paintings	Slaves	

BUSINESS AND PROFESSIONAL – COST PER SKILL LEVEL: 2

Chlén -beasts	Foreign trade	Marine products	Taxes
Estate and business administration	Fruits and vegetables	Meat animals and fowl	Timber and forest products
Finance: commodities	Grain production	Mines and minerals	Transport
Fisheries	Inventions and innovations	Pharmaceuticals	Urban crafts
	Local trade	Slaves and labour	

TABLE 9.3: HOBBY SKILLS (BY CATEGORY) continued

SPECTATOR SPORTS AND PASTIMES – COST PER SKILL LEVEL: 1

Drama	Gymnastics	Sailing	Trained birds
Duelling	Hunting	Sleight-of-hand	Travel and exploration
Epic poetry	Indoor games	Sorcery: illusions and displays	Unarmed martial arts
Falconry	Music and dance	Story-telling	Wrestling
Fishing	Outdoor games	Swimming	
Gambling games	Puppetry	The <i>Hirilákte</i> Arenas	
Gladiators	Racing	Trained animals	

FAMILY AND CLAN – COST PER SKILL LEVEL: 1

Children	One's clan	Small babies	
Friends	Other clans	Spouse(s)	
Genealogy	Other relatives	Visiting and gossip	

FOOD AND DRINK – COST PER SKILL LEVEL: 1

Cooking	Fine liqueurs	Gluttony	Specific dishes
Drugs and narcotics	Fine wines	Gourmet foods	Spices
Drunkenness	Foreign foods	Moderation	Teetotalling

GOVERNMENT AND POLITICS – COST PER SKILL LEVEL: 2

Class/clan problems	Foreign	National	Provincial
Economic-political factors	Intrigues and plots	Nonhuman	Race relations
Factions and parties	Local	Personalities	State-temple relations

FIGHTING (PARTICIPATING) AND MILITARY – COST PER SKILL LEVEL: 2

Archery: bows, crossbows	Gladiatorial combat and the <i>Hirilákte</i> Arenas	Polearms	Tactics
Armour		Quarterstaff: Kichána	Unarmed martial arts
Artillery: tension and torsion engines	Logistics and supply	Sieges and fortifications	Wrestling: Charáge
Assassins' weapons (theoretical only!)	Military history	Strategy	
	Nonhuman weapons and tactics	Swordsmanship and other weapons skills	
Duelling	Other missile weapons		

TABLE 9.3: HOBBY SKILLS (BY CATEGORY) continued**SCIENCE AND KNOWLEDGE – COST PER SKILL LEVEL: 3**

Aircars	Demonology	Linguistics	Scripts and glyphs
Alchemy	Dentistry	Mathematics	Sorcery (theoretical)
Amulets and magical diagrammes	Engineering	Medicine	Surgery
Ancient devices	Entomology	Metallurgy	The Planes Beyond
Ancient languages; (various)	Fortifications	Mineralogy	Tribal languages
Archaeology	Geography	Modern languages (various)	Tubeways
Architecture	Geology	Navigation	Undead
Astrology	Healing magic	Nonhumans	Underworlds and their denizens
Astronomy	High cartography	Oceanography	Zoology
Automatons and androids	History (various)	Offensive and defensive sorcery	
Botany	Librarianship	Pharmaceuticals and poisons	

RELIGION – COST PER SKILL LEVEL: 2

Ancient deities	Factions and politics	Mythology	Rituals
Doctrines	Foreign deities	Nonhuman religions	Temple administration
Ecclesiastical history	Heresies	Other sects	Theology and cosmology
Eschatology	Mysticism	Pariah deities	

SEX AND ROMANCE (ACADEMIC INTEREST!) – COST PER SKILL LEVEL: 1

Asexuality	Heterosexuality	Nymphomania	Romantic love
Bisexuality	Homosexuality	Obscene jokes	Sado-masochism
Fetishes	Love poems	Pornography	Satyriasis

9.4. ADULT AT LAST!

Instruction: each game year, you may choose to stay at home, continue with your schooling, and learn skills. Repeat Sec. 9. ff. You may do this only for five more game-years, however; after that, you must enter the rôle-playing game. In this way, your character makes some progress and grows older without facing more danger than kitchen accidents, teen-age zits, and frustrated puppy love.

Instruction: you may leave this book at age fifteen and enter the rôle-playing game at once with just the skills you

have now. You may also let game years pass without doing anything at all: hang around the clanhouse, eat, drink, party, gamble, diddle the help, go to the Hirilákte Arena, and sleep. You grow older, but you get no skills or education. You then become an older but sadly disadvantaged ne'er-do-well: in the vernacular, a "bum."

Instruction: you may go off on adventures to gain experience, money, and possessions. This is dangerous, though exciting. Go to Sec. 10.

S.9 HÓRU'S STORY:

I kept up with my studies, even though I was much afflicted with the sort of wanderlust that drives the reptilian Shén to leave their homeland to seek service in foreign armies. I continued to improve my weapons skills and finally was allowed to study the long sword, the weapon my father had preferred in his youth. I kept up my Livyáni and my history, but nothing else attracted me. Life was boring. Eventually, out of desperation, I took up certain hobbies that were considered appropriate to my clan. (*Intelligence of 81 and a D10 score of 7 = 8 skill units: 6 in "swordsmanship" (3 levels, which Hóru promptly converts to 1 level of "long sword!") and 1 level of "love poems" — these will stand a young man in good stead sometime, he thinks.*)

S.9.1 NALÁI'S STORY:

Adolescence was very hard for me. I grew from gawky into beautiful, and I was hard-put to keep to my studies, so many were the temptations! Various fellow-students proposed marriage, certain priests — too elderly to be interesting — offered me promotions and fine gifts, and even a son of the Governor of Usenánu deigned to hold out his hand to me — but did not offer to marry me! I rejected them all. My sorcery and my work in the temple of our Doomed Prince were what occupied my mind, for during these days I learned that our clan in Púrdimal had fallen upon unfortunate days, and I must needs support myself. A rich marriage would provide, of course, but I had no wish to tie myself down to some man and his clan-mothers! Independence beckoned at the end of a

long and strenuous road of study, and I would remain upon it to the end.

I thus filled my free time with avocations: more knowledge of magical topics of interest, and a little more in cooking since, to tell the truth, I could hardly tolerate the bland cuisine of Usenánu, and at last I found it easier to cook for myself in my rooms. (*Intelligence of 93 and a D10 roll of 9 = 12 skill units: 3 in "ancient devices," 3 in a study of the "Planes Beyond," 3 in "demonology," 1 in the "Pariah Deities," and 1 in "cooking".*)



*Here we leave Hóru and Nalái.
The adventures in Part Two are for you.*

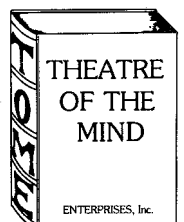
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ADVENTURES ON TÉKUMEL



TEK-1001

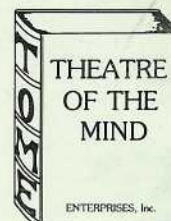
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