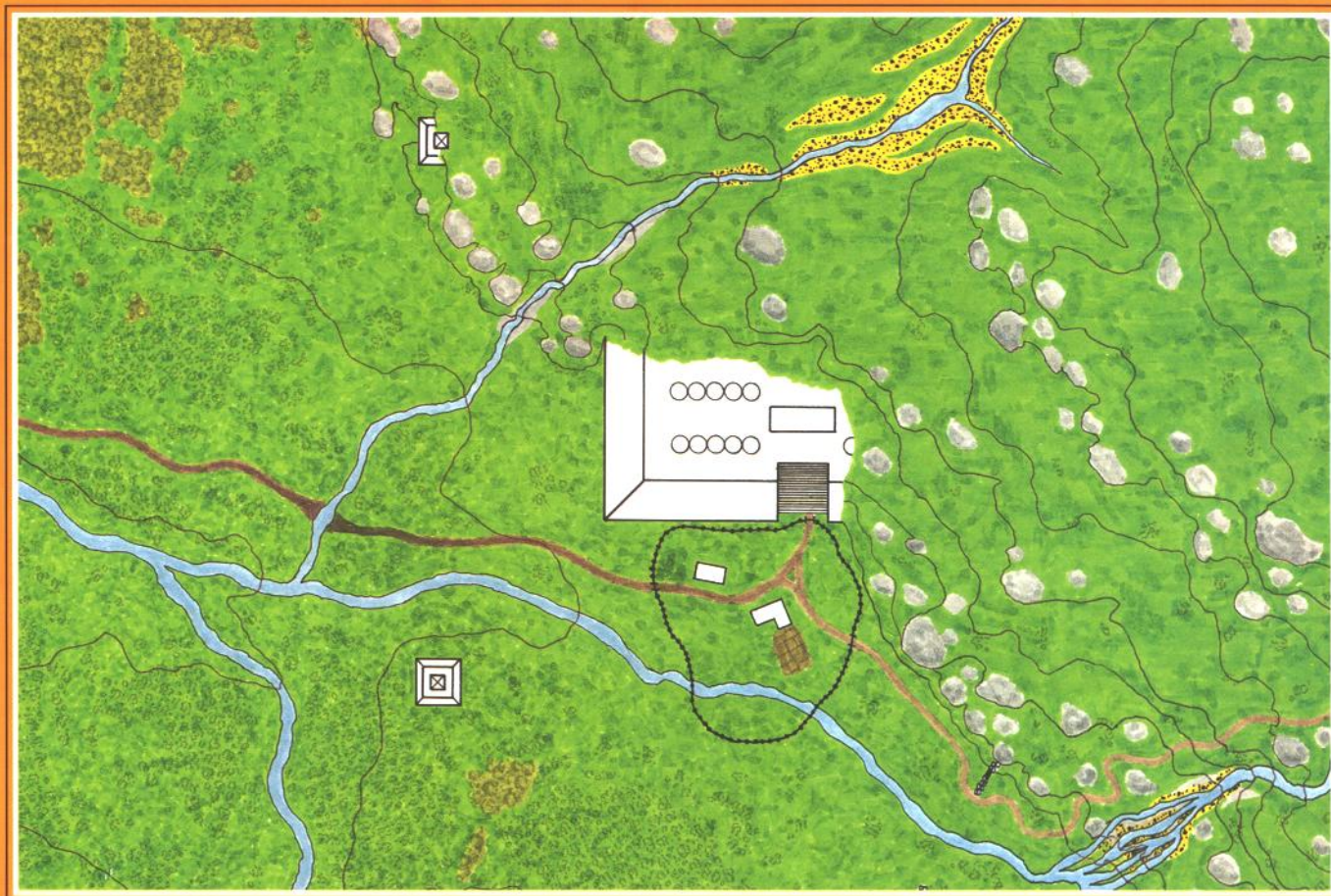


ENCYCLOPEDIA HARNICA

11



TELUMAR

The enigmatic Earthmaster
site in Anadel

*Gene Siegal
Edwin King*

ILME

The unique Meredragons
of Ilmen Marsh

Edwin King

THE BUJOC

A shy and
secretive people

Terry Simpson



COLUMBIA GAMES INC.

#6011

ENCYCLOPEDIA HARNICA

ENCYCLOPEDIA HARNICA (EH)

Welcome to Encyclopedia Harnica. This module is designed to fit in a three ring binder. We hope you already have our CITIES OF HARN expansion module. This module contains the seven cities of Harn, organized for inclusion in EH, and our local scale and interior mapping keys which we cannot repeat herein.

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NEXT ISSUE (EH12)

ULFSHAFEN

The elven port on the Kald Estuary.

SINDARIN

The culture of the immortal elves of Erael.

ELSHAVEL

The hidden heart of the elven kingdom of Erael.

LETTERS

As you will have noticed we have changed the format of this page drastically. We intend to use this space for periodic editorials and also to answer some of the more common questions about Harn that have arisen since we began publishing. There are often points that we want to raise concerning Harn that, for various reasons are inappropriate to the pages of EH. This space is our attempt to solve that problem. For obvious reasons we cannot answer every question here. We can answer questions directly providing you send us a self addressed stamped envelope and phrase the question so it can be answered yes or no.

Please note that we have included a survey on the inside back cover. We are also offering a 10% EH subscription discount for those of you who reply with an order. See back cover for details. We will be doing such surveys at times in future issues. They represent your best opportunity to tell us what you like (and what you don't like) about Harn.

1. How do you account for the population of 5900 in the city of Azadmere, when there are less than 100 buildings within the walls?

Andrew Jackson
Austin, Texas

In the fifth paragraph, right column, page one of Cities of Harn we state: "Harnic buildings...tend to have an exaggerated sense of scale. In the countryside, a peasant's cottage can exceed 600 square feet...even the lowliest labourer might be expected to share a 'tenement' of this size...this trend extends into walled towns." Most buildings on Harn, including Azadmere, are tenement-like, multi-family dwellings.

2. What happened to the hex overlays in EH5 and 6?

Phil Green
Tomball, Texas

At present there are about 100 copies of EH5 and 6 out there without hex grids - collectors' items no less. We did correct the problem and reprinted 5 and 6 a few days later. If you send us a copy of 5 or 6 without hex grids we will replace it. Accept our apologies.

3. I have been using Harn as the site of my "Call of Cthulu" campaign for several months. I am writing to tell how pleased I am with your creation of a world with a great deal of substance. I find myself looking forward to each and every issue of EH, which has constantly proven to be interesting and useful. However, I do have one question. Why does the government of Melderyn prohibit the importation of books into Thay from Lythia? Since the kingdom of Melderyn is the centre of my campaign, the answer to this question is very important to me.

Bruce Whitney,
Montgomery, Alabama

The rulers of Melderyn feel that it is important to control both the flow of "arcane" objects and knowledge to Thay and thus Harn. Information, after all, is power, and the more controlled the importation of such things, the less chance of them being used for "undesirable" ends. This also raises the question of the use of magic on Harn and in Melderyn. We have said many times that Harn is "magic-weak" meaning that powerful entities and magical effects are rare, though they do exist (see "Bejist" [EH9] for an example of powerful magic). We do plan to do an article on the kingdom of Melderyn in a future issue of EH. It is likely that any article on Melderyn will lean more to the culture and economics of the kingdom than its more arcane side.

An Earthmaster site located in the gap between the Sorkin and Anadel mountains, Telumar is one of the most curious phenomena on Harn. The site contains one large building and four smaller ones from the Earthmaster era. These were damaged and partially covered by a landslide in 707 TR. A ruined Khuzan stone wall dating from the Atani Wars is nearby, and there are two buildings erected by Lepridis of Melderyn. The range of the Chindra Gargu-hyeka surrounds Telumar as does that of the Bujoc tribal nation. The Bujoc hold their winter moot on the hills overlooking Telumar to the south (off map). The site is infrequently visited by the Ruthuba and Moym Gargun as well as occasional Pagaelin tribesmen.

THE EARTHMASTERS

The structures of the Ancients have stood almost untouched since their construction some 20,000 years ago. Unlike other Earthmaster buildings (which seem to have been built primarily to house Godstones) the strange light effects at Telumar bring its original purpose into question. As with all other known Earthmaster sites the builders seem to have abandoned it 15,000 years ago.

THE ATANI WARS

As the Lythian invaders of Harn settled on the eastern coast of the island, Daelda, Sindarin King of Harn, ordered the pass between the Sorkin and Telumar mountains fortified. The pass was being used by the Lythians as an easy invasion route into the Osel and Ulmerien valleys. Because of the proximity of Telumar, which greatly discomfited the Sindarin, the garrison was entirely composed of Khuzdul and Jarin. The Khuzdul built a wall across the pass with small forts at regular intervals. It seems that duty at this frontier of the Codominium was less than popular, and neither the Khuzdul nor the Jarin established permanent settlements here as they did at other fortifications. The wall effectively stemmed invasions of south central Harn from the eastern coast. After a few futile attempts to breach the defenses, the Lythians contented themselves with periodic hit and run raids.

The wall was abandoned soon after the Battle of Sorrows and fell into disrepair. By the time that the Pagaelin tribal nation crossed the pass in the second century TR many gaps had appeared in the ancient wall. Telumar was seldom visited, although the Bujoc nation established it as the sight of their important winter moot at least eight centuries ago, a practice they maintain to the present day. The startling lights produced there, as well as the uncertain fate of those persons who entered it have served to keep the curious away.

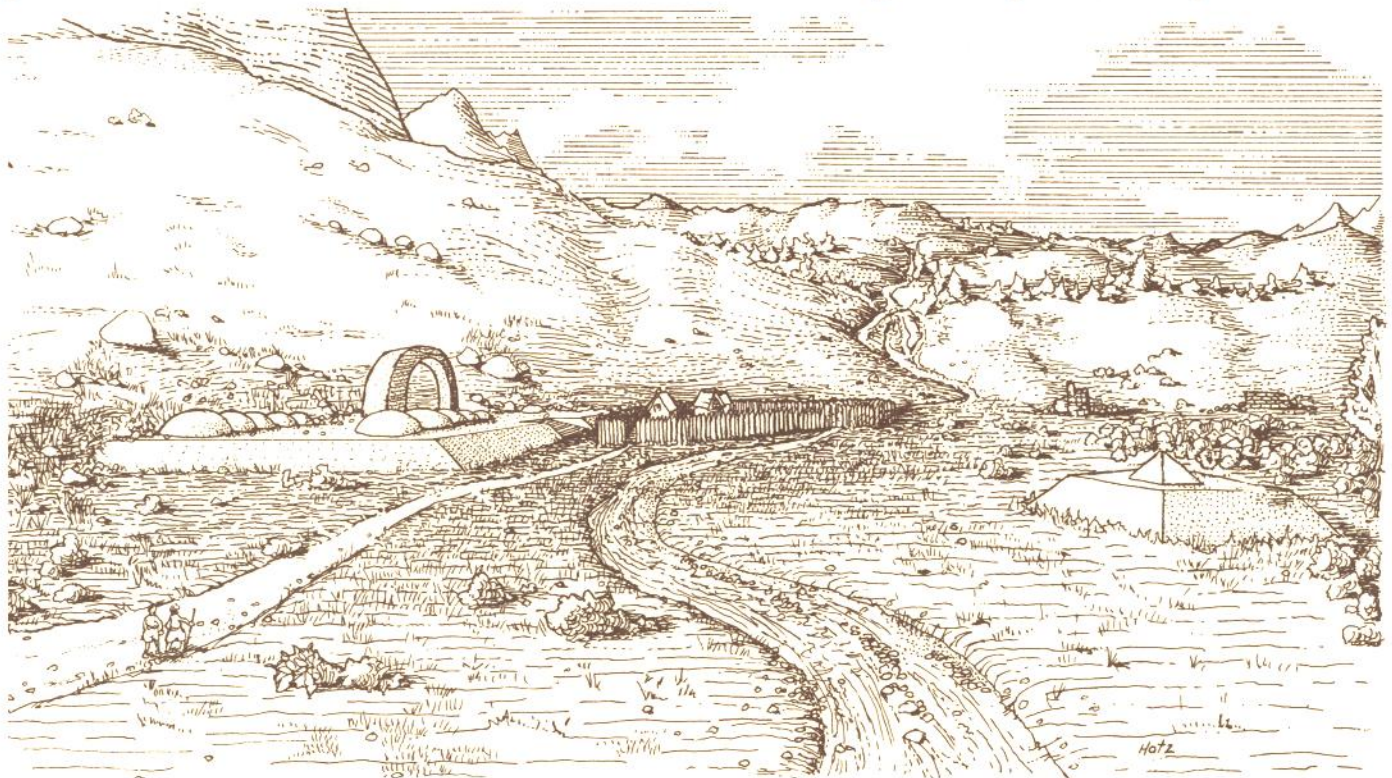
PRESENT SITUATION

There were extraordinarily heavy rains and storms on Harn in 707 TR. In addition to the storm that caused the Cape Renda disaster, many rivers flooded, including the Thard and the Ulmerien. The major mudslide in the Telumar Pass was also a result of this unusually bad weather. The slide completely buried two of the Earthmaster buildings and partially covered two others. Although the slide did some damage to the buildings it seems to have had no effect on the strange light effects.

In 713 Lepridis of Melderyn, an eccentric mage, took up residence at Telumar. He brought a number of servants and apprentices with him, and has been studying the peculiar optical properties of the site for the last seven years. Lepridis gives the appearance of senility to visitors. Although he makes no particular effort to discourage them, Lepridis is usually glad to see visitors leave (in whatever fashion). He relies on the the generally sinister reputation of Telumar to guard his privacy.

On two occasions (714 and 715) Chindra Gargu-hyeka attacked Lepridis' compound. Both raids ended with the Gargun blinded and confused by sudden, vivid bursts of light. The orcs have stayed clear of Lepridis' compound since, although they do hunt nearby. They are wary of Lepridis and his companions.

The Bujoc, who regard Telumar as a sacred place, have so far ignored the presence of Lepridis.



TELUMAR

GM MAP



LOCAL MAP INDEX

1. THE 707 TR LANDSLIDE

Now largely overgrown with grass and brush, the original slide has been deepened by periodic smaller slides. The contour lines shown indicate gradations of twenty feet. The large rock outcroppings are boulders. Generally, the slide area is stable although there are treacherous spots. There does not seem to be any danger of major slides in the near future.

2. VARAZAL'S WALL

The ancient Khuzan wall. Much is now in ruin, and more is buried beneath the 707 landslide. The wall originally ran almost three leagues. There were a number of small fortresses situated along the wall. The fort at Telumar is among the better preserved of these strongpoints. The north tower is almost fully intact and the south tower is complete to the first floor. Varazal's Wall takes its name from the builder and first commander of the wall garrison.

In the north tower of the fort, there is an inscription carved into the east wall of a chamber on the second floor. It is written in the runic script and appears to be a form of early Harnic, probably one of the Lythian dialects.

Those who seek the rule of dark and welcome
steps of death,
Speak of the heart that longs for doom and
rives the tears away.
Those souls, unshriven, cry for ease to Demon
King, Vinreth;
And find no joy in form or mind, that kith or
kin array,
Far more than power gifted to those to those
stripped of living breath.

So come ye here, O mortal men, and leave
the path of woe,
Bring forth the might of He Who Thirsts and
smother all thy dread.
Full bold forsaker of the heart who loses fear
and foe
And gives himself and friends forsworn 'til
man and death are wed;
And drinks the wind of abscessed soul debasing
all his trow.

The exact origin and meaning of these words have puzzled the few scholars who have read them. The overtones of Morgathian theology in the words, as well as the language they are written in, makes it probable that they post-date the Battle of Sorrows. On the other hand, neither "Vinreth" or "He Who Thirsts" figure in the usual worship of the Wrecker of Chaos, and indeed, are unknown in contemporary theology. The most commonly held belief is that the words were written by one of the Lythian peoples that occupied the area after its abandonment by the Khuzdul and Jarin. It is thought that the words might refer to an extinct Lythian religion or to beliefs and practices of Morgathian worship that have long fallen into disuse.

The matter is further complicated by the fact that, with the exception of the inscribed wall, all stone surfaces are covered by dark scorches that might have been produced by a major fire. There does not seem to be any fire related structural damage however. Whether the scorches and the inscription are related is something that scholars have seldom agreed on.

The ancient barracks are now home to a single resident, an elderly and half insane Pagaelin tribesman called Jaarede. He has lived here since 707, arriving shortly after the landslide that buried Telumar. The reasons for his expulsion or exile from his tribe are unknown and probably unimportant. Jaarede survives by hunting and trapping and sometimes trading with Lepridis and his companions. Generally he and they ignore each other. Unlike most other Pagaelin, Jaarede is not particularly violent or aggressive and will sometimes hide from strangers, using his extensive knowledge of the Khuzdul ruins. He believes himself to be a shaman of considerable skill and will often "tell the fortunes" of folk he meets. Jaarede's rather morbid outlook on life means that many of his predictions deal with impending doom; his occasional accuracy is entirely coincidental.

Like many other Khuzan constructions, Varazal's Wall and its ancillary buildings have underground apartments. A trap door in the cellar of the north tower allows access to several tunnels. Their full extent is unknown, although rumour that the tunnels reach all the way to Azadmere, seventy-five leagues to the north, is extremely unlikely. They are now somewhat noisome and damp, and are, according to Jaarede, home to various fell beasts. The former path of the wall is shown on the map opposite.

3. COMPOUND OF LEPRIDIS

The wooden palisade encloses the dwellings of the servants and apprentices of Lepridis of Melderyn. The unnumbered building houses four apprentices and also contains a room used as a laboratory. The numbered building is the residence of the six servants and also contains a kitchen and a common dining room. Part of the north west wing of the building serves as a barn, housing a few fowl and livestock. There is a small vegetable garden to the south. Both the livestock and the garden are tended by the servants. Lepridis lives within Telumar (see 4. Earthmaster Building).

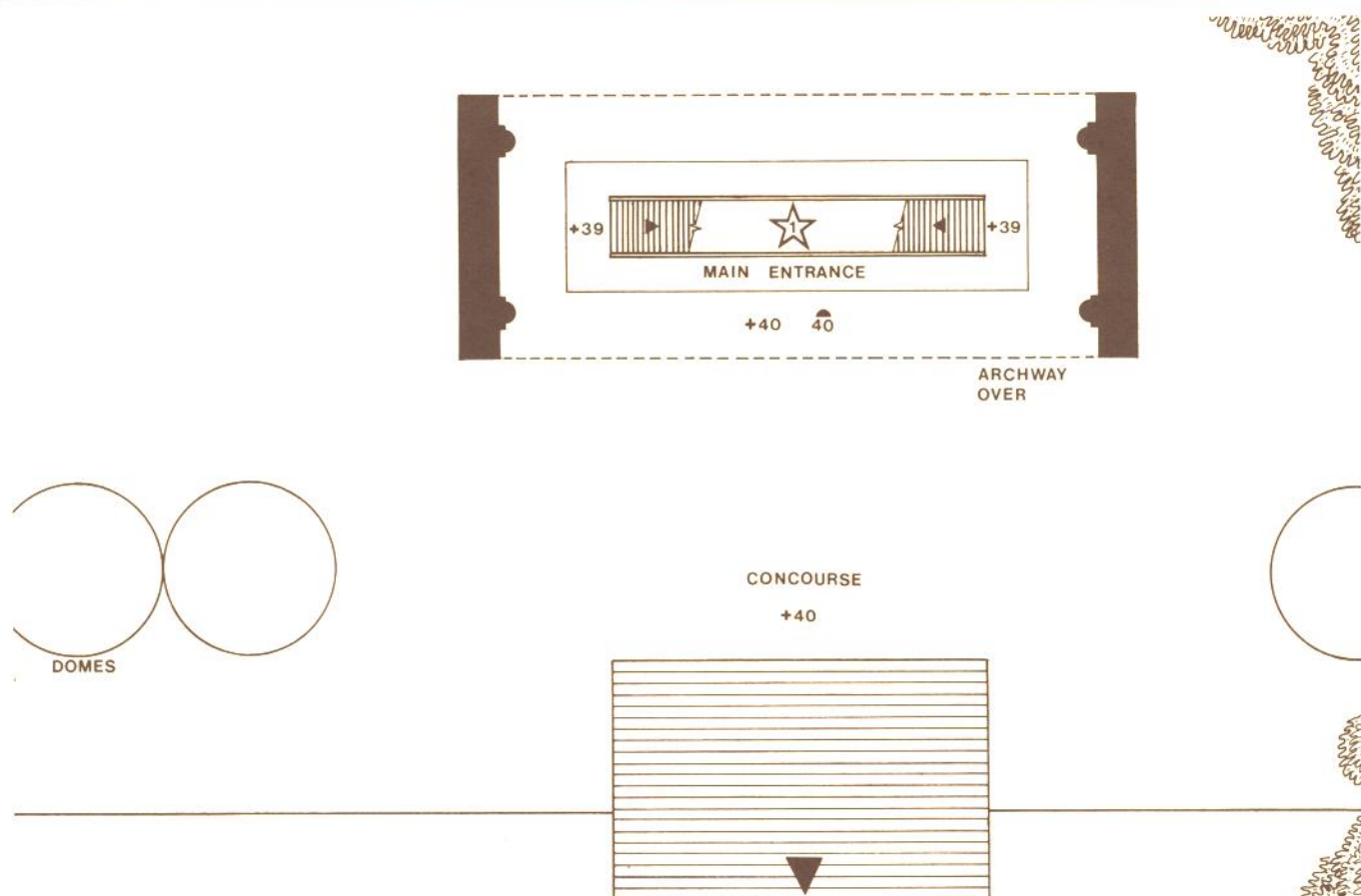
The servants also function as guards and one will normally be on watch at each of the east and west palisade gates. The north gate is not usually guarded. The residents depend more on the reputation of Telumar to protect them than on their martial skill. The palisade is primarily to keep wild animals out and the few domestic beasts in. Lepridis takes little notice of the mundane administration of the compound, leaving most matters to Maralis of Lerik, his overseer. The number of servants and apprentices sometimes varies from the figures given above and it is not uncommon for one or more to be away from Telumar on some errand for Lepridis.

4. EARTHMASTER BUILDING

Detailed plans for this building are given on the following pages. The outline of the buried section of this building is shown opposite.

5. EARTHMASTER PYLONS [4]

Plans for the north western tower are given on page seven. The locations of the buried pylons as well as the tunnels connecting them with the Earthmaster building are shown opposite. It should be noted that the north eastern tunnel is partially collapsed.



EXTERIOR

Detail of the entrance to the Earthmaster building is shown above. All exterior surfaces of this building are pseudo-stone. The main concourse is of white pseudo-stone. The domes are pinkish, translucent pseudo-stone. A faint static charge can be felt when the domes are touched.

There is a high degree of psionic "noise" around Telumar. It is easily detectable by those of high auras; those with very high auras may experience some pain. During "light storms" noise intensifies to the extent that even persons with very low auras might detect it. Lepridis and most of his apprentices are able to "damp" this effect of Telumar. The noise increases slightly under the arch, near the domes, or when the buildings are entered.

[1] The arch that covers the stairs is of lambent pale red pseudo-stone. Some observers have reported that close examination reveals faint images of humanoid figures deep within the stone. It is, however, impossible to observe exact details about such figures. Whether or not these represent the Ancients is a matter that has puzzled many scholars, including Lepridis. The decorative bas-relief columns on the inside of the arch are formed in the shape of an intricate braid. The arch emits the same static charge as the domes.

INTERIOR SCALE
FEET (1 mm = 1 Foot)



FIRST SUB LEVEL

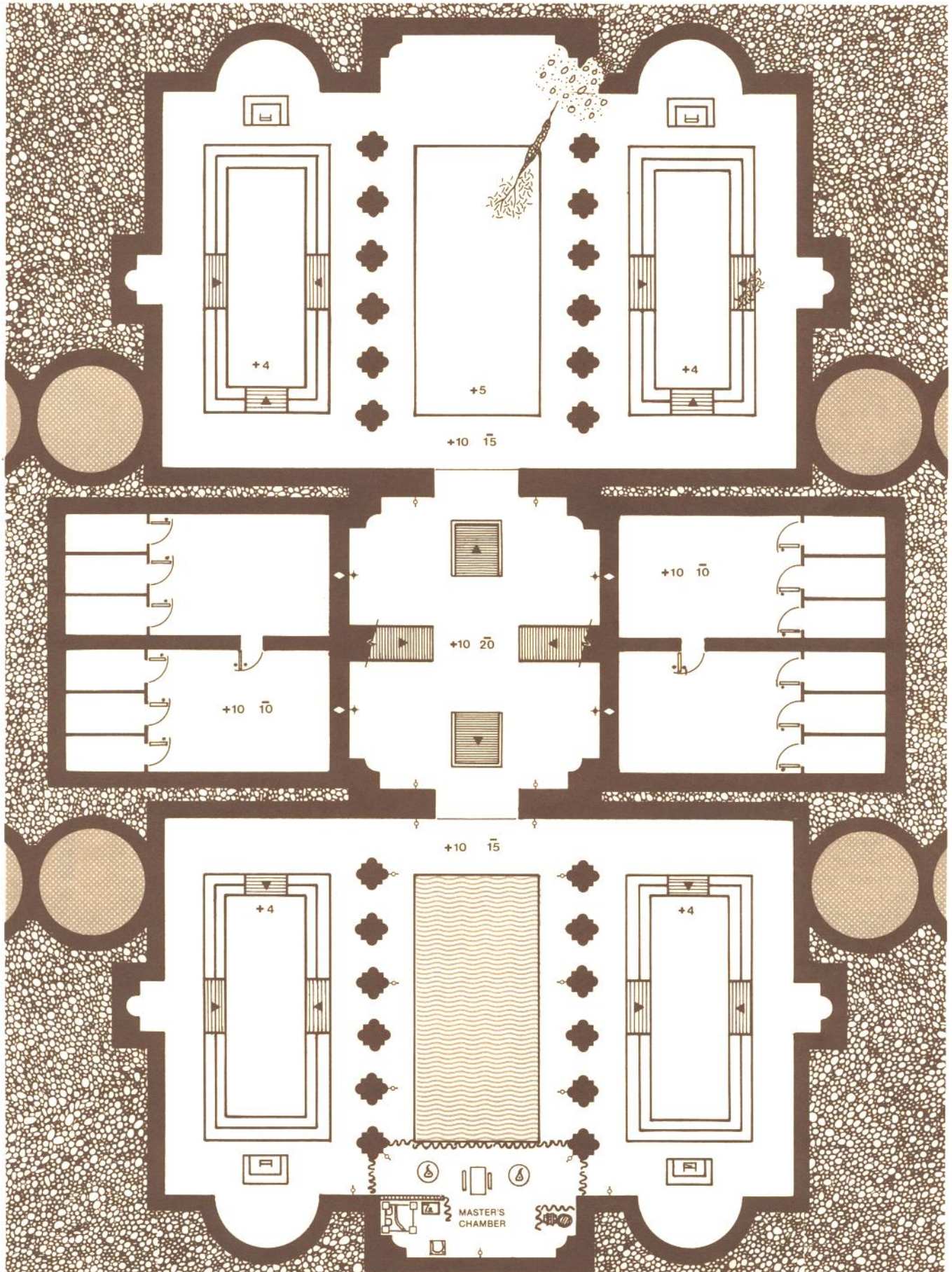
The first level contains the laboratory and sleeping quarters of Lepridis. His bed and the tapestries that seclude his chamber are surprisingly lavish. Lepridis conducts most of his studies here. He is somewhat untidy and disorganized. Most of his research material is kept in the locked trunk near his bed. There are two braziers to provide light.

Lepridis only took up residence within the Earthmaster building in 718. Prior to that he shared space with his apprentices in the building outside. He believes that this closer proximity to the phenomena of Telumar will aid his studies.

The reflecting pool to the north of Lepridis' chamber appears to be bottomless, but the chambers of the lower floor of the building lie below it. The damaged and drained pool to the north is only five feet deep. Superficially, the pool seems to operate on the same principles as Gazer's Well at Elkall-Anuz [EH5]. That is to say, everything cast in sinks, even if it would float in normal water. This effect is passive; those able to tread water can stay afloat although they may have difficulty swimming to the surface once they have sunk. The amber coloured liquid that fills the pool is opaque. Lepridis has observed that the liquid becomes almost black during the periodic light storms at Telumar. Lepridis speculates that the pool operates on the same principles as a Godstone. He has not, however, pursued this line of investigation.

The damage at the north end of this level is the result of the 707 landslide.

First Sub Level



TELUMAR 6

SECOND SUB LEVEL

[1] The Hall of the Godstone. The front of the stone faces south. The gate is sometimes used by Lepridis' servants and apprentices on their errands for the mage. The gate is often left open (usually set for Cherafir) and is generally unguarded. The four large pillars are apparently made of the same type of pseudo-stone as the exterior entrance arch.

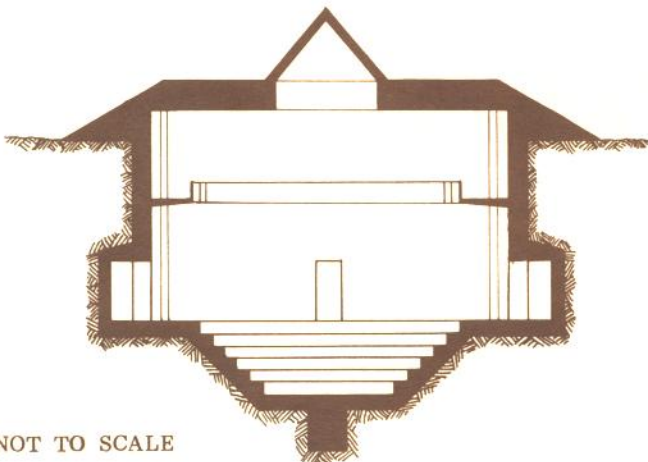
The walls of this chamber are decorated with an extremely complex geometric design that has the appearance of three dimensions. The walls are amber pseudo-stone, and the design, which does not appear to repeat itself, is deep blue. The mechanically hidden secret doors in the north and south walls are effectively hidden by this elaborate decoration. Lepridis speculates that the design had some major significance to the Ancients, although his study of it has so far proved fruitless.

[2] These shafts lead vertically to the domes on the surface level. Those that have domes left uncovered by the slide are dimly lit by diffuse sunlight during the day. The interior of the shafts appear to be constructed of bright red pseudo-stone. During the light storms vivid, almost blinding light pulses up the walls of the shafts. Persons standing beneath the opening during these periods seem to suffer no ill-effects.

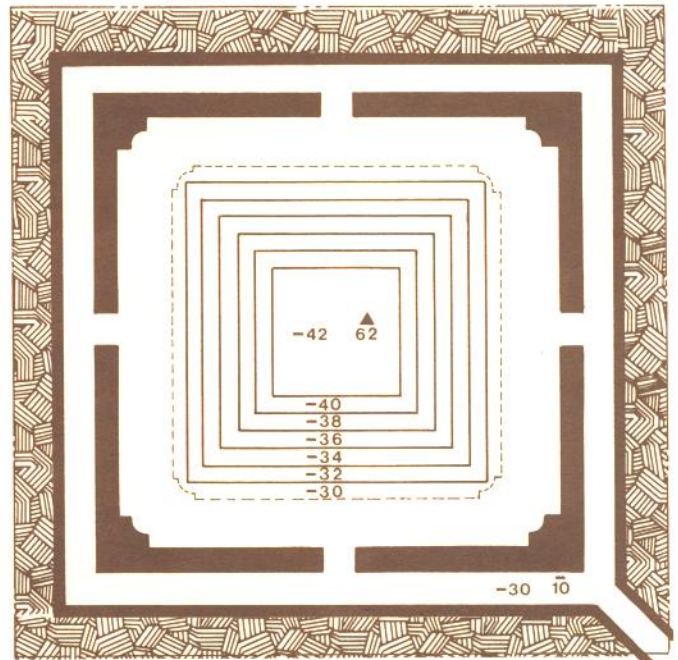
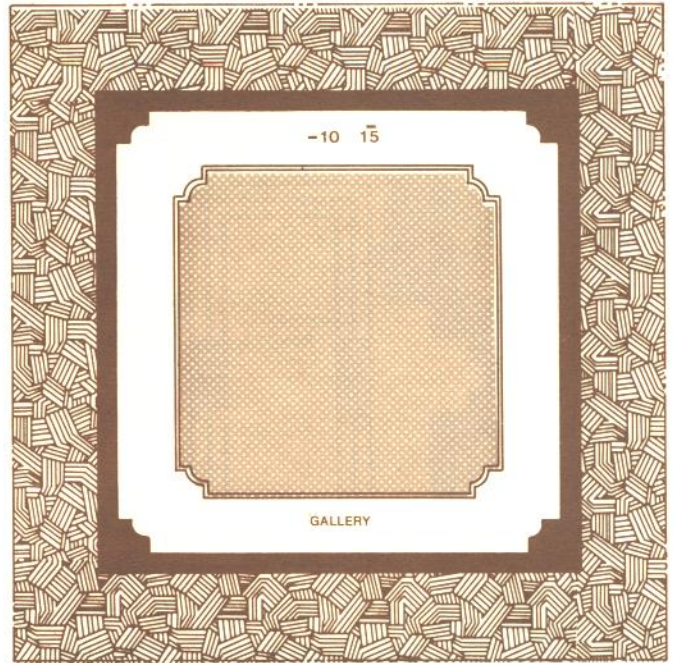
The secret doors leading to the pylon tunnels are visible only to psionically sensitive people. The locking spells (?) on these doors are very complex. Lepridis has managed to open the two northern doors. He has only recently succeeded in opening the north west door. The walls of the tunnels are carved in a non-repeating bas-relief design that bears some similarity to the designs on the walls of the Hall of the Godstone.

EARTHMASTER PYLONS

The Earthmaster pylons are perhaps the most unusual of Telumar's many features. The only entry to them is via the sloping tunnels from the main building. They are constructed of white pseudo-stone faintly streaked with red. The pyramid atop each pylon is transparent, with an almost unearthly clarity. The dominant feature of the interior is the large inverted ziggurat in the centre of the floor. This is made of lustrous black pseudo-stone.



NOT TO SCALE

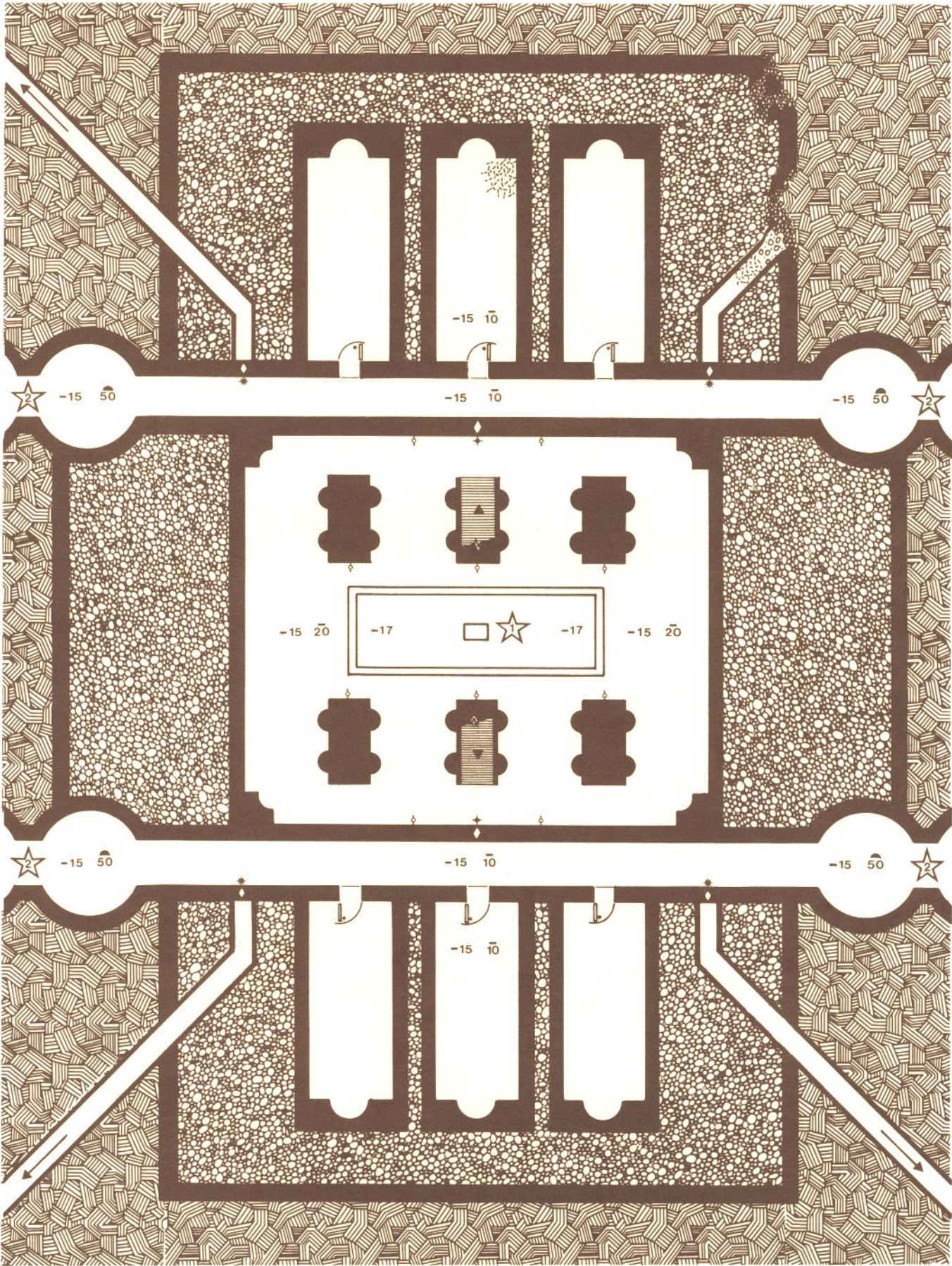


It is here that the most spectacular of Telumar's light effects are produced. At times beams of white light are emitted from the inverted ziggurat and projected through the transparent ceiling of the pylons. Such beams seem to be of infinite height and can sometimes be seen up to five leagues away, but are usually of brief duration. At such times the pylon seems to shimmer with vibration. The power source for the lights has never been discovered. A cutaway side view is shown of the pylon.

INTERIOR SCALE
FEET (1 mm = 1 Foot)



Second Sub Level



TELUMAR 8

GM NOTES:

LEPRIDIS

Lepridis is forty three years old, although his appearance is that of a much older man. He is five feet five inches tall, of medium build; his posture is slightly stooped. He has stringy grey hair and is balding, brown rheumy eyes and a fair, though mottled, complexion. He is right handed and has long nimble fingers. He is usually dressed in stained and grimy clothes of simple make. It is possible that elements of Lepridis' appearance are illusory.

Lepridis seldom uses his clan name (Lepridis of Ueld) preferring to be called Lepridis of Melderyn. His elder brother, Obiris of Ueld, is the Harnic Primate of Save-K'nor and a member of the Melderyni Council of Eleven. Lepridis and his brother have been estranged since 709. Their quarrel was based on what Obiris saw as Lepridis' preoccupation with "frivolous" scholarly activity. The brothers have not met since 713. Lepridis bears no particular malice towards his brother. Obiris knows Lepridis' whereabouts and his purpose there. He regards them as another example of his brother's frivolity.

Lepridis is a member of The Venerable and Enigmatic Conclave of the Phantasms of Lyahvi. The Lyahvi are a secret society of magic-users whose origins are very ancient. They are dedicated to the pursuit of the magics of illusion, particularly those which involve light. A number of other Lyahvian mages have, in the past, made studies at Telumar. Many have died, or disappeared there; those who did not, have reported utter failure.

Lepridis is one of the most skilled of the order, though not as respected as might be assumed, due to his sarcastic wit and penchant for practical jokes. He last left Telumar in 715, appearing in the Chantry of the Guild of Arcane Lore in Cherafir via the Godstone. Some of his Lyahvian colleagues believe him to be dead.

Lepridis is attempting to discover the secrets of Telumar's lights. To this end he has conducted various experiments, most of which have gained him nothing more than frustration. He has various theories regarding the Earthmasters' purpose in constructing Telumar, none of which he would be willing to share with strangers. One of these theories is that Telumar was the Earthmasters' major access point to Harn; another is that the lights are a product of some, as yet undiscovered malfunction in the Godstone; a third is that Telumar was an Earthmaster "theatre"; a fourth is that Telumar is actually the site of, or access to Lahr-Darin, the fabled lost "city" of the Ancients; and a fifth is that Telumar acts as a power source for all the Godstones on Harn.

Lepridis has made two significant observations since he has been here. The first is the high psionic "noise" around Telumar that intensifies during light storms; the second is that light storms always occur when the Telumar Godstone is used, although they also occur on many other occasions, in a seemingly random pattern.

The most skilled of Lepridis' apprentices is Lelea of Lorinsen, a woman in her late twenties, the daughter of an apothecary/chemist in Tashal. She is as skilled as many masters of the arcane arts and is the most trusted and important of Lepridis' assistants. Lelea and Lepridis have been lovers for the past two years.

THE LIGHTS OF TELUMAR

The observable light effects at Telumar vary considerably. The most noticeable is the constant, pinkish glow that all the Earthmaster structures emit under moonlight. Even on moonless nights a faint glow can be detected.

The most dramatic (and rarest) of Telumar's lights are the great beams of white light given off by the pylons. These occur about once in two months. More commonly, the domes atop the main building flash brightly in variable, random patterns when the Godstone is used and on other occasions. The colours emitted at such times range the visible and psionic spectrum. Flashes sometimes seem to generate above the domes. The domes always flash when the pylons emit the beams of light. These are referred to as light storms.

THE TALE OF BURNED VARIALDE

There are a few legends involving Telumar that players might hear. Many of these, of course, would be of the "place of danger and dread" or "great riches to be had" variety. There are subtler stories, however, and we present one of them below.

Varialde of Sebryne was a Bujoc tribeswoman born at Telumar circa 520 TR during a Bujoc winter moot. She left the Bujoc for civilized lands at an early age and allegedly trained at the Harpers' Guild in Elshavel; whether or not this is true, she was the most renowned harper of her day. Varialde wandered throughout eastern Harn and found employment with many of the noble clans of the eastern kingdoms.

Legend has it that Varialde's voice was, "at once a lover and a sword"; she was able to manipulate the emotions of her listeners at will. She possessed an elven lute of magnificent tone and great enchantment.

Varialde left eastern Harn in 560 with the stated aim of seeking new songs in the western lands. She travelled with a few close companions down the Salt Route, arriving in Coranan in 561. Her skill quickly came to the attention of Medak, the Corani Emperor who summoned her to entertain his court. Medak was so charmed by Varialde that he insisted the harper stay at his palace in Coranan. Varialde quickly a treasured Imperial favourite.

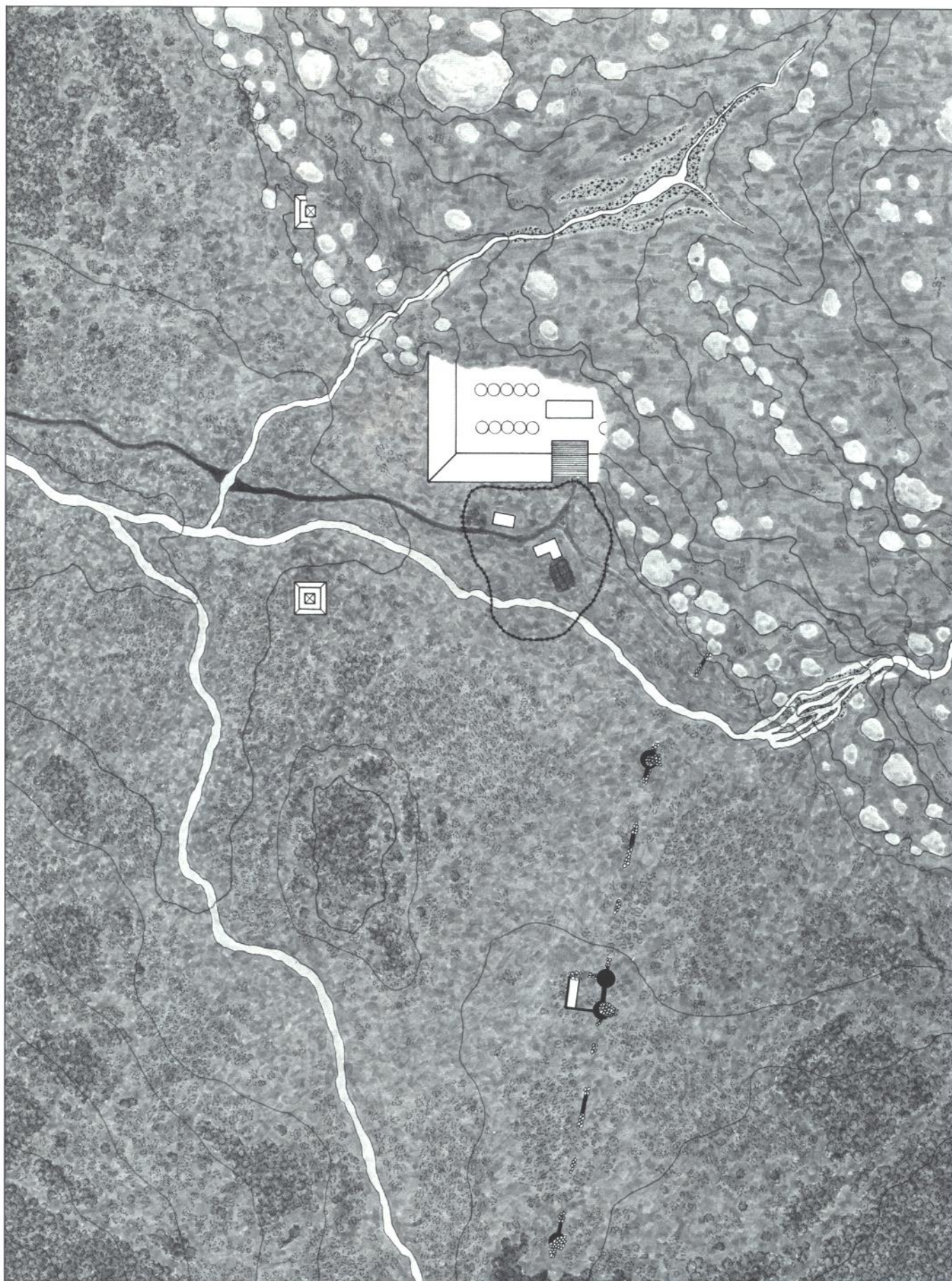
This came to a sudden and brutal end with the disasters that befell the Corani Empire in 564-565. When Medak, his kin and retainers were captured by the Balshan jihadists, most of the captives were impaled in sight of Coranan. Varialde, however, escaped this grisly fate when her captors demanded she compose and perform a paean to their triumph.

Varialde defied them, singing instead a savage, satiric condemnation of the jihad and its followers. Her reward was to have her tongue torn out and her hands burned to uselessness. The jihadists mocked her, and released her to show the measure of their vengeance.

Legends recount that Varialde wandered, aided by occasional travellers, back into eastern Harn. Eventually she made her way "home" to Telumar. There, it is said, Varialde laid aside her lute, and sought a kinder world. Most tales are ambiguous about this latter point; the meanings could be taken variously as the harper's death or her leaving Harn (Kethira?) through the Godstone.

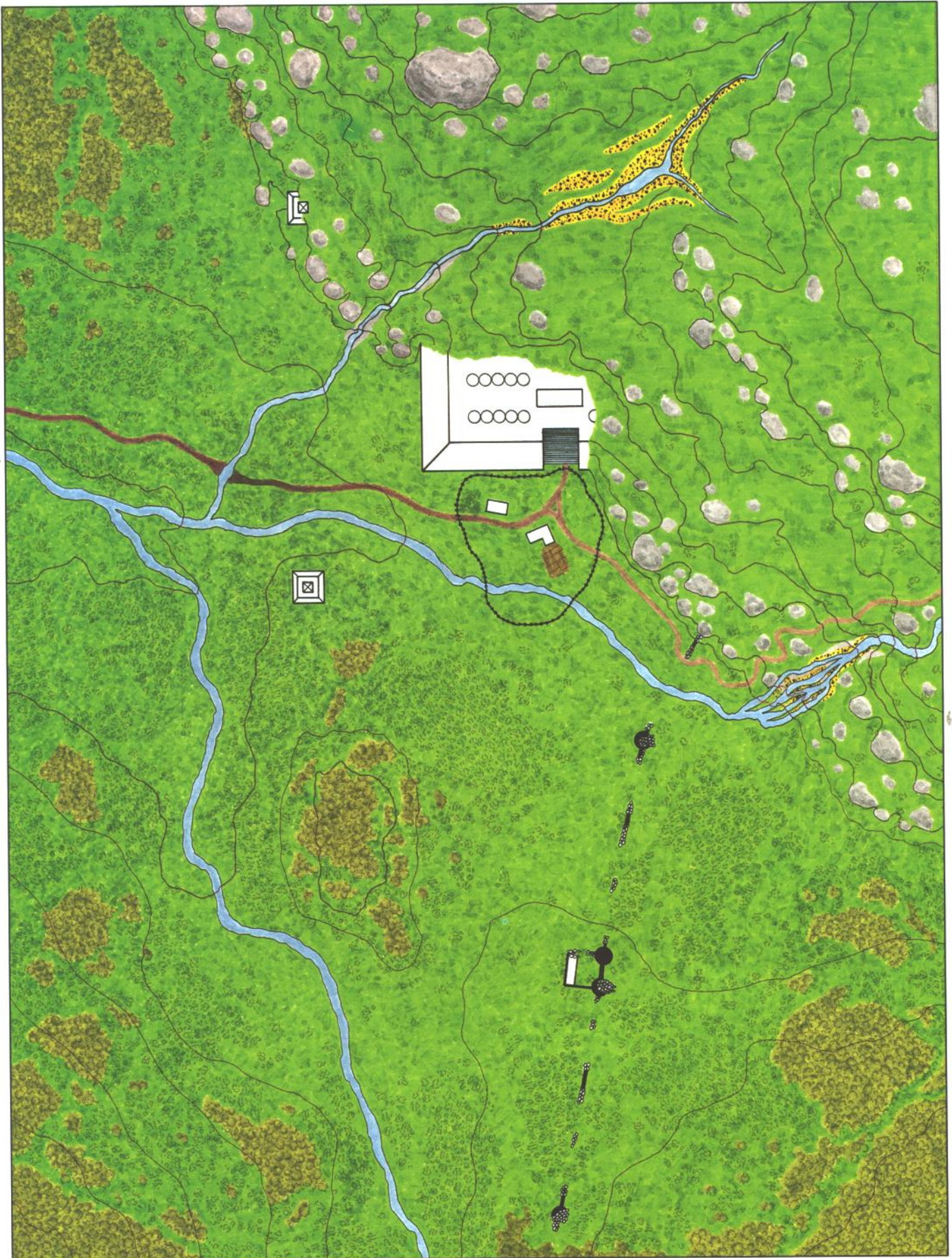
TELUMAR

PLAYER MAP

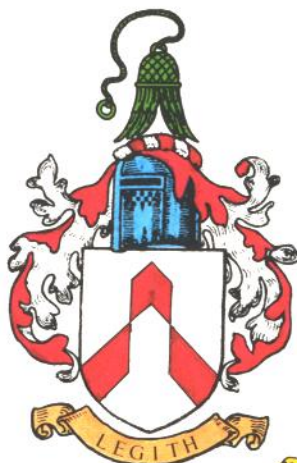
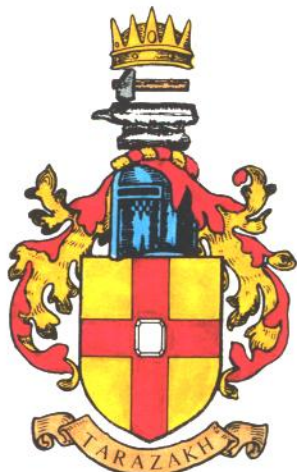


TELUMAR

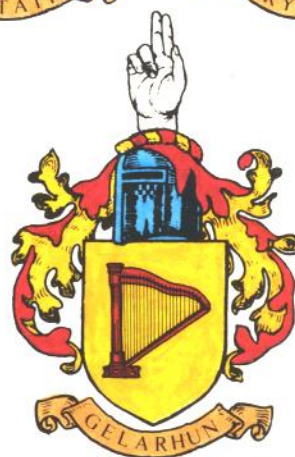
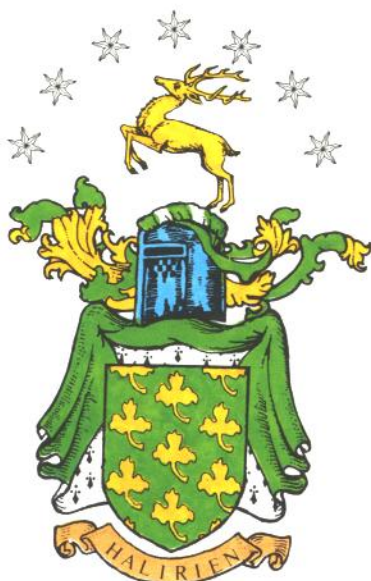
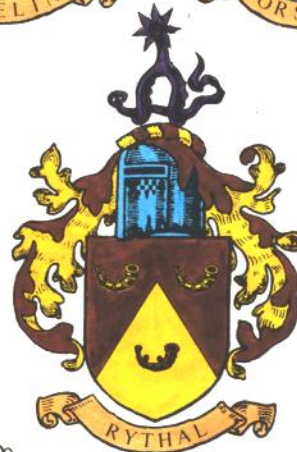
COMMON MAP



ACHIEVEMENTS OF THE
GREAT CLANS OF
AZADMERE



ACHIEVEMENTS OF THE
GREAT CLANS OF
CHYBISA



ACHIEVEMENTS OF THE
GREAT CLANS OF
EVAEL

THE GREAT CLANS OF AZADMERE

HURENFAL, High Guard

Purple, three chevrons braced gold. Motto: Hold high the shield.

Registry: White Mountain 122.

Holdings: None.

Major Tenants: None.

KOPHAR, Baron of Habe

Argent, a portcullis azure. Crest: a tower sanguine.

Motto: The Unfailing.

Registry: White Mountain 348.

Holdings: Habe (Tarazakh).

Major Tenants: None.

KUHRDIN, Low Guard

Sable, two bars embattled argent. Motto: Blood and iron.

Registry: White Mountain 153.

Holdings: None.

Major Tenants: None.

TARAZAKH, King of Azadmere

Gold, a cross gules, in fess point a diamond proper.

Crest: An anvil argent surmounted by a hammer proper and a crown of the first. Motto: There is no invulnerability.

Registry: White Mountain 440 BT.

Holdings: Azadmere, Zerhun.

Major Tenants: Kophar.

THE GREAT CLANS OF CHYBISA

AFAELIN, Baron of Aereben

Party per chief embattled argent and azure, in base an oval buckle gold. Crest: A crane in its vigilance argent.

Motto: To be rather than to seem.

Registry: Unicorn Tower 517.

Holdings: Aereben (Geledoth).

Major Tenants: None.

FORSETHA, Baron of Geda

Gules, a sealion erect gold. Crest: A horse rampant proper.

Motto: Nothing without providence.

Registry: Unicorn Tower 715.

Holdings: Geda (Geledoth).

Major Tenants: None.

GELEDOTH, King of Chybisa

Quarterly, 1 and 4: Ermine, a boar's head erased purple; 2 and 3: of the second, a fox sejant argent. Crest: A castle of the third, surmounted by a crown gold. Supporters: Dexter, a bear rampant of the fourth; sinister, a lion rampant with two heads of the fourth. Motto: Hope restored.

Registry: Unicorn Tower 688.

Holdings: Burzyn, Onden.

Major Tenants: Afaelin, Forsetha, Legith, Rythal, Vastair.

LEGITH, Baron of Lerenil

Argent, a chevron rompu gules. Crest: A hawk's lure vert.

Motto: The beacon bright.

Registry: Unicorn Tower 666.

Holdings: Lerenil (Geledoth).

Major Tenants: None.

RYTHAL, Baron of Caermel

Party per chevron sanguine and gold, three bugle horns countercharged. Crest: A spur purple. Motto: Seek first the kingdom of faith.

Registry: Unicorn Tower 698.

Holdings: Caermel (Geledoth).

Major Tenants: None.

VASTAIR, Baron of Andazyn

Sable, two bendlets of the first, enhanced gold, above a caltrap argent. Crest: A dove close gold. Motto: By the sword we seek peace.

Registry: Unicorn Tower 689.

Holdings: Andazyn (Geledoth).

Major Tenants: None.

THE GEAT CLANS OF EVAEL

ARIEN, Prince of Tarminas

Argent, two roses slipped and leaved and a black swan close all proper. Crest: A fleur-de-lis vert. Mantling: Argent and vert.

Motto: Inward and outward gaze.

Registry: Silver Harp 573 BT.

Holdings: None.

Major Tenants: None.

GELARHUN, Prince of Nimfalas

Gold, a harp gules. Crest: A hand in benediction argent.

Motto: It is perpetual.

Registry: Silver Harp 660 BT.

Holdings: None.

Major Tenants: None.

HALIRIEN, King of Evael

Vert, a seme of leaves gold. Crest: A stag springing of the second, surrounded by seven estoiles argent, from which depends the princely robe of state of Evael, vert and ermine.

Motto: Ne'er wane.

Registry: Silver Harp 683 BT.

Holdings: Elshavel, Ulfshafen.

Major Tenants: None.

Format

These are shortened register entries. Registers generally allow at least one full page for each clan. All of the above clans are sufficiently important to merit several pages in most registers.

Clans and Titles

For these kingdoms we show the following types of clans: In Azadmere, the two specialized guard clans as well as the land holding clans; in Chybisa, those who are styled Barons whether or not they hold a keep or better; in Evael, the two "constables" of the elven castles. Only the clans best title is given. The Geledoths, for example are also Barons of Onden, but this pales in comparison with the kingship.

Holdings

Towns, castles and keeps held in fee simple by the clan, and from whom they are held (the liege).

Registry

The college enclave and date of the most recent registration and/or amendment. Components of many of the achievements, particularly the arms and specific charges, have more ancient associations with the clans. It should be noted that the registry dates given for Tarazakh and the three Evael clans predate the establishment of human heraldic colleges. For further details see "Heraldry" [EH7].

POPULATION AND RANGE

The Ilme are among the most unique and curious of the intelligent races. Their preference for dwelling amid the bogs and ponds of the Ilmen Marsh may be the reason for their sometimes being called "Meredragons".

On Harn the Ilme are restricted to Ilmen Marsh and the southern shores of Tontury Lake. They call their habitat Haralen, a name that translates approximately as "The cold water that lives amid the land." Their population is probably between 500 and 800. The Ilme are solitary creatures, although several will sometimes live within a few hundred yards of each other. They build no dwellings besides rough nests, and they tend to stay in one area for most of their lives.

HISTORY

It is likely that the Ilme have lived on the shores of Tontury Lake from time immemorial. Both Sindarin and Khuzan legends mention them, although it is clear that neither of the elder peoples paid the meredragons much attention. It is possible that the Ilme pre-dated the coming of the Sindarin. Their own legends say that they were, "awakened", by "...those who stride between the air", a possible, if somewhat dubious reference to the Earthmasters. Such a vague phrase could have many meanings. Whatever the truth it would seem that the Harnic Ilme are among the most ancient of intelligent beings.

According to the Ilme, they once lived in a place called Ssanimar, where they were the thralls of their cousins the true dragons. While both Ssanimar and their relationship to the dragons may be imaginary, the Ilme tales are quite detailed about it and their parting from the true dragons. Moreover, both matters form a fundamental basis of their theology and are discussed in greater detail under "Religion and Mythos".

The Ilme believe that there were once two other colonies of their kind on Harn. Where these were, what became of them, and whether they even existed are all matters open to speculation. According to Ilme legend, one was located "where the land lies amid the salt" and the other was "the home of rich waters". It could be surmised that such descriptions hint of the Anoth Delta and Lake Benath, although there is no surviving evidence of colonies at either location. The Ilme believe that the Ilme of these colonies left Harn and dwell to the east in a land of peace, contentment and abundant food. There are meredragon colonies on Lythia that have remained as hidden and secretive as their Harnic counterparts.

The Ilme influence on human affairs has been negligible, in fact almost nonexistent. They have made no attempts at contact and few humans have bothered to explore the treacherous bogs of the Ilmen marsh.

Their own history is oral and generally of little interest to humans. Indeed it is hardly comprehensible to non-Ilme, being largely an intricate recounting of seasons, births and deaths. It takes the form of extremely long rhyming sagas, with an anapestic tetrameter syllable-stress metre. The example below, an excerpt from "The Lay of Huridriissal" gives some idea of the rhythm of this history:

"The Ahnaka came down like a star from the night,
And their malice was bitter and fell was their might;
And the sheen of their hate was like ice on the fen,
When the white days bring silence to deep Haralen."

The experience of spending several days listening to the rhythm of meredragon history is one that few travellers have stayed awake through. Their history is almost indistinguishable from their myths, further muddying the issue.



ILME 2

BIOLOGY

The Ilme have considerable differences from their mightier and more famous namesakes, the true dragons. The Ilme have no wings, are not aggressive, and do not breathe fire. Although true dragons bear little resemblance to Ilme this is not widely held knowledge and the difference will generally not be immediately apparent to anyone who accidentally meets them. The Ilme are sometimes mistaken for their more dangerous relatives by ignorant or unobservant persons. It is quite likely that some of the human tales of bold dragon slayings actually refer to Ilme.

Ilme are ovoviviparous; their eggs are fertilized within the female and undergo almost all of their development in the oviducts. During this period the eggs are fed by secretion from the walls of the oviducts. The eggs hatch within the female shortly before birth. Ilme therefore give the appearance of bearing live young although this is not strictly true. In the spring, females bear either two or three young or (rarely) a similar number of eggs that hatch almost immediately. Newborn Ilme are eight to twelve inches long and weigh about one pound. During their first few weeks of life they are fed by their mother who regurgitates food into their mouths. The young stay with their mother until they reach maturity at the age of two years, when they are seven to ten feet long and weigh from 900-1300 pounds. During this time the mother will protect them with extraordinary ferocity.

Except for brief encounters during mating, male and female Ilme tend to keep separate from each other. Females are generally ill-tempered even when they have no young and since they are more than a match for any male they are wisely left to their own devices. Female Ilme inhabit the north eastern area of the range. The line on the map below shows this rough division between male and female ranges.



The ratio of males to females is about five to one, which has helped to keep the Ilme population low. A further population control is that females are larger and far more aggressive than males, mating infrequently and only by choice. It is common for females to mate only three times (or less) during their lives. Females cease to be fertile after their fortieth year and are only fertile during early summer, even then only for a short time. During this period (usually during Nolos) some females will select a male, consummate the mating and return to their normal home. Males have an extremely low sexual drive and are intimidated by such infrequent female demands.

Ilme grow quickly, attaining their full size within six years of birth. Males can reach a weight of two tons and a length, including tail, of twenty feet. Females are about twenty five percent larger. Ilme live approximately 200 years. With the possible exceptions of Gargun and men, they have no natural enemies.

Unlike most reptiles the Ilme are warm-blooded but tend to be somewhat torpid in winter. They have large three-chambered hearts (two auricles, one ventricle) and capacious lungs that allow them to hold their breath for long periods. They have two movable eyelids and a transparent nictitating membrane over each eye. This membrane enables them to keep their eyes open underwater, an important consideration as Ilme spend about 40% of their lives partially submerged.

They are capable of standing erect, but prefer to remain on all fours. They have sharp clawed feet and hands, the latter with flexible fingers and an opposable thumb. Their bodies are covered with coarse, bead-like tubercles of variegated colours, giving their skin a pebbled appearance. Their most common colours are green, brown and black. Ilme have a ridge of triangular plates down their backs. While these seem purely decorative, they contain small quantities of viscous oil, called N'relkine, a powerful human aphrodisiac. This fact is almost totally unknown on Harn. Recently, however, an adept of the Temple of Halea in Golotha deciphered an ancient text describing the existence and remarkable attributes of this substance.

Their tails are heavy and flexible, serving to store fat as a food reserve for periods of starvation. A meredragon's recent luck at foraging can thus be judged by the thickness of its tail. The tail can be used as a weapon.

Ilme have chisel like incisors, flanked by two pairs of sharp canine teeth. They also have large grinding bicuspid and molars. Their narrow fleshy tongue can extend about a foot.

Ilme brains have highly developed anterior cerebral hemispheres which are the seat of their considerable intelligence. Their brains bear similarity to those of humans although they are considerably larger. It should be noted that their intelligence is of an alien sort to humans. Meredragons should not be thought of as two ton reptilian men. Their values and ambitions bear scant resemblance to those of humankind. These values have more to do with safety, comfort, and abundant food.

WAY OF LIFE

The Ilme have a tendency to establish their nests among the small stands of trees throughout the Ilmen Marsh, as shown in the illustration on page 1. During cold weather they will often submerge themselves, leaving only their nostrils exposed. Ilme nests are simple, consisting of uprooted and trampled reeds.

Although the Ilme live separately they are social animals. Males are gregarious and often gather to spin lies to one another. Their language is complex and incomprehensible to humans, not that there has been any concerted attempt to learn it. One example of the complexity of the Ilmean language is its second person pronoun, which has over one hundred distinct forms, each with a subtle shade of meaning. For example, an Ilme might, if speaking to one renowned for its eloquence, use the "you of all surpassing grandiloquence". Obviously, when an Ilme translates this into Harnic it sounds pompous and stilted.

Meredragon voices are pleasant, if sonorous. Many males speak archaic variants of Harnic; in most cases this bears the same resemblance to modern Harnic that Middle English bears to modern English (ie. understandable with patience and intelligence). A small number speak more modern dialects of Harnic. Few females learn anything but their native tongue. Those humans who have encountered the Ilme have found them more than willing to talk, particularly if threatened. Males are extraordinarily timid and usually hide from interlopers.

Generally peaceful, the Ilme can be aroused to desperate fury if cornered. In such a state they are virtually beserk (usually with terror) and given their immense strength, very formidable. Male Ilme will almost always seek to negotiate a way out of danger and will often give up any possession, or abase themselves to the most pathetic opponent rather than fight. This tendency is ruthlessly exploited by the Ruthuba Gargu-arak, who often bully and rob them of food. Females are unlikely to be impressed by such harassment, and will generally respond to any attempted bullying with violence.

Ilme have omniverous diets. They are primarily piscivores (fish makes up most of their diet) but they eat anything from carrion to weeds if they are hungry enough. They also regard the venomous Praman viper found in the Ilmen marsh as a delicacy. On occasion they will attack a large mammal (such as man) but only if they are very hungry and relatively certain of painless victory. They rarely attack armed or large groups. They regard cannibalism as disgustingly barbaric.

Ilme have few possessions although some do collect interesting souvenirs. Most of these are worthless in human terms. Ilme are capable of using simple tools (rocks as hammers etc.) but seldom do.

CULTURAL ORGANIZATION

Ilme culture and government can best be described as placid anarchy. There is little organization, formal or otherwise, so there are few occasions when an Ilme can breach social protocol. However, they are conservative about what constitutes proper behaviour, and violations usually result in temporary ostracism. Due to their timid and sedate lives the Ilme consider improper any behaviour which is in the least adventurous. They recite a few tales of meredragons that left the marsh, either alone or with non-Ilme companions. Such stories invariably conclude with the protagonist meeting a horrible and (from the Ilme perspective) richly deserved end or, less often, returning chastened and wiser.

If there is anything which might, even in the loosest sense, be termed Ilmean government, it would be the periodic gatherings of males. There are, however, few decisions made at these Ilme "moots". Being sedentary, nonterritorial and unaggressive, the Ilme have very few disputes to arbitrate at their meetings. Male Ilme almost never fight with each other, preferring the safety of arbitration. Females do not intrude on such gatherings (unless seeking a mate) seeming to regard them as pointless. Females do not have similar meetings.

Young Ilme learn the basics of meredragon culture and the skills necessary to survive during the two years they spend with their mother. Males are also told the names of their fathers; females are not, and usually remain ignorant of their father's identity. After leaving

their mothers, males are taught the history and legends of their culture by other males. Females do not take part in such training and therefore have scant knowledge of their own history.

Ilme are given birth names by their mothers. Both male and female keep these all their lives. After male Ilme leave the maternal nest these names are added to, both by themselves and by other males. Male names represent the history of the individual and as a result are of considerable length. Such names are used only within Ilme society; outsiders will be told either an invented name, an abbreviation of their real name, or none at all. Female Ilme do not lengthen their names as they age and never reveal any name to outsiders. Ilme usually invent physically descriptive names when dealing with humans.

RELIGION AND MYTHOS

The Ilme worship a pantheon of five deities. As is the case with much of their society, Ilmean religion can most charitably be described as disorganized. Ilme have no priests, and certainly no temples. Worship is generally left to individual taste but usually takes the form of epic tales of the gods. For all of this apparent disorder, meredragons appear to be very devout, and theology plays a major and important role in their culture. Tales of the five gods are used as object lessons for young or foolish Ilme, and to entertain, as well as for "sacred" purposes.

Meredragon theology begins with a creation mythos that involves something they call "The Primal Egg". From the hatching of this egg came forth the various species of great reptiles, foremost among which were the true dragons and the Ilme. Both races had divine leadership at the time of their creation. The true dragons were ruled by an uncertain number of beings called the Ahnaka; the first Ilme to hatch from The Primal Egg, Huridrissal Firstcomer and Vethilsivar of the Golden Nest ruled the Ilme. The hatching of The Primal Egg took place at Ssanimar, and the Ilme believe that for many generations all reptiles lived there in harmony and peace. Eventually the true dragons and the Ahnaka corrupted this paradise, enslaving the Ilme and driving out or killing many of the lesser reptiles.

Ilmean theology represents Huridrissal as bold and courageous. The meredragons believe that he rose against the Ahnaka, battling the great gods of the true dragons. The struggle devastated Ssanimar, rendering it uninhabitable. Although Huridrissal was defeated by the Ahnaka, his valor won their respect and caused them to repent of their subjugation of the Ilme. Huridrissal, aided by mysterious beings "....who stride between the air" led the Ilme out of the wreckage of Ssanimar and founded several colonies.

Huridrissal's mate, Vethilsivar is wise and kind and very maternal. Thus, in many respects both of these deities represent attributes not normally found among Kethira bound Ilme. Two lesser deities, children of Huridrissal and Vethilsivar, are Scradinal Taildancer Upon the Waters and M'messin Clawdaughter. These children bear much greater similarity to real Ilme. Scradinal, the male, is fond of ease, comfort, and endless talk; he presides over Tarsyne, the heaven for Ilme males. M'messin is ill-tempered and combative; she controls Yredu, the female heaven. She is believed to mate with her brother, her father, and selected mortal Ilme. Her semi-divine children feature in many meredragon tales.

The fifth member of the Ilme pantheon is The Tawny Other, a malicious deity, and the font of cowardice. The eldest child of Huridrissal and Vethilsivar, he cravenly failed to aid his father in the earth shaking struggles against the Ahnaka, hiding in a bog while Huridrissal fought. For this betrayal Huridrissal cursed his son, stripping him of his name, his teeth and his claws. The Tawny Other was forced to survive by stealing and devouring meredragon eggs, and he took revenge by damning all male Ilme to cowardice. Ilme who have yellow-brown colouring are believed to suffer most heavily from his curse. The Tawny Other lives alone in The Court of Night, the Ilmean Hell. Harnic meredragons believe that it is there that he creates and sends forth the Gargu-arak (the Streaked Orc) to torment them.

It is interesting to note that the Ilmean word for Gargun is "Mabranas" meaning roughly "the demons once escaped, regained". On Harn, the first contact between the Ilme and the Gargun occurred less than six centuries ago, only a few Ilmean generations past, but the meredragons speak of the Orcs as though they have known of them for aeons. Whether this is poetic exaggeration by the Ilme, or whether the Orcs and the meredragons dwelled together in the same land (or world) at some point in the distant past are matters open to conjecture.

PRESENT RELATIONS

Humans who know of the Ilme generally fall into two categories; those who have heard of their existence through myths, songs, or written works; and those who have, through accident or design, met them. Many who fall into the first category do not believe the Ilme really exist. For their part the Ilme have no desire to increase the number of humans who know of them.

The Ruthuba nation of Gargu-arak includes the Ilmen marsh. The Ruthuba have long exploited the meekness of their large neighbours and have mercilessly intimidated them. Harassment usually takes the form of threats and verbal violence. While an Ilme is more than capable of physically handling whole bands of Gargu-arak, their natures are such that they will submit to their tormenters. The Gargun are wont to victimize Ilme mainly to steal food, although the orcs also take sadistic pleasure from bullying the great reptiles. Occasionally a band of Gargun will goad a meredragon to violence. Few orcs survive to make this error twice.

It is conceivable that true dragons visit the Ilmen Marsh on rare occasions. The exact nature of relations between the two races varies. Some dragons, according to the Ilme, have come in peace and friendship; others have visited fire and violence upon the Ilmen Marsh.

GAMEMASTER NOTES

It should be realized that most of the preceding information is unavailable to humans (or other, non-Ilme, races). If GMs intend to introduce players to the Ilme they should take care how much information is provided. GMs should remember that knowledge about the Ilme is slight; even the most learned scholars and the most arcane tomes have little information for the simple reason that few have attempted to study the meredragons. In addition, Harnic biological study is far removed from twentieth century Terran standards. Most data in the biology section of this article would be difficult for Harnic humans to discover and is provided for background.

The Ilme can provide anything from comic relief to vigorous adventure. GMs should play Ilme NPCs with care and subtlety. They are highly intelligent (equal or superior to most humans) and should be played as such. Their meekness should not be mistaken for gullibility. Ilme are wily negotiators and are unlikely to fall for simple traps.

A meeting between an Ilme and a human might take the following course: The Ilme might initially pretend to be aggressive, hoping that the human would believe him to be a true dragon and flee. If that fails the Ilme might engage in lengthy conversation, and follow that by serious negotiation if necessary.

The above comments apply only to male Ilme. Players who try to bully a female meredragon are not likely to find it a pleasurable (or lengthy) experience. Thus, from the perspective of player-characters, the most dangerous Ilme might be a small female, encountered after they have already met and intimidated a male.

There are several possible ways in which player-characters can be involved with the Ilme. We list a few of the options below:

1. The Golothan Temple of Halea may sponsor an expedition to seek out the Ilme and the aphrodisiac contents of their back plates. Financing of such an expedition would be hampered by the fact that the Golothan Temple of Halea is somewhat beleaguered and among the weakest on Harn. It might be possible to extract the aphrodisiac oil without undue harm to the Ilme. We leave further development of this scenario to GM discretion.
2. There are several songs and tales that tell of the Ilme. Some of these mention fanciful wealth, others the glory attained by slaying one of these "fell beasts". Players hearing (and being induced to believe) such a story might seek out the Ilme. As is mentioned above, many tales of dragon slaying probably involve the Ilme rather than true dragons. While killing a meredragon would certainly be easier than slaying one of their great cousins, the Ilme should not be considered pushovers.
3. There are a few scholarly texts that relate to the Ilme. Some persons might be curious enough to seek the Ilme and might recruit help in the form of a few player-characters. Those persons who have visited the Ilme might also seek aid for a return journey.
4. Placer gold has recently been found on the banks of the Darl River, north of Tontury Lake. The river springs from a cave in the mountains and it is assumed that the motherlode lies inside the cave. While this lies outside their range, some possibility exists of encountering foraging Ilme, particularly females.

TRIBES AND RANGES

The Bujoc tribal nation consists of 4500 members belonging to 34 tribes, or clans, which seldom have more than 150 members. Their range is the rugged and densely forested Anadel Highlands in southeast Harn. They are semi-nomadic. At their spring moot each tribe is allotted a region of Anadel for the coming year. Tribal ranges change annually. The words "tribe" and "clan" may be used interchangeably.



HISTORY

Seven hundred years before the founding of Melderyn, the Bujoc lived on the Lythian coast near the modern province of Emelrene. The tribes had a peaceful, matrilineal existence similar to their descendants in Anadel. This culture was disrupted by pressures from other Lythian peoples, and many of the Bujoc fled across the Sea of Ivae to Harn, initially settling south of the Horka estuary. The Atani Wars were in progress on Harn at the time, and the Bujoc found themselves hard pressed by the defenders of Harn and the Lythian tribes already on the island. Being disinclined to fight to defend their new home the Bujoc moved inland to the Anadel hills. Largely because no one else was interested in that region, the Bujoc were able to live in isolated peace for many centuries. It seems certain that shortly after their arrival in Anadel they assimilated a small number of Harnic Jarin. Apparently these Jarin quickly adopted Bujoc culture, and besides slight genetic traces they left no mark.

The Bujoc re-surfaced in Harnic history during the Migration Wars. The Kingdom of Elorinar had expanded into Anadel during the spell of good weather in the middle of the first century. When the weather worsened Elorinar found its exhausted farmland could not support its expanded population and it was forced to swallow much of the fertile land of the Bujoc range. By the end of the century much of southern Anadel was in the grip of the kingdom. This pressure on the Bujoc was increased by the appearance of Gargun in the northern part of the tribal range.

The Bujoc called the Elorinarian settlers "Others" and thought them hateful of the land. They believed that the Others wounded the land and hid from the sight of it inside walls. They also believed the Gargun to be the twisted spirits of the Others, angry at being ignored and walled in. The traditional peacefulness of Bujoc culture gave them few means to fight the intruders and they began to suffer great hardship.

In 218 TR a young and charismatic male took the name Ah Who is Strong of Hand and Heart (for a description of the Bujoc language see "Way of Life") and preached a jihad against the Others. Although the elder (Sha) women counselled peace, Ah Who is Strong rapidly gained support. The fact that the Bujoc were starving and desperate caused them to dramatically abandon their peaceful matriarchal traditions and put their fate in his hands. When the Gargun cut the Bujoc off from the northern moot site it was the final spur to the Bujoc wrath.

The Bujoc transformation from peaceful hunter gatherers to bloodthirsty warriors utterly surprised the Elorinarians. When the tribesmen sacked Laket, slaying Janokar, King of Elorinar, the effect on Bujoc morale was astonishing. They ravaged the small settlements in Anadel, driving the hated Others from the land, and ambushing Gargun and Elorinarian alike. Eventually realizing he could not turn them back, King Kobar of Elorinar swore fealty to King Shelir I of Melderyn in 223.

During the following two years Shelir sent emissaries to the Bujoc. These discovered that the Sha women were very uneasy about the excesses of the Bujoc, and felt their traditional power to be in jeopardy. It is clear that one or more of the Melderyni emissaries colluded with the Sha women to end the threat to Elorinar. In the winter of 224 the Sha women exerted their diminishing power to draw the clans to the winter moot. There an intruder arose and bade the Bujoc listen. He pointed north to the lights of Telumar, claiming to speak with the voice of the spirits, and threatening to prevent the rebirth of the world. Since the Bujoc believe that the light storms of Telumar set the sky afire, consuming the dying world and birthing the new each year, this was no small threat. The Sha women told the assembled Bujoc that the stranger spoke the truth and bade them listen. The stranger commanded the Bujoc to return to the peaceful maintenance of the Sha (way of life). The Sha women said they would agree, as long as the Bujoc remained free within their lands.

Ah Who is Strong objected, claiming that the stranger could not be trusted, and called upon him to do his worst. The intruder challenged Ah Who is Strong to come with him to the home of the spirits and argue his case there. Faced with acceptance of the challenge or loss of face, the Bujoc war leader accompanied the stranger. According to Bujoc legend, the lights of Telumar flared suddenly after the two had entered, and only the stranger returned to the moot site. There he told the Bujoc that the spirits had judged Ah Who is Strong and found him wanting, and that the young man was no more. He demanded that the Bujoc choose immediately between returning to the Sha and "the long night" that would surely follow further violence. Apparently the Bujoc were impressed; they swore to maintain the Sha. The intruder then demanded the Bujoc must renew their pledge each year. One Bujoc male would recite the pledge, and monitor its adherence. Over the last five hundred years, renewal of this oath has become one of the major events of the Bujoc winter moot.

WAY OF LIFE

The key to the timelessness of Bujoc culture is their relative isolation from external influence since the third century TR. Most of their society and practices have an immense traditional inertia preventing any change, even if change might be beneficial.

The Bujoc do not see marriage as a sexual institution. While they do pairbond, it is more for companionship than sex and procreation. Other cultures often regard the Bujoc as promiscuous; women may summon any unmarried male to their bed and married males can be similarly summoned with the permission of their mates. Wives usually give such permission cheerfully. The rare outsider who lives briefly among the Bujoc is usually startled, if not embarrassed, by the unabashed sexuality of the Bujoc.

Pairbonding usually occurs at the instigation of the woman, usually in her middle teens, and after considerable dalliance. The Bujoc would find the notion of a virgin bride or groom hilarious. Pairbonding will generally take place at one of the moots, and almost always between members of separate tribes. A woman will not usually leave her clan. Her chosen mate must join her tribe. In theory, a male can only join at the invitation of the Sha woman, but it is usually at the behest of a young woman.

The Bujoc language is an obscure dialect of Harnic, although it contains a few significant differences that would be immediately apparent to outsiders. The most obvious of these is the universal pronoun "Ah" meaning variously "he", "she", "they", "it", "we" etc. as applicable. This seems to relate strongly to the Bujoc view of the world.

Male Bujoc shave and both sexes keep their hair back in myriads of braid patterns. They sometimes paint their faces with berry dyes. Scarring and tattooing are considered unnatural and repugnant. Bujoc apparel is a combination of cloak and pants, usually made of leather. Swords, shields, and armour, are unheard of; the Bujoc seldom carry any weapons other than bows, spears, and knives. Most of these are of their own manufacture, the spear heads and knives generally being flint. Bujoc do not use metal blades and will not trade for them. The shunning of metal weapons is part of the oath to maintain the Sha that they renew every winter moot.

Tribe encampments are roughly circular groupings of 10-12 communal huts. Called "The Place Within", the communal huts reflect the Bujoc attitude that nothing is private other than personal totems. Bujoc huts always contain some intentional minor fault in construction to symbolize their transitory nature. A Bujoc village blends into the forest and might remain undetected by one lacking in woodlore, even from very close range. When the Bujoc abandon their villages they leave the huts standing. The abandoned villages are adopted as lairs by various denizens of the forest. This has led to the belief, widely held by the nearby Gargun and Pagaelin tribes, that whole villages of Bujoc can transform themselves into animals.

The diet of the Bujoc is largely vegetarian, supplemented by grubs and, less often, meat. They do not farm and rely on an intimate knowledge of the land to sustain them. The women improve favorite gathering spots by selective weeding, but do not plant seeds. Another act which approximates farming takes place after summer rainstorms have exposed the roots of a large tree. The clans will search for such a tree after a heavy

rain. If the Sha women decides the tree is doomed they will pull down the tree and puncture it in spots along one side. After a reasonable interval the clan will return to split the tree and harvest a rich source of grubs.

Their most common staple is kapatti bread. Gathered in late fall, the kapatti is a large tuber which is dried and ground to a flour. This root is also used to make an alcoholic mash by storing the largest tubers in a stone cairn for a few months to age. Batches are then uncovered, mixed with water and spices, and allowed to ferment in wooden pots for at least three months. The resulting alcoholic brew is a sweet and potent beer with a distinct cinnamon-like flavour.

It is the foragers, therefore, who serve the most important function in the community. Women are considered to carry the rhythm of the land in their bodies and are trained throughout their lives to understand nature's cycles. Under the guidance of the local Sha woman, and usually under the influence of the sacred drug Fletharane (see "Herblore" [EH9]), they spend many hours of contemplation on the "Ways of the Life" during the long winter months. This implants a deep and subconscious sensitivity to the land, as is intended, and ensures the best foragers will be female.

Despite their knowledge of woodlore, male Bujoc hunters rarely provide more than 20% of the encampment's diet, and their status is much diminished compared to that of other tribal nations. They receive no special portion of the kill. They hunt in small groups of 3-6 and use small bows or short range spears. The arrow tips and the spear are anointed with a concoction of Wylorafina (see "Herblore" [EH9]) and a paste made from the boiled hides and bones of the desired animal. This custom is believed to give a weapon a special affinity for the chosen prey. The Wylorafina mixture is produced by the Sha women.

When wounded by a Bujoc arrow, a large animal will not generally die from the blow. However, the poison ensures that the animal will soon tire and the hunters chase it down. Great shame comes to one who has wounded, and lost track of an animal. When the prey tires and collapses, a hunter approaches it quietly and strokes it soothingly. In a calming voice, he explains to the animal his clan's need for food and ask that it forgive him. Due to the nature of the drug, most animals enter a state of shock, and this convinces the hunter his plea has been accepted. He will then kill the animal swiftly and painlessly. Because of the lengthy chase that usually takes place during the hunt most game taken by Bujoc has an unpleasantly acidic taste. The Bujoc have developed tolerance, if not love, of this taste.

MOOTS

As with many other tribes, the Bujoc gather at various moots throughout the year. The moots are formed rather like large villages but will last no more than a fortnight. The clans form their encampments about the perimeter of a large forest clearing, which will often have a stony rise in the centre. These will serve as marketplace, council square, and holy ground, according to the purpose of the seasonal moot.

The Bujoc hold three moots each year, one in early spring, another in midsummer, a third in midautumn, called the winter moot. The summer moots are short, local affairs which have little religious significance. The spring moot, held near the headwaters of the Ulmerien, is well attended and is a celebration of the rebirth of the earth and a festival for the young. During this moot,

Sha women plan activities for the coming year, particularly tribal ranges. Any major inter-tribal disputes that have arisen are also settled at this time.

While there may be two or three concurrent summer moots at different and varying locales, there are fixed sites for both the spring and winter moot, the latter held near Telumar. As many Bujoc as possible attend these two moots. Of the two the winter moot is the more important.

The Bujoc believe that that all the world dies in winter. All disputes and tribal policies must therefore be settled before the onslaught of the winter. Pregnancies that do not come to term before the moot ends are thought to bode ill. All Bujoc are expected to attend, at least by representation, lest the world die forever. They also renew the pledge to peacefully maintain the Sha at the winter moot. Those Bujoc who cannot attend will send a wooden representation of their totem. Although these representative tokens do not bear much similarity to their real totem disk, they are deemed sacred and will be given to those worthy of great trust only a day or two before the journey to the moot. When they are brought to the moot, they will be tossed into a pyre while the Sha women remind the Great Spirit of the owners's name and lineage.

It is usual for tribes that will be in the far south of the Bujoc range during the fall to make earlier arrangements with another tribe to bear their totem representations to the winter moot.

Elderly Bujoc who do not feel themselves likely to survive the coming winter, and do not wish to burden their tribe, often take advantage of their proximity to Telumar to take "the Long Walk" at the end of the gathering. The phrase Long Walk refers to entering Telumar rather than death, although no Bujoc who has entered Telumar has ever returned. Entering Telumar is considered a great honor to the Bujoc, as it is there, they believe, that the spirits of the Sha dwell. The Bujoc custom for those who die during the year is to take their totems to the winter moot to be carried within by one of those making the Walk.

Although Telumar has a permanent resident, Lepridis of Melderyn, the Bujoc seem to take no notice of him. (See "Telumar" [EH11]) In fact, the Bujoc seem to regard Lepridis as a servant of the spirits. Due to this belief they make no attempt to speak with him or his companions, feeling that converse with him would be too presumptive.

TRIBAL ORGANIZATION.

The male "chief" of each Bujoc tribe is almost entirely a figurehead. In almost all matters he acts on the advice and instructions of his wife, the Sha woman of the tribe. This "government" by the Sha woman will not be apparent to non-Bujoc. All the women of the tribe frequently meet in council and act as arbiters of internal disputes. This council of women is known as the Halasa.

A higher level of organization is the council of Sha women. Called the Masava, it is made up of the thirty four Sha women, one from each tribe. Elements of this council meet frequently although a full quorum is generally only possible during spring and winter moots. They decide on the division of the tribal range in the spring, arbitrate disputes that encompass more than one tribe, and otherwise act as overchiefs of the Bujoc nation.

Sha women are deemed to have magical abilities, and they sometimes travel from tribe to tribe carrying news and performing "spells"; it is more common, however, for their primary apprentice to act in their stead. As a result of this travel, Sha women are often absent from their home tribe for brief periods. A Sha woman's entourage will consist of 5 or 6 apprentices (almost always female). She will have a chief apprentice, who is frequently a daughter, but any position with her is deemed important.

When the Sha woman dies her husband will take the Long Walk. As is the case with elderly folk after the winter moot, these men make for Telumar, never to return. There they enter the Earthmaster building to reach "the home of the spirit".

If the chief predeceases the Sha woman she will take a new husband who automatically becomes chief. The Sha woman is succeeded by her chosen heir (usually her principal apprentice); her mate will become chief.



The only male who holds a position of genuine power among the Bujoc is the Ritespeaker. At any one time there is only one Ritespeaker for the entire Bujoc nation. His primary function is the renewal of the pledge to be peaceful and maintain the Sha at the winter moot. At other times of the year the Ritespeaker travels with his apprentice and a few companions from clan to clan. He acts as a bard and historian for the Bujoc, and also serves as a sort of communal grandfather. When a Ritespeaker dies he is succeeded by his apprentice. Upon becoming Ritespeaker the apprentice must abandon his totem, signifying the terrible sacrifice his special relationship with the spirits requires. The Ritespeaker and his apprentice are sacrosanct. The Bujoc will go to any lengths to preserve his safety. The Ritespeaker is sometimes invited to address the womens' councils as he is deemed to speak for all Bujoc males.

Clans often travel in pairs or triads, building camps within a few miles of each other. Food gatherers and hunters of separate tribes will often work together, and there is a certain amount of visiting between tribespeople. In case of emergency, such as a Gargun attack, the tribes will come to each others aid.

RELIGION

The basic tenet of Bujoc religion is the "Sha", a great cyclical force that is the "Way of Life". They believe that everything in the world has a cycle of birth, life, death, and rebirth. When the world "dies" during the winter, it is reborn in the spring. Various ceremonies during the winter moot are intended to please the spirits and encourage a renewal of the world. Similar concepts involve night and day rituals.

The Bujoc also believe in life cycles for all creatures, including themselves. There is a strong faith in reincarnation, first as a forest animal, the death of this animal followed by rebirth as a Bujoc. Because of this belief, the Bujoc are given animal totems very early in life. These totems, represented by a painted wooden token are carried in a small leather pouch worn around the neck. They are much more than good luck charms. The Bujoc believe their future "animal life" will be in the form of their totem, and it represents the wearer's spirit to that animal and vice-versa. Consequently, the totem pouch and its token are the most valuable and important object to any Bujoc. To lose this totem implies that the poor unfortunate will never be reborn, the cycle forever broken. A lost pouch must be recovered to avoid this fate.

The totem disk is, for obvious reasons, the most well guarded possession of any Bujoc. It is never shown to anyone, except, in very unusual circumstances, a Sha woman. Bujoc believe that the totem weakens if visually seen by other eyes.

The Sha woman chooses totems, awarding them as soon as possible after birth. Once the Sha woman decides on the totem, she makes two small wooden icons. These are not identical. The totem worn for the duration of the child's life bears a complicated symbol. Such symbols are unique to each individual, even those with the same animal totem. The second icon is worn by the mother, bears a simple design, and symbolizes the link between mother and child. Copies of this icon are sent to represent absentees at the winter moot.

Naturally, these ideas leave no room for ancestor worship, an alien concept to the Bujoc. These notions also serve to prevent the waning of matriarchal dominance. It is considered unlucky to interfere with the

life cycle of any creature. Hunting and war, the usual preserve of males (and the principal reason for their dominance in patrilineal societies) are thus restricted and discouraged. Theoretically, only game clearly approaching death through age or injury are allowed to be killed, although excessive hunger may temper this custom.

Bujoc are extremely reluctant to hunt or kill their totem animals. The Sha women often give males deer and other food animal totems. This further restricts the dominance of hunters and hunting.

PRESENT RELATIONS

The Bujoc have little contact with any persons except other Bujoc. They avoid, and are generally ignored by the Hodiri and Solari. Their villages are occasionally raided by the Pagaelin, although the Bujoc usually notice Pagaelin movements in their range well before they present a threat.

Relations between the Bujoc and the Chindra Gargu-hyeka in the north of the range are poor. The Bujoc loathe the orcs and try to avoid them. The Gargun display their usual unpleasant natures when they meet tribespeople, but seldom have any success raiding Bujoc villages.

Their most frequent contact with outsiders is with the travellers with whom they occasionally trade on the Genin Trail. These contacts often occur around the time of the spring moot when many Bujoc tribes are in the region. They trade bear and wolf pelts and some herbs for pottery, cloth, and alcohol. They will also trade for metal tools and artifacts, but will not trade for weapons. Generally they are content to ignore travellers on the trail, although such persons are usually under observation until they leave the Bujoc range.

The Bujoc have been known to give warnings of danger to persons who have not interfered with them, and caused no destruction to the land or forest. They have also given assistance to lost or injured travellers. Those wayfarers that have caused the Bujoc distress are sometimes ambushed, although the tribes more often try to arrange meetings between inimical forces such as Gargun and Pagaelin. They regard this indirect violence as part of their oath to peacefully maintain the Sha. They similarly regard the deadfall traps they set for persons that have roused their ire.

The Bujoc are troubled by the mines established in Anadel by Chybisa and Thay, believing that the mines defile the land. If they find such mines unguarded they often flood or otherwise sabotage them. When possible, the Bujoc lure Gargun and other dangerous creatures to live in the mines. These habits have resulted in many mine sites being guarded throughout the winter by mercenaries employed by the miners' guild.

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