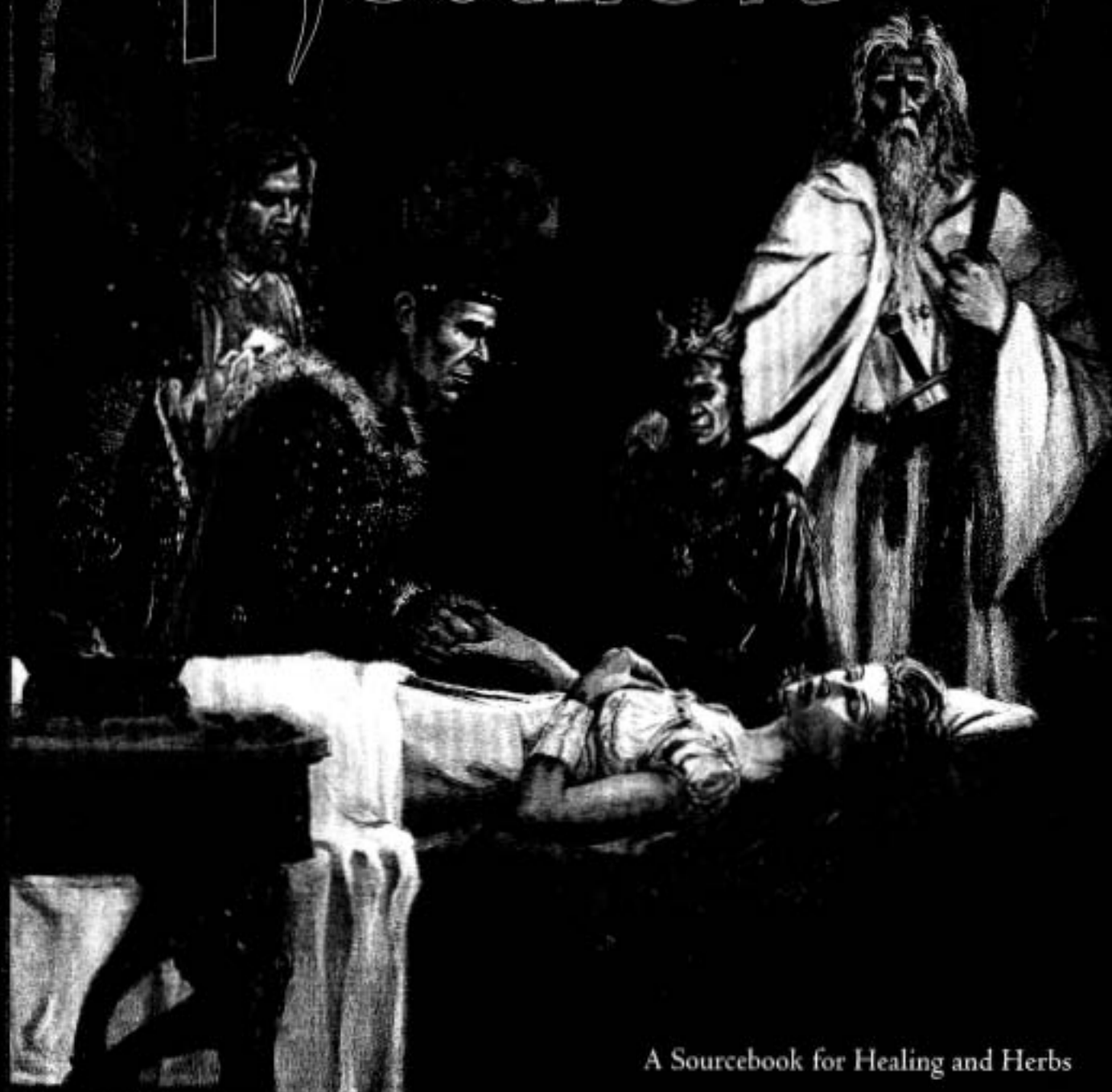


hands of the healer™



A Sourcebook for Healing and Herbs

Based on J.R.R. Tolkien's THE LORD OF THE RINGS

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The plants described in this sourcebook are fictional creations for the world of Middle-earth. None of the plants or herbs or fungi on these pages can be found outside in your garden, park, or wilderness area. Even should some of the plants described in *Hands of the Healer* seem to resemble real-world plants, they are NOT the same. Severe illness and death can result from uninformed experimentation with herbs, fungi, and other medicinal or non-medicinal plants. Consult well-researched books of fact (NOT fiction) and persons expert in the field if you wish to learn more about the plant life abundant on our planet Earth. This book is a work of fiction and is not a reliable or accurate source of information concerning the plants around us.



I.0 INTRODUCTION

"...it is a thing passing strange to me that the healing hand should also wield the sword. It is not thus in Gondor now, though once it was so, if old tales be true. But for long years we healers have only sought to patch the rents made by the men of swords. Though we should still have enough to do without them: the world is full enough of hurts and mischances without wars to multiply them."

'It needs but one foe to breed a war, not two, Master Warden,' answered Éowyn. 'And those who have not swords can still die upon them. Would you have the folk of Gondor gather you herbs only, when the Dark Lord gathers armies?'"

—*The Return of the King*, p. 236

It is told in the *Ainulindalë*, the Music of the Holy Ones, that Melkor marred the Song of Creation before the world was made; thus did Evil enter Middle-earth, and with it all manner of hurt, illness and suffering. It is also said that Eru Ilúvatar, the One True God, wove into the Music a counter-theme to oppose and redress the violence of Melkor's discord. In this counter-movement the coming of the Eruhini, the Children of Ilúvatar—Elves and Men—was heralded, a theme "deep and wide and beautiful, but slow and blended with an immeasurable sorrow (*Sil*, pp. 16-17)." It is in this sorrow, mingled with hope, that healers find their calling and power.

The healing hand guides one of the most venerated professions among the Free Peoples of Middle-earth, and each culture possesses a unique body of lore which its healers seek to master. Within certain societies, leechcraft exists as a formally-recognized vocation; in others, all members of the society are expected to command some degree of medical expertise. In this tome is compiled a wealth of information about the healing lore of Middle-earth's inhabitants for those who wish to create characters skilled in that lore.

Leechcraft has rarely been absent from the most desperate turning points in the struggle of the Free Peoples against the Dark Lord. Heroic tales of healing abound in the legends of the Elder Days. Lúthien Tinúviel, daughter of Melian the Maia, twice put forth her healing power to save Beren from certain death during their quest to win a Silmaril from the Iron Crown. Beleg Strongbow, Elven-captain of Doriath, was a master of healing, and used his skills to aid Túrin and his outlaws in the wilderness. Also skilled in leechery was Brandir, chieftain of the woodsmen of Brethil, who—alas—nursed both Túrin and his sister to health only to see them fall prey to Morgoth's horrible curse.

The healing craft is equally prominent throughout the Second and Third Ages. It was the divinely ordained grace of the priest-kings of Númenor, descendants of Lúthien the Fair, which gave birth to the prophetic rhyme: *The hands of the king are the hands of a healer, and so shall the righteous king be known.* Aragorn, last inheritor of that revered lineage, drew

upon his power several times during the War of the Ring, and finally claimed the realm of his forefathers under the name of Envinyatar the Renewer. Among the Elves, it was Elrond of Rivendell, eldest scion of Lúthien to remain in Middle-earth, who alone possessed the potency necessary to remove the deadly Morgul-blade from Frodo's shoulder. Even Gandalf the Wizard assumed the healer's role when, aided by the power of Narya, the Ring of Fire, he rekindled the flame of King Théoden's waning spirit, poisoned by Wormtongue's venomous whisperings, to valor and great deeds—or when he recalled Pippin from the paralyzing terror of a face-to-face encounter in the *palantír* with the Dark Lord himself.

But the Children of Ilúvatar do not stand alone before the menace of the Shadow. Many of the Ainur who had participated in the Song of Creation and who had not been corrupted by the Discord of Melkor chose to enter into the world—to oppose the destructive deeds of their rebellious peer and to bring aid to the Children in their distress. These were the Valar, the Powers of the World, three of whom devoted themselves especially to the sphere of healing. The first and greatest of these was Yavanna, Queen of the Living Earth, and from her come all herbs and plants of healing virtue, such as the noble *athelas*, or the humble pipeweed of the Hobbits that brings tranquillity to the troubled mind. Then there is Nienna the Mourner, whose tears bring solace to those of wounded spirit. The third is Estë, bringer of rest and renewal to the body; and her handmaiden Melian stands at the fount of the greatest healing tradition shared by Elves and Men alike.

Frodo receives a Morgul-wound





Both players and gamemasters will find this sourcebook to be of great practical value. Not only does it provide character generation guidelines for healers from over forty distinct cultures; it also offers an exhaustive compendium of nearly three hundred herbs, curatives and poisons which have been indexed according to their powers and by the type of environment in which they may be found. Combined with the profiles of healing traditions, this compendium forms the ultimate reference tool for adventurers in a hostile setting where obtaining the right healing resources can spell the difference between life and death.

ADVENTURE GAMING

Hands of the Healer™ is the first title in ICE's *Lore of Middle-earth®* adventure game series. Along with its projected successors, this volume focuses on one of the most popular and valued character professions in fantasy role playing games. As you may already know, role playing games are akin to plays or interactive novels. The referee, or gamemaster, serves as a sort of actor/director, while the players portray the main characters. Everyone combines their imaginative talents to conceive a spontaneous story which is never short of action, intrigue and adventure. Often, over the years, gamemasters have chosen Middle-earth as a setting for adventure games. No fantasy world exceeds Tolkien's creation in terms of depth, flavor and consistency, nor as a setting for adventure games. *Hands of the Healer* serves as a helpful tool for gamemasters and players seeking knowledge about the healing profession and healing resources in Middle-earth. It is an ideal reference work for anyone using any major fantasy role playing game guidelines, in particular ICE's *Middle-earth* series. Those wishing to explore Tolkien's world in the context of an adventure game will find this work invaluable.

USING THIS WORK

Hands of the Healer begins with an overview of the healing arts in Middle-earth (Section 2.0), followed by a series of succinct vignettes describing the healing traditions of forty-four cultures (Section 3.0). The herb compendium is presented next (Section 4.0). An appendix supplying definitions of key terminology (Section 5.1), followed by two healing-oriented scenarios for ICE's *Middle-earth Collectible Card Game (MECCG)™* (Section 5.2) and a cross-referenced index for the herb compendium (Section 5.3) completes the sourcebook. All information throughout this module has been keyed to ICE's *Middle-earth Role Playing (MERP)™*, *Rolemaster (RMSS)™* and *Lord of the Rings Adventure Game (LOR)™* systems.

THE SOURCES

This is an authorized secondary work. It is specifically based on *The Hobbit* and *The Lord of the Rings*, and it has been developed so that no conflict exists with any of the other primary publications of J.R.R. Tolkien. Of course, always remember that the ultimate sources of information are J.R.R. Tolkien's works. Posthumous publications edited by his son Christopher shed additional light on the world of Middle-earth.

Hands of the Healer is based on extensive research. We uphold the high standards associated with the legacy of J.R.R. Tolkien. By blending material from primary and

secondary sources with rational linguistic, cultural and geological data, we insure that any interpretive material fits into Tolkien's defined patterns and schemes. Keep in mind, however, that this is by no means the "sole official view."

Since we derive the material in *Hands of the Healer* from authorized sources, we provide citations to pertinent sections in *The Hobbit* and *The Lord of the Rings* and other major works by J.R.R. Tolkien. Where we have extrapolated information, we either omit citations or we refer to publications in ICE's *Middle-earth* adventure game series.

2.0 THE PILLARS OF LEECHCRAFT

"...adventures are not all pony-rides in May-sunshine..."

—*The Hobbit*, p. 36.

Let's face it: adventurers get hurt. Injury and illness are often just as formidable obstacles to the successful completion of a quest as any other, and must be taken into consideration by both gamemasters and players. Whether they prefer recourse to medicinal herbs, curative magics or the skilled hands of a professional leech, PCs and NPCs alike need to know what kind of healing resources are available to them. The information provided in this book presumes a familiarity with three basic components of Middle-earth leechcraft: skills, spells and herbs. The following sections offer succinct overviews of some of the most important facets of these primary tools of healing.

2.1 SKILLS

This section modifies and adds to the skills described in Appendix A-5 of *2nd Edition Middle-earth Role Playing* and section A-1.32 of the *Rolemaster Standard Rules*. These four skills represent the traditional categories of medical lore as studied among the healing practitioners of most civilized cultures of Middle-earth during the Second and Third Ages. The *MERP* related skill category for these skills is "General."

PHYSIC

(*MERP*: Ig;

RMSS: Re/Me/In, Technical/Trade)

Diagnosis and treatment of the subtler ailments of the body: diseases such as fevers, aches, fluxes and pox, infections, poisoning, pains, growths, troubles of aging and banes of the spirit. Involves examination of the body—its look, sounds, smells, humors, winds and excretions. A good diagnosis typically implies a proper treatment, but a second skill check may be needed in obscure cases. Those skilled in Physic invariably possess some knowledge of other healing lore, allowing them to deal with any danger to health. Characters may use their Physic for a skill check in Apothecary, Midwifery and Surgery at a -30 penalty.

LOR PLAYERS

If you are using the *LOR* system and two 6-sided dice, the *MERP* static maneuver tables included in this book are easily converted to *LOR*. Simply refer to the conversion list below.

modified dice	result category
roll	
2	Blunder
3	Absolute Failure
4-8	Failure
9	Partial Success
10	Near Success
11	Success
12+	Absolute Success

Ignore the result categories of *Unusual Event* and *Unusual Success*. These categories are used only by *Rolemaster* players.

Remember to use *LOR* skill bonuses when rolling on these tables. The *MERP* stat IG (Intelligence) is equivalent to the *LOR* skill *General*. The *MERP* stat PR (Presence) is equivalent to the *LOR* skill *Perception*.



Note: *MERP* players should ignore the result categories of *Unusual Event* and *Unusual Success*.

PHYSIC STATIC MANEUVER TABLE (IG)

Less than -25 (Blunder): Sometimes you are so good you surprise yourself! You fully diagnose the patient in ½ the normal time and think you know exactly what is necessary to heal the ailment. Unfortunately you have got it completely wrong (GM's discretion).

-25 to 04 (Absolute Failure): As "Failure," but you have also managed to infect the patient with a mild disease. When was the last time you cleaned those instruments?

05 to 75 (Failure): Despite thorough diagnosis (2x normal time), you have no idea what the cause of this ailment is. You may prescribe based on the visible symptoms. If you consult another source, you may try again.

[UM 66 (Unusual Event): While diagnosing the patient you accidentally stab him with an instrument, causing great pain. Let's hope he doesn't take it personally. If he lets you, you may try again.]

76 to 90 (Partial Success): You gain some knowledge of the cause of the ailment. Try again after another diagnosis.

[UM 100 (Unusual Success): While poking and prodding the patient, he suddenly tells you that he feels much better. You have inadvertently reduced any pain associated with the ailment by 50% for several weeks. The patient is now more than willing to let you continue the diagnosis. (Treat as "Success.")]

91 to 110 (Near Success): After some time (2x normal), you have a good idea of the cause of the ailment. You may prescribe a remedy based on this hunch, or you may try again at +20.

111 to 175 (Success): Well done. You successfully perceive the cause of the ailment and identify other possible problems. You have a good idea of what needs to be done, though not necessarily the skill to do it.

Greater than 175 (Absolute Success): Sometimes you are so good you surprise yourself! You fully diagnose the patient in ½ the normal time and know exactly what is necessary to heal the ailment. Any attempt to heal the patient yourself or by someone under your direction gains a +20.

Modifications:

- + Physic skill.
- +5 to +40 for secondary source of information (another physician, book, etc).
- 30 to +10 for equipment (or lack thereof).
- 70 to +30 for difficulty of ailment (-70 for a rare magical disease, +30 for a fractured leg).
- 50 to +30 for familiarity with this ailment (-50 for never seen before, -10 for never seen but knowledgeable through books, +30 for common ailment).
- 30 to +10 for ability of patient to describe the symptoms.

RMSS Skill Category: Technical/Trade • Professional {Em}

FIRST AID/SURGERY

(*MERP*: Ig; *RMSS*: Re/Me/In, Technical/Trade)

The treatment of wounds and injuries by staunching, cleaning, bandaging, binding and sewing, along with setting, splinting or amputation. First Aid covers only the simpler, emergency forms of wound-tending. The surgeon deals with both emergency actions and long term repair and renewal. Surgery applied to the internal organs usually requires the application of magical herbs and/or spells to prevent death from shock or infection. Characters may develop a skill in

First Aid as a Secondary Skill. Non-healers may only learn Surgery by expending 1 background point during Adolescent development and acquiring it as a Hobby Skill. Nearly all Surgery and First Aid operations cause shock, pain and stress to the patient. Unless anesthetic is used, the patient takes from 1-10 to 10-100 hits from the operation (GM's discretion).

FIRST AID STATIC MANEUVER TABLE (IG)

Less than -25 (Blunder): This isn't pretty. All watching must make Constitution rolls to avoid nausea as you further damage the patient. You cause an additional 6-60 hits in pain, ensuring that (if he lives) he will have a permanent disability from the wound.

-25 to 04 (Absolute Failure): Your feeble efforts achieve nothing for the patient beyond stopping 1 hit/round. You also cause him 2-20 additional hits from pain, increasing the chance of permanent injury by 50% minus your ranks in First Aid (GM's discretion).

05 to 75 (Failure): Despite your best efforts, you cannot help the patient beyond stopping 3 hits/round. The chance for a permanent injury is 70% minus your ranks in First Aid..

[UM 66 (Unusual Event): Your initial probing of the wound causes such pain that the patient thrashes uncontrollably for 1 round (during which time you cannot help him) before passing out.]

76 to 90 (Partial Success): As "Success," but bleeding is reduced by 3 hits/round, other penalties by 10%. The chance for a permanent penalty is 60% minus your ranks in First Aid. If you wish, you may keep trying until you score a "Failure" or worse.

[UM 100 (Unusual Success): In ½ the normal time you manage to stabilize the wound, enabling natural healing to begin (as 2 successful rolls). As a result of your brilliant leechcraft, there is no permanent penalty. Damage done to the patient due to the operation is halved. Well done!]

91 to 110 (Near Success): As "Success," but bleeding is reduced by 4 hits/round, other penalties by 30%. The chance for a permanent penalty is 50% minus your ranks in First Aid. If you wish, you may keep trying until you score a "Failure" or worse.

111 to 175 (Success): Congratulations! You may have just saved a life. You successfully stabilize the patient (reducing bleeding by 5 hits/round and penalties by 50%). You may now attempt to mend the injury or, if it is already stabilized, you successfully begin the normal healing process. If appropriate, the wound may harbor a permanent penalty (40% chance minus your ranks in First Aid). If you wish, you may keep trying until you score a "Failure" or worse.

Greater than 175 (Absolute Success): As "Success," but other penalties are reduced by 80%. The chance for a permanent penalty is 20% minus your ranks in First Aid. Damage done to the patient due to the operation is halved.

Modifications:

- + First Aid skill.
- +5 to +30 for helpers (e.g., +30 for a reasonably skilled assistant).
- 10 for hits/round bleeding/pain over 3.
- 30 to +30 for familiarity with type of wound (e.g., an experienced warrior has a bonus for treating common battle wounds).
- 70 to +30 for severity of wound (e.g., -30 for a badly broken leg).
- 30 to +10 for equipment.
- 5 to -100 for permanent penalties (seldom more than -20). The GM must decide on the appropriateness and severity of the penalty.

RMSS Skill Category: Technical/Trade • General {Em}



SURGERY STATIC MANEUVER TABLE (IG)

Less than -25 (Blunder): You puncture a vein or artery. Unless you do something quick, the patient bleeds to death in 8 rounds.

-25 to 04 (Absolute Failure): In spite of your best efforts, you can do nothing for the patient beyond stopping 2 hits/round and reducing penalties by 10%. You also unknowingly infect the wound.

05 to 75 (Failure): Alas, this ailment/injury is beyond your skill to fully alleviate. You succeed in stopping 3 hits/round and reducing penalties by 20%. The chance for a permanent penalty is 40% minus your ranks in Surgery.

[UM 66 (Unusual Event): Just as you start to practice your art, you get a very strong feeling that someone is watching you. Returning to the task at hand, you feel an additional guiding hand (GM's discretion as to whether this gives a bonus or penalty). Roll again.]

76 to 90 (Partial Success): As "Success," but bleeding is reduced by 4 hits/round, other penalties by 40%. The chance for a permanent penalty is 30% minus your ranks in Surgery. A previous permanent injury is reduced by 10. If you wish, you may keep trying until you score a "Failure" or worse.

[UM 100 (Unusual Success): As "Success," but you perform the operation in ½ the time and realize you should have been doing it this way all along. Damage done to the patient due to the operation is halved. Gain a permanent +10 to your Surgery skill.]

91 to 110 (Near Success): As "Success," but bleeding is reduced by 5 hits/round, other penalties by 60%. The chance for a permanent penalty is 20% minus your ranks in Surgery. A previous permanent injury is reduced by 25. If you wish, you may keep trying until you score a "Failure" or worse.

111 to 175 (Success): You successfully stabilize the patient, reducing bleeding by 7 hits/round and penalties by 70%, and enabling natural healing to begin. There is no permanent penalty for this injury. A previous permanent injury may be reduced by 40.

Greater than 175 (Absolute Success): As "Success," but bleeding is reduced by 9 hits/round, other penalties by 90%. There is no permanent penalty for this injury. A previous permanent injury may be reduced by 50. Damage done to the patient due to the operation is halved.

Modifications:

- + Surgery or First Aid skill.
- +5 to +30 for helpers (e.g., +30 for a reasonably skilled assistant).
- 10 for hits/round bleeding/pain over 3.
- 30 to +30 for familiarity with type of wound (e.g., an experienced surgeon has a bonus for many injuries).
- 70 to +30 for severity of wound (e.g., -30 for a badly broken leg).
- 30 to +10 for equipment.
- 30 for attempting to fix a permanent injury.
- 15 for a later attempt on a relatively recent injury (e.g., re-breaking a nose that has healed poorly).
- 5 to -100 for permanent penalties (seldom more than -20). The GM must decide on the appropriateness and severity of the penalty.

RMSS Skill Category: Technical/Trade • Professional {Em}

MIDWIFERY

(MERP: Ig; RMSS: Me/In/Re, Technical/Trade)

Skill in the birthing of children, including medical lore relating to pregnancy and the problems of caring for newborns. Midwifery is a specialized form of the other medical skills; it may be used to make Physic and Surgery skill roles at a -30 penalty. A non-healer may only learn Midwifery by expending 1 background point during Adolescent development and acquiring it as a Hobby Skill.

MIDWIFERY STATIC MANEUVER TABLE (IG)

Less than -25 (Blunder): A tragic accident increases the chance for a dangerous birth (increase birth difficulty roll by 40). You are blamed if tragedy strikes.

-25 to 04 (Absolute Failure): This is not your day. Your incompetence enrages the father, mother or other attendants and you are expelled from the house. If anything goes wrong, they are sure to blame you.

05 to 75 (Failure): Perhaps the miracle of birth has distracted you from the task at hand. You find yourself unable to assist in anything but a minor capacity (up to 20), though just having you there may calm the mother to be. Let's hope the birthing goes smoothly.

[UM 66 (Unusual Event): Early in the birthing process, you are disturbed by a very emotional visitor (angry, sad, happy, etc). How you get rid of them is up to you. Once you do, roll again.]

76 to 90 (Partial Success): Nervous hands make this a trying birthing for you and the mother. You may alleviate moderate difficulties (up to 5) and may try again at +5 until you score a "Failure" or worse.*

[UM 100 (Unusual Success): Events like this happen once in a lifetime if you're lucky. Only a true disaster can prevent this birth from being successful (up to -180). If successful, the baby was still-born but you somehow manage to revive it. For better or worse, you become famous in the local area.]

91 to 110 (Near Success): Everyone but the father seems to have faith in you; let's hope they are right. You may overcome most difficulties (up to 40) and may try again at +10 until you score a "Failure" or worse.*

111 to 175 (Success): You possess the sure hands of a true midwife. You may bring the child into this world even under uncommon or dangerous circumstances (up to -80) and may attempt to roll again at +15 until you get a "Failure" or worse.*

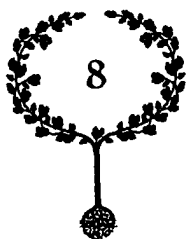
Greater than 175 (Absolute Success): You love days like this. Only a true disaster can prevent the birthing from being successful (up to -120). If you do indeed overcome a very dangerous birth, your reputation increases markedly.

*A maximum of 4 rolls is allowed. If the necessary result has not been achieved, time has run out for the mother and/or child and they suffer the full effects of a dangerous birth. The difficulty of the birth should be determined by an open-ended roll. Any result under 25 indicates a troubled birth (e.g., a roll of 10 would indicate somewhat prolonged labor, but no real danger, while a roll of -80 would indicate serious danger to both the mother and child, requiring a high level of intervention).

Modifications:

- + Midwifery skill.
- 20 to +50 for equipment.
- 50 to +10 for environment.

RMSS Skill Category: Technical/Trade • Vocational {Em}



APOTHECARY

(MERP: Ig; RMSS: Me/In/Re, Technical/Trade)

Adept in the preparation of drugs, herbals, periapts, salves, poultices and balms. The urban variation on the country herbalist, better educated, makes more use of animal humors and mineral salts. The apothecary (or druggist or chemist) typically forages for herbs in tomes, gardens and marketplaces. This skill may be used as a substitute for Physic, Herb Lore, Alchemy or Poison Lore at a -30 penalty. For more details concerning the location, identification and preparation of herbs, see Section 2.3 below.

APOTHECARY STATIC MANEUVER TABLE (IG)

Less than -25 (Blunder): This is easy. You prepare the compound with your usual aplomb, unaware that you have contaminated the mixture. Make an open-ended roll for the severity of the contamination (GM's discretion).

25 to 04 (Absolute Failure): Not only do you waste all your raw material, you also break a vital piece of equipment. Butterfingers!

05 to 75 (Failure): Despite your best efforts, you fail to successfully prepare this compound. You may salvage 2%-20% of the raw ingredients.

[UM 66 (Unusual Event): Why isn't this working?! The compound just won't blend properly. After wasting some time, you decide that this is just not your day. Try again tomorrow (no raw materials are wasted).]

76 to 90 (Partial Success): Hmm...something's not right. Try again at +10.

[UM 100 (Unusual Success): Hey, that worked really well! You have discovered a new method that allows you to extract either 10% more potency or reduce side effects by 20% for this compound.]

91 to 110 (Near Success): You successfully prepare the compound. Either the side effects are enhanced by 10% or the potency reduced by 10%.

111 to 175 (Success): The mortar and pestle are truly your friends. You successfully prepare the compound.

Greater than 175 (Absolute Success): How do you do it?! This compound is excellent. You may reduce any side affects by 50% or enhance the effect by 30%.

Modifications:

- + Apothecary skill.
- +5 to +30 for instructions.
- 40 to +40 for equipment.
- 70 to +30 for difficulty of preparation.
- 50 to +30 for familiarity with method.
- 50 to +10 for environment.

RMSS Skill Category: Technical/Trade • Vocational {Re}

A representative list of some of the more common preparation maneuvers performed by means of the Apothecary skill include:

- **Boiling:** The plant part used must be boiled, usually in water. (Others require wine, and in rare cases even blood.) Care must be exercised, because some herbs only require a brief immersion in boiling fluid, while others must be simmered for hours or even days. The addition of other herbs, in some cases, is required to activate the medicinal virtues of the primary plant.

- **Brewing:** This method of preparation differs from boiling in that the herbs are usually cooked for several hours or days until the liquid is reduced to a residue that is given or applied to the person needing treatment.
- **Concentration:** Some herbs may be concentrated into a paste form. This procedure is extremely common in the manufacture of poisons which may be applied to edged or pointed weapons. Such paste remains effective for up to 1 week (or until used). If a critical is obtained, the opponent must make an RR or he takes the poison's effect; if not, the poison is gone. Poison paste may also be added to food or drink, though the chance of detection varies according to a number of factors.
- **Crushing:** Many of the healing properties of a plant are locked within its internal structures. Crushing part or all of it, either dried or fresh, releases curative agents that may be detected either by smell or taste. Although most of these types of herbs may be crushed in the hand, some require a mortar and pestle.
- **Drying:** Most dried herbs are more potent than their fresh counterparts and keep for a longer time before losing their virtue. While most should simply be allowed to dry in a cool, dark place, a few exceptions require a low fire.
- **Pressing:** This technique is required for the extraction of oils and in cases where a compound is not concentrated enough to elicit a response when the plant is administered while any other form of extraction (such as boiling) would destroy the beneficial compounds. For this procedure, a specialized press is usually required.
- **Putrefication:** In this process, the herbs are allowed to decay and break down to release and/or allow medicinal compounds to form. The usual form of this type of preparation is a simple compost heap in which other forms of refuse are also piled. In some cases, putrefication must take place within the corpse of a specific species.
- **Searing:** The outer skin of the helpful part of the plant must be seared over an open flame. It undergoes a transformation process during the blackening and may either be used as is, or it will, in some way, bring to maturity the essence of the flesh underneath. Some plants may be seared over any type of open flame, while others must be blackened over a fire built of a certain type of fuel. While most such plants require only a brief exposure to the flames, a few must be thrown into the fire and retrieved only several hours later when the flames have died down.

2.2 SPELLS

This section offers some alternative ways of handling three healing-related spells described in Section 17.0 of *2nd Edition Middle-earth Role Playing* and in the Animist lists of Appendix A-4.5 in that same book. (For the RMSS counterparts, see Sections 2.4 and 2.7 of *Spell Law*.) The optional rules presented below attempt to reinterpret these spells so

as to render them more in keeping with the flavor of Middle-earth. The descriptions of healing magic (and the powers of certain healing herbs) in this book reflect these reinterpretations. Applications of these modified spell powers that appear elsewhere in the following sections have been cross-referenced by way of example.

LIFEKEEPING

Death (the violent severance of body and spirit) is an irreversible event. While the spirit of an Elf must remain within the world and may (with the consent and aid of the Valar) reincarnate at some later point in the Undying Lands, it cannot do so within Middle-earth; for all other incarnate races (except, perhaps, the Dwarves), death is not only irreversible but final. Only once in the entire history of Arda was a mortal permitted to return from death, and then only through the direct intervention of Eru Ilúvatar; not even the Valar themselves have the power (much less the authority) to alter the fate of a spirit that has been severed from its mortal body.

In light of this, the scope of a *Lifekeeping* spell should be limited to situations in which the severance of body and spirit is imminent but has not actually taken place—it *prevents* the severance from occurring, rather than returning the severed spirit to its body. Lifekeeping magic is most effective in dealing with cases where the approach of death is gradual (such as Aragorn's healing of Éowyn from the Black Breath) rather than immediate (as in combat). For the latter type of situation, the *Lifegiving* spell is more effective. (See below.)

For examples of Lifekeeping magic, see Sections 3.4.2 (Lifekeeping Waters), 3.9.4 (Fuinur's Well) and any of the "Life Preservation" herbs in Section 4.0.

LIFEGIVING

Originally conceived as a much more powerful version of the *Lifekeeping* spell (See *2nd Edition MERP*, p. 75), adapting *Lifegiving* to the above-mentioned limitations becomes problematic. Accordingly, we suggest the following reorientation: as its name suggests, the *Lifegiving* spell involves not merely an expenditure of the caster's temporary energy to hinder the gradual approach of death, but in fact allows the caster to permanently transfer a portion of his own life-force into the swiftly failing body of another, such that their life is preserved from immediate extinction (e.g., in a combat situation). Naturally, such a bestowal of life-force would include or parallel the effects of a *Lifekeeping* spell but, unlike it, would actually contribute to the healing of the affected subject's injury—not merely the prevention of his death.

Three options for handling this from the perspective of game mechanics follow:

- The GM decides on a concussion hit value for the life-threatening injury (anywhere from 50 to 100). The caster gives twice that value to the target (possibly rendering the caster unconscious or even dead). The caster permanently loses the concussion hit value of the wound from their concussion hit total.
- As above, but the caster loses Constitution instead of concussion hits. The wound value is normally from 1-10, though in rare circumstances it may rise to 50.

- The caster allows his own body to compensate for the failing strength of his target (i.e., if the target's lungs have been crushed, the caster's lungs take twice the strain). This enables the target to act as though they had roughly ½ the normal capacity of the damaged or destroyed organ/limb. If the wound is later healed completely, the subject regains his full capacity, whereas the caster's is permanently reduced (50% + Co bonus).

For examples of these dynamics, see Sections 3.6.1 (Ghân-agar) and 3.9.7 (Hakalû Lifegiving). Herbs would be disqualified as sources of Lifegiving (since they cannot "sacrifice" their life-force on behalf of another, as a person can); however, herbs with Lifekeeping powers might well abet and assist the caster in surviving a desperate transfer of his own life-force.

JOINING

As is seen from the fate of Maedhros, even the Noldor (the most magically powerful incarnate race in Middle-earth) in the fire and vigor of their youth were incapable of re-joining severed appendages (cf. *MR*, p. 341). In view of this, the *Joining* spell should be limited (at its greatest potency) to the re-attachment of body parts which have either only been *partially* severed or so grievously wounded that, *unless* the spell were cast, amputation would eventually become necessary (GM's discretion).

2.3 HERBS

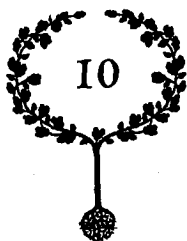
While healing herbs of all kinds abound in Middle-earth, they do not always reveal themselves or yield their virtue lightly. Even the most learned apothecary may lack the "field-craft" to locate an otherwise familiar herb in the wild, just as an eagle-eyed woodsman may yet be at a loss when asked to compound the herbs he has gathered into an obscure elixir requiring the erudition and equipment of an experienced druggist. To enjoy its full potency, an herb must first be found, identified and properly prepared.

FINDING HERBS

To the untrained, herbs and medicinal plants may seem hard to find, especially when a particular variety is called for in an urgent situation. Alone in the wild—be this forest, grassland or mountain slope—the would-be herbalist quickly realizes that even a familiar herb purchased in the marketplace and studied that morning is hard to pick out from a confusing array of similar-looking plants. Nevertheless, to the skilled eye, nearly every form of plant life harbors some sort of distinguishing mark.

Searching for herbs is much like any hunt. For every hour that a group or individual searches in the most appropriate clime and terrain, a Perception and Tracking static maneuver (minus normal Perception modifiers) may be attempted. (See Table MT-2 of *2nd Edition MERP*.) The following procedures may be followed to determine the outcome:





- 1) Determine the difficulty of finding the herb in question (listed under its appropriate entry in Section 4.0) and modify the Perception maneuver accordingly:

Difficulty	Modifier
Routine	+30
Easy	+20
Light	+10
Medium	+0
Hard	-10
Very Hard	-20
Extremely Hard	-30
Sheer Folly	-50
Absurd	-70
Legendary	-95

- 2) Modify the SM roll by the following conditions: -50 if combing an area already searched within the last 6 months, +20 for each Animist and Ranger in the group and +2 for each searcher. Bonuses for secondary skills (such as Foraging) may be added, but should first be divided by the number of searchers in the group. If an individual has never seen a particular herb or has merely had it verbally described to him, he suffers a penalty of -95. (A brief, but complete description by a knowledgeable source is all that is needed to cancel this, however.)
- 3) An "Absolute Success" indicates that the searchers have found 1-5 doses of the herb in question, "Success" indicates only 1 dose; "Near Success" allows another roll made for this hour at +20; "Partial Success" or "Failure" results in no herbs found; and "Absolute Failure" or "Blunder" means no more doses will be found for the remainder of the day.
- 4) A group may decide to split into smaller groups (or individuals), allowing a separate roll for each. These smaller search parties, however, must cover entirely separate areas for 4 hour periods, usually out of earshot, and are thus also subject to separate encounter rolls.

PREPARING HERBS

Once obtained, an herb must often undergo specified treatments before its healing virtue may be activated. Two skills govern this process: Herb Lore and Apothecary. While there is a good deal of overlap between these two spheres of knowledge, they remain distinct. Herb Lore emphasizes theoretical knowledge about the properties of herbs and the means by which they may be prepared; Apothecary represents the practical end of the spectrum, comprising the technical know-how to achieve results. Most apothecaries and herbmasters have a bit of both skills.

For the details and mechanics of the Apothecary skill, see Section 2.1 above. The range of competencies made available by Herb Lore are represented in the table below, followed by a Static Maneuver table for determining the actual success or failure in its use.

GM Note: Characters may be allowed to have a different focus than represented by the Herb Lore Knowledge Level Table. For example, a professional herb-finder may know where to find herbs before he knows the theory of preparing them for use.

HERB LORE KNOWLEDGE LEVEL TABLE

Skill Rank	Level of Ability
0	You can recognize and identify this herb by sight only.
1	You know the general nature of this herb's virtue (antidote, heightens resistance, healing, toxic, etc) and potency (excellent, good, weak).
2	You know the favored climate and terrain of this herb, as well as general details of how to prepare it.
3	As 1 above, but twice as precise.
4	You possess a detailed theoretical knowledge of this herb's preparation (e.g., boil for 5 minutes in a 50% alcohol/water solution before applying it to a wound), but lack the necessary practical skill to achieve it. (i.e., You need Apothecary or some other healing skill.)
5	You are able to identify this herb's favored environment.
6	You are aware of this herb's main positive and negative side effects (allergy, addiction, etc).
7	As 5, but twice as precise. You may attempt to grow or locate this herb.
8	You may prepare this herb and reduce its side affects (GM's discretion: only if not using the Apothecary skill).

HERB LORE STATIC MANEUVER TABLE (IT)

Less than -25 (Blunder): You have forgotten all critical information about this herb! You must regain knowledge from a safe and reliable source before effective use may be made of it.

25 to 04 (Absolute Failure): You have confused this herb with another (GM's discretion). Let's hope the result isn't too dangerous.

05 to 75 (Failure): You can't seem to recall most relevant information about this herb. If you have a suitable secondary information source, you may try again after consultation.

[UM 66 (Unusual Event): You are able to recall everything you have ever learned about the herb, except what you need to know. This is kind of embarrassing. (Treat as "Failure.")]

76 to 90 (Partial Success): Try again in a few minutes at +10.

[UM 100 (Unusual Success): You finally understand what your mentor was trying to tell you all those years ago. Gain 1 rank in Herb Lore. (Treat as "Success.")]

91 to 110 (Near Success): You remember about half of the relevant details about this herb. Try again at +20.

111 to 175 (Success): You recall your knowledge fully.

Greater than 175 (Absolute Success): As "Success." You are at +30 when recalling information about this herb on future occasions unless you score a "Blunder" or "Absolute Failure."

Modifications:

+5 to +50 for additional source of information (e.g., a book, another herbalist, diagrams, etc). The GM determines the individual "knowledge level" of each source, the bonus for which is only applicable up to and including that level.

-30 to +0 for lack of recent use.

-60 to +10 for time taken to recall information.

+15 if herbalist is of Nandorin or Drûgic race.

+10 if herbalist is an Animist.

+5 if herbalist is a Ranger.

RMSS Skill Category: Lore • Technical {Me}

3.0 THE HEALER'S LORE

This section details the lore and practices of forty-four healing traditions, each drawn from among Middle-earth's many cultures. Its purpose is to provide both player and gamemaster with a rich background for creating and role playing healer characters. Each entry begins with an overview of a given culture and the role of healers within it. This is followed by the description of a healing-related power, skill, site, artifact or institution unique or distinctive to that tradition, accompanied (where applicable) by *MERP* and *RMSS* statistics. The entries conclude with character development templates, which suggest parameters for integrating healers into your game.

The materials presented in this section were compiled by Findegil, chief loremaster and court historian of King Eldarion of Gondor (son and heir to Aragorn Elessar). Soon after his publication in F.A. 172 of the definitive text of the *Parf Garan i-Pheriannath* (better known as the *Red Book of Westmarch*, comprising what we know today as *The Lord of the Rings*), Findegil embarked upon a herculean effort to collect and order all branches of ancient lore. The *Már Nestaro* (Q. "Hands of the Healer") represented the first fruits of Findegil's labors.

The bulk of the information contained within this tome was drawn from the *Quentalë Nestalëo Ardanórion*, an encyclopedic compendium from the mid-Third Age authored by one Haerandir (by his own boast, the greatest traveler of his day), who journeyed far and wide by both land and sea in search of a cure for the plague. (The Great Plague decimated the peoples of northwestern Middle-earth from 1635 to 1637 of the Third Age, only a few brief years before Haerandir undertook his journeys, and its terror hovers as a silent shadow over all that he wrote.) In the course of his wanderings, Haerandir acquired a vast storehouse of knowledge about the healing lore of the peoples he visited. Other sections of Findegil's work (principally the Elven and Númenórean entries) were quite obviously drawn from more ancient sources preserved in the library of Minas Tirith.

Findegil's compilation is by no means comprehensive. It reflects the incomplete state of ethnographic knowledge available to a Fourth Age scribe—dependent, moreover, upon the limitations of mobility to which a mid-Third Age Gondorian adventurer (even one so widely-traveled as Haerandir) was subject. Haerandir, for instance, apparently ventured little or no contact with any living Black Númenórean realms of the Far South (for obvious reasons, given the longstanding animosity that exists between the Faithful and the King's Men). At the same time, Haerandir possesses an extensive experience with the indigenous peoples of the Southlands—far more than his meager knowledge of the Easterlings and their tribes, to say nothing of the peoples of the Utter East, of whom nothing at all was known to him.

Findegil employs two different criteria in organizing his epitome. The first of these is precedence: Elves, the First-born, are presented first; next, the Dwarves; finally, mortal Men, the Aftercomers. This follows the Elven-centered viewpoint of *Quenta Silmarillion*. Once he has arrived at the

description of Mannish healing traditions, however, Findegil falls back on traditional Númenórean categories: "For so we reckon Men in our lore, calling them the High, or Men of the West, which were Númenóreans; and the Middle Peoples, Men of the Twilight, such as are the Rohirrim and their kin that dwell still far in the North; and the Wild, the Men of Darkness (*LotR II*, p. 287)."

3.1 ELVEN TRADITIONS

Quoth Findegil: *As many of their healing abilities derive from the commonality of their race, something must be said about Elven leechcraft in general before we scrutinize the distinctive traditions of each of their several kindreds. I know of no better introduction to the character and qualities of Elvish healing than the "Letter of Lindóriel," an epistle authored by an Elven-woman of Lindon to Tar-Aldarion, sixth king of Númenor, in the second year of his reign. The text of this letter (followed by an afternote penned by Aldarion himself) is reproduced below.*

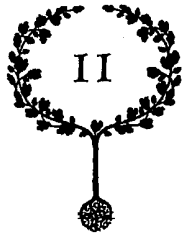
'When last we spoke in the Court of Armenelos at your father's coronation, you inquired about the lore of healing among my kindred; but the festivities were upon us and we did not again take up the thread of our discourse.

Noldorin lore, dating from my kindred's residence in Valinor and the philosophical inquiries led by Finrod and Andreth (your kinswoman of old), explains that Elves are spirits of Arda wearing the flesh of Arda, whereas Men are spirits from outside of Arda housed in the flesh of Arda. The distinction is subtle but important. Like that of the Valar and Maiar, our spirit can clothe itself in the substance of Arda, or exist within Arda without doing so. Unlike them, we cannot choose the form we take, nor can we take form again without their consent and assistance. Regardless, the spirit, called fëa (pl. fëar) in our tongue, provides guidance and purpose to the body or hröa (pl. hröar), but the body is necessary for interaction with the physical world. (Hröa and fëa do not exactly translate your words body and spirit, but they will have to suffice.)

Your observation that we remain ever young is not correct. Elven society provides a meditative, relaxed and cultured lifestyle. Our spirit and body are linked in a cycle that enhances our ability to rejuvenate both. I mention this because we who have abandoned Aman and now live in Middle-earth find that there is a perceptible aging among some of our kindred—slow indeed by the standards of your people, I grant you! Nonetheless, the sorrows of Middle-earth accumulate as the ages pass, and these take their toll upon our spirit. The talent for memory you remarked we have does not always seem a blessing. Those who isolate themselves from the cares of Middle-earth suffer this much less than those of us who thirst for hidden knowledge and great deeds. Those who abandon our customs for the more frenetic pace of mortal life, or those whose cares are grievous and inescapable, find that they age perceptively swifter than the rest of their kindred.

'As our spirit takes on new burdens that overwhelm its fire, this weariness is reflected in the body, for the body of the Elves is the spirit made flesh. Whilst the fires of our spirit burn bright, we do not age beyond maturity, and we heal much more rapidly.

I dwell on these points because they have a bearing on the healing arts. Leechcraft is, by nature, setting things to right, undoing the harm to the body or spirit in order to restore them to their proper state. Because the Elven hröa is so much a reflection of its fëa, our spirit's grasp of, and control over, the body's workings is very strong. The





Galadriel bestows
the Elessar

body will attempt to heal itself without our spirit's assistance. But, with training and experience, the fëa imprints itself upon the body and makes it conform. It is this action, performed naturally by untrained Elves and with conscious, directed intent by those trained in the healing arts, which allows us to easily recover from many injuries. True healing comes from the fëa's inborn desire to return to Eru's intended pattern.

'Thus, we place a premium upon stabilizing the worst effects of the damage so that our charges may survive to heal themselves. We tune our hearts and those of our patients to the echoes of Ilúvatar's uncorrupted song, acting as a guide and interpreter for the fëa of our patient. We use herbal medicines to provide the strength and nutrients necessary for the body to recover from its injuries more quickly. The surgical arts are also used to repair damage more quickly, remove foreign objects from the body or to stabilize the body's health in cases of major injury. We prefer the subtler healing arts, but the songs of healing require great strength of mind and will to perform, and we must resort to baser methods when the dread results of warfare overwhelm our strength to heal.

'Your inquiry, as I recall, was directed at learning our healing arts for the betterment of your own people and those mortal realms scattered throughout Middle-earth. My companions and I look forward to your sojourn among us, for we feel that some of our skills may serve you well. We have less hope for others.

My kindred first learned of the year-sickness—that which you call aging—from observing the plants and animals around us. Our own essential difference from the rest of nature was a source of great mystery to my people until the Valar taught us Eru's plan concerning our place in Arda: serial longevity within the confines of the world. We were surprised to learn that Men were also subject to the year-sickness, despite their close kinship to our people. Sadly, our healers have no skill in this matter.

'Perhaps of more import, my people are not naturally subject to disease. Our spirit knows its own nature and rejects pestilence from its body. As the Great Enemy's strength waxed in the North, we saw that sicknesses in all things living became more prevalent and virulent, and the natural hardihood with which Eru imbued all living creatures was weakened as Morgoth corrupted the very matter of Arda, that which is used to build the house of our spirit. Our lands and beasts are little troubled by such plagues as we hear break out in mortal lands from time to time. We know not why, save that our people weave barriers to ward off evil round about our lands, and the beasts and foliage of our land are blessed ere we take up residence upon it. This the Valar did for you in your land of gift, for sickness does not come upon your people in your homeland as it did among your forefathers ere they came to Beleriand.

'Your surmise was correct: though our songs of healing may be used with effect upon the flora and fauna of Arda, they are less effective when aiding one of our kindred. The minds of the beasts and growing things differ from our own, often in strange ways. (It is hard to be guide in lands one does not know.) Your own people are such close kin to

us that this is far less a difficulty, yet even so our songs aid you less than we would wish. The Edain, and those of their close kin, we find easier to heal than other Men, for the spirit is stronger within your people than in less exalted Men.

'For this reason, when tending mortals we rely upon herbal medicine and, to a lesser extent, surgery. The Noldor have an extensive knowledge of the many curatives, for in the gardens of the Valar grew the archetypes of most plants within Middle-earth, and the Valar were great teachers. Yet not all herbs or their uses were known to the Valar; for little evil came to Valinor and there was no need for healing to answer. In this sphere we have learned much from our Sindarin and Avarin cousins.'

I spent many years in Lindon and then passed into Eregion for a season, before returning to my home in Númenor. Elven medicine, while very advanced and capable of healing the most grievous wounds if circumstances allow, has serious limitations when it comes to healing our kindred. Given enough time, gained by herbal medications, their songs, and/or surgery to stabilize the wound, they can heal Men nearly as well as they can heal themselves. However, they are less able to undo the damage already caused by a disease than that caused by a weapon or other injury. The leechcraft of the various tribes of Elves differs somewhat, though they share their skills and knowledge freely with one another where they may.

Elves who are aware of the grace of the Valar (that they re-house Elven fëar in Valinor) do not accept healing that would leave their body alive but crippled or maimed, unless some great need or passion drives them to stay in Middle-earth in spite of their injuries. This, along with the Elven resistance to diseases such as gangrene, means that amputation is not a common operation among Elven surgeons tending those wounded in battle. I am told that even those of the Avari in the furthest reaches of Endor who do not know of the Valar's authority to re-house their spirits in Valinor, rarely accept an amputation. For a culture that loves grace, beauty and dance, the prospect of eternity as one maimed or crippled is most daunting. Even worse is the knowledge that they would become an eternal object of pity or sorrow to those whom they love.

It is a common belief among the Elves of the West that those who wish to excel at the healer's art should avoid becoming warriors. Surprisingly, Elves do not reflect much on the logic of this belief but, when asked, their healers explain that the clash of emotions in battle too easily inundates the subtle echoes of Eru's song contained in their heart, rendering it harder to aid others.

Lindóriel's point about the waning of her people after leaving Aman raises a serious concern in my mind. For is not our island of Númenor also a blessed land? Will not our vigor begin to fade if we leave it to dwell in the rude lands of common Men? And might not disease enter into our land if we forsake the ways of our forefathers?

—Tar-Aldarion, Armenelos, II 885

ELVEN HEALING MEDITATION AND HEALING SONGS

All Elves, irrespective of kindred or profession, may develop two healing-related skills: Healing Meditation and Healing Songs. To determine the success or failure of these skills, consult the static maneuver tables provided below. Note that Healing Songs are always particular in their application and must each be learned individually. A list of some of the principal song domains follows:

Healing Songs

(Q. Lindi Nestalîz, S. Linnath Nestedrin)

- **Blood Songs** (Q. Lindi Sercëo, S. Linnath Sereg): Manipulate the flow of blood.
- **Bone Songs** (Q. Lindi Axoron, S. Linnath Aisg): Mend, strengthen and partially regenerate broken or shattered bones.
- **Sensory Songs** (Q. Lindi Mahtalëo, S. Linnath Mathad): Used for amending reductions in sensory powers or damage to nerves; also used in aiding mental afflictions.
- **Muscle/Tendon/Ligament Songs** (Q. Lindi Tuo, S. Linnath Tû): Mend, strengthen and partially regenerate damaged soft tissue.
- **Cleansing Songs** (Q. Lindi Poicatalëo, S. Linnath Puigadad): Allow general cleansing of blood and organs; also help to re-establish normal functioning of the body after long periods of exertion or enforced inactivity.
- **Strengthening Songs** (Q. Lindi Turcatalëo, S. Linnath Belladad): Songs of a very wide range capable of amending all of the above afflictions; also strengthen the spirit.

HEALING MEDITATION STATIC MANEUVER TABLE (PR)

Less than -25 (Blunder): Instead of focusing the healing power of body and spirit, you fall into an almost irreversible meditative state. The illness/injury runs its course unchecked. Considerable efforts (an Awakening spell, contact with the spirit, etc) must be made by outsiders to wake you or you starve to death.

-25 to 04 (Absolute Failure): All appears to work well, but the illness/injury does not heal as expected, continuing to trouble you for the rest of your life. For example, on certain (usually important) occasions, a healed broken arm may lose its strength.

05 to 75 (Failure): You are unable to adequately focus your will. Try again in 1 week.

[UM 66 (Unusual Event): You fail to focus your will upon your illness/injury, and instead tap into the deepest memories of your soul. The experience is sure to change you.]

76 to 90 (Partial Success): You focus your will successfully, but not as strongly as possible. The illness/injury eventually heals fully, but requires a successful Healing Meditation every week for double the normal healing time.*

[UM 100 (Unusual Success): You focus your will successfully. While in the trance you catch echoes of the Song of Creation or reflections on the nature of Arda. You may receive prophetic visions, deeper insight into a problem, etc.]

91 to 110 (Near Success): You focus your will successfully, but not as strongly as possible. The illness/injury eventually heals fully, but requires a successful Healing Meditation every 2 weeks for double the normal healing time.*

111 to 175 (Success): You focus your will. The illness/injury heals fully at the normal rate.*

Greater than 175 (Absolute Success): You focus your will. The illness/injury heals fully in three quarters of the normal time.*

*The normal time for an illness/injury to fully heal (i.e. without scars, loss of movement, etc) may be up to 3 times as long as the time for it to heal with a penalty or scar, etc.

Modifications:

- + Healing Meditation bonus.
- +30 to -70 for situation (e.g., +30 in quiet room with gentle song, -70 in a torture chamber).
- +30 to -70 for the nature of the illness/injury (e.g., +30 for a simple cut, -70 for a special poison).
- +½ of the skill of an attendant Elven healer.
- 20 if subject is a mortal with an affinity for Elven lifeways (e.g., a Faithful Númenórean).
- 50 if subject is a mortal with little or no affinity for Elven lifeways (e.g., most Men).

RMSS Skill Category: Self Control {Pr}

HEALING SONGS

STATIC MANEUVER TABLE (PR)

Less than -25 (Blunder): Discord enters the song, but you do not perceive it until its conclusion. The healing power of the song is reversed and the illness/injury becomes worse (perhaps life-threatening). The singer suffers a spell failure roll (no modifiers).

-25 to 04 (Absolute Failure): Discord enters the song, making it impossible for the patient to find healing through song, meditation or spell. Mundane healing or herbs must be relied upon.

05 to 75 (Failure): This particular illness/injury is beyond your power to heal. Other methods or singers may be tried.

[UM 66 (Unusual Event): This particular blend of patient, song and singers has begun to work magic of a rare and unusual kind. The lead singer may decide to continue or stop singing. Stopping results in a roll on the force table of the spell failure chart for all involved. Continuing could result in nearly anything (possibly roll for random spell list and level).]

76 to 90 (Partial Success): The illness/injury is proving difficult to heal. The power of your song may not be great enough. You may select an appropriate healing spell of no higher level than $\frac{1}{2}$ your skill ranks (not bonus) to affect the patient (or the GM may select an appropriate effect).

[UM 100 (Unusual Success): This combination of singers, patient and song has healed and strengthened the patient beyond the normal scope of your skill (GM's discretion).]

91 to 110 (Near Success): The illness/injury is proving difficult to heal. The power of your song may not be great enough. You may select an appropriate healing spell of no higher level than $\frac{1}{2}$ your skill ranks (not bonus) to affect the patient (or the GM may select an appropriate effect).

111 to 175 (Success): The song is successful. You may select an appropriate healing spell of no higher level than your skill ranks (not bonus) to affect the patient (or the GM may select an appropriate effect).

Greater than 175 (Absolute Success): By weaving words of power into the song, you manage to completely heal the malady.

Modifications:

- + Healing Song bonus.
- +30 to -70 for situation (e.g., +30 in quiet room with gentle song, -70 in a torture chamber).
- +30 to -70 for the nature of the illness/injury (e.g., +30 for a simple cut, -70 for a special poison).
- + $\frac{1}{2}$ of the skill of any accompanying singers (no more than 5).
- 20 if subject is a mortal with an affinity for Elven lifeways (e.g., a Faithful Númenórean).
- 50 if subject is a mortal with little or no affinity for Elven lifeways (e.g., most Men).

RMSS Skill Category: Power Manipulation {Em}

3.1.1 THE HIGH ELVES

Quoth Findegil: *The High Elves of the West are the Vanyar and the Noldor (and some of the Teleri), who beheld the light of Aman the Blessed and sat before the feet of the Powers. Of these, only a portion of the Noldor returned to Middle-earth (and most of those either perished in the Wars of Beleriand or accepted the pardon of the Valar and were received back into the Undying Lands at the end of the Elder Days). Those few of the Noldor who chose (or were compelled) to remain in Middle-earth became the most potent healers of any incarnate race, whether mortal or deathless.*

If any Noldor still tread upon mortal lands we have not heard of it. In Haerandir's day, the greater part of these exiles dwelt in Lindon or in the sanctuaries of Rivendell and Evermist. Galadriel, greatest lady among the Noldor of Middle-earth, is said to have sojourned for long years in the Sea-ward Tower of Belfalas, though later in the Third Age she removed to Lórien. Haerandir also reports whispered rumors of a Noldorin realm in the lands of the Utter South, though why High Elves should be drawn to those wild regions is beyond my ken.

During their age-long sojourn in Valinor, the Noldor learned much true lore concerning Arda, its fashioning and its ways, and of Eru's providence. There they learned as fact what many had long believed, that their being was composed of a *fëa* (spirit) and a *hröa* (body), both of which were essential elements for residing in and interacting with the physical world. The Elven *fëa*, or life-force, was by its nature ordained to exist for as long as Arda itself endured, for by Eru's will the fate of the Elves was bound to the fate of Arda. For this reason, the Elven *hröa* had to be highly resilient to damage, and to the wear and tear of countless millennia.

The aim of Noldorin healers (and those Elves who have received instruction from them) is to aid the injured in healing themselves. Given time, any malady short of major brain damage or a severed appendage may be cured; but because of the heinous nature of the Morgoth's weapons, poisons and traps, Noldorin healers have also gained much experience with the intricacies of internal surgery (as distinct from the skills employed to treat surface areas and exposed wounds). The unquenchable Noldorin thirst for knowledge, and the need to undo the ravages of Morgoth's servants in the ancient wars of Beleriand, has led them to explore the inner workings of the body. (Sadly, the wars provided many wounded for them to operate upon, for the great number of casualties outstripped their supply of herbs and their ability to assist their patients' self-healing.)

3.1.2 THE GREY ELVES AND WOOD-ELVES

Quoth Findegil: *There are several grounds for considering together the healing traditions of the Wood-elves and the Grey. To begin with, both are branches of the Teleri, the third and largest Elven kindred that undertook the Great March, and so share many similarities of custom and temperament. Their own name for themselves is Lindi or Lindai (that is, the Singers), and it is to them that many loremasters ascribe the origination of the healing song tradition.*

Another (and rather stronger) reason for treating the leech-lore of the Telerin kindreds as a single tradition is historical in nature: throughout the Third Age—indeed, since the dawn of the Second—most Grey Elves have lived in the company of Wood-elves, often as their leaders. This was as true in Lindon as it was in Edhellond, Lórien and Greenwood the Great (to say nothing of their inclusion into the Grey-elven realm of Doriath in the Elder Days). The sharing of healing lore between the reunited branches of the Teleri was thus inevitable. Only among the Snow-elves of Forochel was this not the case, since they withdrew into that far northern region in order to avoid the Grey-elven yoke. (See Section 3.1.3.)

The three main sub-clans of the Teleri are the Falmari, the Sindar and the Nandor. The Falmari dwell only in Aman; but their cousins, the Falathrim or Coastal Elves, continued to inhabit the strands of Middle-earth through much of the Third Age, in Lindon and at Edhellond. The Sindar or Grey Elves are named after their first king, Thingol Greymantle, whose Maiarin consort Melian was the source of so much of the healing lore of his people. The Nandor are the Wood or Silvan Elves, also known in the Elder Days as the Green Elves, because of their woodland garb.

Although the High Elves have surpassed them with skill of hand and depth of learning in the spheres of surgery and diagnosis, the Sindar and Nandor may still boast of the most potent herblore in all of Middle-earth. Their unequalled mastery in the finding, preparation and application of Yavanna's gifts for healing purposes springs from two sources. The first is the Nandor themselves, whose age-long wanderings under the eaves of the elder forests give them a greater knowledge "of living things, tree and herb, bird and beast, than all other Elves (*Sil*, p. 54)." That lore they shared with the Sindarin Elves among whom they dwelt.

This native Wood-elven tradition was elevated to still greater heights by Melian the Maia. Not only had Melian once served as a handmaiden to Estë and Vana, she was herself a kinswoman of Yavanna Kementari, Queen of the Living Earth. To both the Sindar and those Nandor who owned her husband as lord, Melian taught the Yavannacanwa, a prayer to the mother of growing things which asks her blessing for all healing endeavors that draw upon her creations.

In addition to its invocation for the brewing of poultices and other herbal applications, the Yavannacanwa is sung during the culling of wheat for the making of *lembas*, the lifekeeping waybread of the Elves. While known to all Elves who undertook the Great March (for from Valinor she had caused it to be sent to them for their succor), Yavanna would not suffer her gift to be used by the Noldor after the Kinslaying of the Teleri at Alqualondë, and many of the

Few among the Noldorin healers left in Middle-earth regularly tend the ills of mortals; the rest are unfamiliar with the various Mannish diseases, except through book-learning or verbal descriptions. Noldorin lore is quite extensive for those diseases prevalent in Beleriand, and Elven physicians in their normal surroundings may be expected to have access to that lore. While Noldor would gladly heal any peaceable mortal whom they might come upon in their travels, the Noldorin realms and refuges of the Third Age are largely closed to outsiders, and few of the common folk dwelling upon their borders would dare to venture inside uninvited.

With their penchant for organization, like-minded Noldor have, in ages past, arranged formal groups to practice the healing arts. As the Oath of Fëanor worked its violence among the Noldor, many healers renounced the households of their birth and formed their own familial units, dedicated to healing all who came before them, regardless of which misguided side their patients had chosen. Now, in the absence of any great need to take such drastic measures, kinship ties are no longer renounced; yet the oath to receive all Elven kindreds regardless of family or quarrels still binds these healer households. Healers who choose not to join such households continue to study and practice their leechcraft as they always have, informally sharing the results of their work with others and training their own apprentices.

AURA OF AMAN

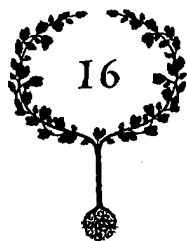
While they still walk in Middle-earth, Elves "who have dwelt in the Blessed Realm live at once in both worlds, and against both the Seen and the Unseen they have great power (*LotR I*, p. 235)." Prolonged exposure to the aura of sanctity and bliss of the Undying Lands imbues one with a continual trace of that holiness, and it is this aura which accounts for much of the extraordinary potency of Noldorin healers. Unless such a High Elf has become corrupted or twisted in mind, he or she inherently possesses curative powers equivalent to the Animist spell lists Blood Ways, Bone/Muscle Ways and Purifications, all at 10th level. Only Noldorin Elves who were actually born in Aman enjoy these powers (though their offspring might inherit them at a diminished level).

DEVELOPING A NOLDORIN HEALER

Noldor gain +15 to their Healing Meditation and Healing Song skills. Noldorin healers may be of any profession (spell-users being the most common). Characters desiring to become healers must spend all their background options (or talent points). This represents the focused interest of their profession.

MERP: Noldorin healers may transfer DPs into First Aid and Surgery at a 1:1 ratio; other healing skills may be transferred at half the normal cost. (See Section 24.0 of 2nd Edition MERP.) In addition to normal profession bonuses, Noldorin healers gain +2/level to all healing skills and gain an additional +10 to Healing Meditation and Healing Songs.

RMSS: Noldorin healers have First Aid as an occupational skill; 3 other healing skills may be treated as Everyman (in addition to normal profession skills). Noldorin healers add +10 to all healing skills (in addition to normal profession bonuses) and gain +10 to Healing Meditation and Healing Songs.



exiles perished for want of it during their crossing of the Helcaraxë. So it happened that the corn of Yavanna and the full art of its preparation was preserved in Middle-earth only by Melian, and through her teaching she passed its lore on to Galadriel and other ruling Elven ladies of later ages.

As they did not participate in the siege of Angband (being protected for most of the First Age by the Girdle of Melian), the Sindar did not suffer as cruelly as did the Noldor. Thus, they did not fully develop their healing arts, nor did they form healer households. After the coming of the Noldor to Beleriand, Grey-elven surgeons and physics became as knowledgeable as any trained in Middle-earth, but they still tended to rely more upon herbal medicine and the strengthening of the *fea's* self-healing process, rather than on Noldorin exploratory surgery.

As for the Wood-elves, their healers ordered themselves along lines comparable to the rest of Nandorin society; namely, by forming a loose association based in a forest glade. Wood-elves who practice leechcraft live also among other glades, but look always to the Healer's Glade for instruction. Next to these glades, the most important sites for Silvan healing practices are certain springs and river-courses prized for their restorative virtues. Like all the Teleri, the Nandor love the sound of water in motion, claiming that its music can bring great peace to the soul; and whenever possible, Nandorin healers bathe their charges with the pure water from one of these sites.

Mortals in need of healing are well served by the arts of the Sindar or Nandor. It must be noted, however, that both are private peoples and do not suffer others to wander into their lands uninvited. The Nandor sometimes extend their unwelcome to other Elves—especially the Noldor, upon whom they lay some part of the blame for bringing great evil and warfare into their world.

YAVANNA'S SONG

For full effect, the Yavannacanwa must be voiced in symphony with others (containing, as it does, multiple verses which must be sung, back and forth, in response between two choruses). Also, as most Grey and Wood-elf healers are female, it is more typical for Elven-women than Elven-men to be skilled in this song (though there are exceptions). Certainly, some of its applications (such as the culling of Yavanna's wheat for *lembas*) are activities permitted only to the women-folk, led by their *besain* (the queen or highest-ranking lady of their folk).

YAVANNA'S SONG STATIC MANEUVER TABLE (PR)

Less than -25 (Blunder): Discord enters the song. The potency of the herb is reversed, acting now as a poison. You must make a successful Herb Lore check to notice this.

-25 to 04 (Absolute Failure): Discord enters the song, dissipating the herb's potency. You must make a successful Herb Lore check to notice this.

05 to 75 (Failure): The song has no effect. A different singer may be successful.

[UM 66 (Unusual Event): This particular blend of herb and song has altered the herb's nature (GM's discretion). You must make a successful Herb Lore check to notice this alteration (though this does not necessarily disclose its exact effect).]

76 to 90 (Partial Success): The herb now keeps for 3x its normal duration.

[UM 100 (Unusual Success): If not yet culled, the herb evolves into a completely new strain (GM's discretion). Carefully tended, it will reproduce. If already culled, treat as UM 66 above.]

91 to 110 (Near Success): The herb now keeps for 3x its normal duration and is 2x as effective.

111 to 175 (Success): The herb now keeps for 4x its normal duration and is 2½x as effective.

Greater than 175 (Absolute Success): By weaving words of power into your song, you manage to enhance the herb's natural potency. It either keeps for 20x its normal duration or doubles its immediate virtue (e.g., an herb that heals broken bones now heals shattered bones).

Modifications:

+ Yavanna's Song bonus.

+5 if singer is female.

+5/additional singer (up to 10).

RMSS Skill Category: Power Manipulation (Em)

DEVELOPING A SINDARIN HEALER

Sindarin healers may be of any profession (Animists and other spell-users being the most common). Characters desiring to become healers must spend 2 background options (20 talent points). This represents the focused interest of their profession.

MERP: Sindarin healers may transfer DPs into Herb Lore and Apothecary at a 1:1 ratio, other healing skills may be transferred at half the normal cost. (See Section 24.0 of 2nd Edition MERP.) In addition to normal profession bonuses, Sindarin healers gain +3/level to all herb-related skills and gain an additional +5 to Healing Meditation and Healing Songs.

RMSS: Sindarin healers have Prepare Herbs as an occupational skill. In addition to normal profession skills, Use Prepared Herbs, Herb Lore and 2 other healing skills may be treated as Everyman. In addition to normal profession bonuses, Sindarin healers gain +15 to all herb-related skills and gain +5 to Healing Meditation and Healing Songs. Sindarin healers must take the Herbalist training package.

DEVELOPING A NANDORIN HEALER

MERP: Nandorin healers should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include Herb Lore and Apothecary. Occupation-related skills include First Aid, Physic and Surgery. Nandorin healers may transfer DPs into appropriate healing, woodland and magical skills at half the normal cost (See Section 24.0 of *2nd Edition MERP*.), learning any spell lists to 5th level.

RMSS: Nandorin healers should be treated as Laymen. Occupational skills include Herb Lore, Prepare Herbs and Use Prepared Herbs. Everyman skills include Diagnostics, First Aid, Second Aid and Poison Lore. Nandorin healers may learn appropriate spell lists to 5th level.

3.1.3 THE SNOW-ELVES

Quoth Findegil: *The Snow-elves or Lossidil (sing. Lossedel) of the Far North are known to us only from hoary legend and obscure report. The Elves of Lindon, with whom our kinsfolk in Arnor once enjoyed long-standing friendship, claimed that the Lossidil were in origin a Wood-elfen kindred that wandered into the tundra of Forodwaith on account of some feud with the Grey Elf, Oropher (grandsire of Legolas). Legend tells that the Vala Ulmo, Lord of the Deep, visited the Snow-elves beside the frozen shores of the Encircling Sea, and beckoned them to set foot upon the Landless Land, the polar desert at the summit of the world, there to take up the guardianship of Helecthîl, the mysterious source of radiance that illuminates the northern sky by night. Some, however, continued to sojourn upon the great Ice-cape of Forochel, where it is said they still hold converse with other Elves and Men from time to time.*

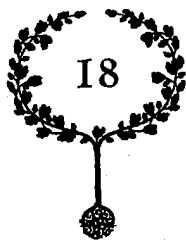
The Lossidil share with their Nandorin kin the deepest knowledge and understanding of Yavanna's creations; and for this reason, herblore forms an important component of their leechcraft. What is most distinctive about the Lossidilrin healing tradition, however, is its profound connection to Ulmo's realm. Of all Eldarin kindreds, the Snow-elves are most cognizant of the fact that "in water there lives yet the echo of the Music of the Ainur more than in any substance else that is in this Earth (*Sil*, p. 19)," and it is their belief that their healing magic draws much of its power from the presence of "Ulmo's voice" (as they are wont to call the rhythmic murmur of the sea as it washes upon the cold shores of Forochel).

The Snow-elves are swift to identify themselves as Lindi, the Singers (better known to the lore of the West as the Teleri), and song is indeed the principal medium of their healing art. In this they are not unique among the Eldar, but the Lossidil have developed the recuperative power of spell-songs to a greater height than among any other Elven-folk. From Ulmo's voice, the Lossidil have learned how to staunch the tide within the heart when it beats too strongly, as well as how to stimulate the rivers of life when they ebb due to injury, poison or bitter cold.

The underlying belief among the Lossidil is that a harmonious circulation of bodily fluids (which they refer to as "tides") is essential to well-being, and that these tides carry within each individual an echo of the Music of Ainur, consonant with the rhythm of Ulmo's voice in the tides of the sea. When, for whatever reason, the body is not in balance, the Snow-elves say that the song within has grown

The Healing Valier





cacophonous. Lossidilrin healers see their foremost duty as bringing the tides into balance, restoring the beauty of the individual's song.

Yet by no means do the Lossidil neglect manual leechcraft. In addition to their unparalleled proficiency in the use of those few healing herbs unique to the Far North, virtually all Lossidilrin healers possess great skill with precise surgical tools (usually carved from bone). Those among them accomplished in the healing arts are capable of removing damaged organs, restoring dead flesh and curing the effects of certain poisons.

While Snow-elves healers welcome any to their work who have interest and skill, they tend to live separate from the rest of their kind, usually in private places close to the sea, such as small caves or ice-houses specially shaped for their practice. The largest of these is a longhouse at the farthest western tip of Forochel, on a peninsula jutting out into the sea. This is the abode of whomever is senior among the Lossidilrin healers; younger healers seeking to hone their talents usually make a journey to this place at some point in their lives.

The art of song-healing requires intense concentration and attunement to Ulmo's voice. Most healers are thus quiet and reserved, listening more than they speak; they gladly answer questions, however, as they feel it important to alleviate the anxieties of their patients. While they would refuse to treat creatures tainted by Morgoth's touch, the Lossidilrin healers freely give their aid to any Children of Ilúvatar—even the Umli. Most would expect no payment in return, accepting only such gifts as would ease the mind of the giver.

THE WARMING SONG

A healing power unique to the Lossidil is the Lind Laukatal, or "Warming Song." This spell-song is equivalent in scope and potency to the Open Channeling spell *Frost/Burn Relief III*; the difference is that, when chanted in conjunction with the application of the herb frostheal, its power is accessible to non-spell-users. In essence, the Warming Song may be taught to anyone, protecting the chanter from frostbite so long as the herb continues to have effect—an invaluable boon to any who dare to brave the utter colds of the Far North. The Warming Song is only effective while the chanter is focused on the song, and its power ceases if the song is interrupted. (This is not a problem for the Elves who devised the song, since they do not sleep and their ability to concentrate is much greater than that of mortals.)

DEVELOPING A LOSSIDILRIN HEALER

MERP: Lossidilrin healers should be treated as Animists, but with +2/level to all healing skills (including Animal Lore and Herb Lore relating to healing) and +0/level to general skills or Read Runes. They may learn Controlling Songs instead of 2 Animist Base lists.

RMSS: Lossidilrin healers should be treated as Animists, but with the Everyman skills of Apothecary, First Aid, Second Aid, Prepare Herbs and Diagnostics, and the Occupational Skills of Herb Lore and Singing. They may learn Controlling Songs instead of 2 Animist base lists.

3.1.4 THE DARK ELVES

Quoth Findegil: *The Dark Elves of Middle-earth comprise those kindreds who rejected the summons of the Valar to journey to Aman. For this reason, the High Elves name them Avari, the Refusers. Few of this folk have ever dwelt in the Westlands, and many of their kindreds are therefore unknown to us. Haerandir reports the names of six of their tribes: the Kindi, the Cuind, the Hwenti, the Windan, the Kinn-lai and the Penni (all of which appear to be articulations of "Quendi," the most ancient name of the Elven-folk). Haerandir is able to situate only three of these tribes, all forest-dwellers like the Wood-elves of Mirkwood. The Penni, in fact, comprise those Avari who have joined themselves to that Nandorin kindred, whereas the Cuind and Kinn-lai inhabit the jungles of the Utter South (of Drel and the Mûmakan respectively).*

There was often animosity and ill-will between the Avari and the Elves of the West, as the loremasters relate: "Any individual Avar who joined with or was admitted among the Sindar (it rarely happened) became [one of the Eldar]; but the Avari in general remained untrustworthy; and they dwelt in hidden places in the deeper woods, or in caves (WotJ, p. 377)." And elsewhere it is said that the Dark Elves "were hostile, and even treacherous, in their dealings with the Sindar and Noldor.... They were, it seems, filled with an inherited bitterness against the Eldar, whom they regarded as deserters of their kin (WotJ, p. 409)." Only one Avarin Elf is named in the histories of the Elder Days: Eöl of Nan Elmoth, forger of the Black Sword, murderer of his wife by poisoned spear-tip.

Like all Elves, the Avari are curious and quick to learn about the world around them. The more isolated their tribe from the impact of Valinorean lore, the less knowledgeable and potent their healing powers. Their knowledge of the *fëa* and its control over the *bröa* is more limited, but the wise among them have perceived the two components of their existence and understand their implications. Many Dark Elves, however, remain ignorant of the possibility of reincarnation and rejuvenation in Aman, preferring to fade and become one of the Lingerers or participating in the tainted existence of the Houseless. (See below.)

Yet their isolation from the West does not imply that the Avari are wholly deficient in leechcraft, for they are said to rival the Nandor in their skill with herbal medicine. If an herb grows in their environs, or within a hundred leagues of their territory, the Avari are certain to know of it and all its virtues; and if the wounds they seek to heal are at all conquerable by Yavanna's gifts, the Avari will succeed. They are less capable of performing difficult surgery, but the basic injuries of battle (e.g., sword cuts, arrow piercings, broken bones, etc) do lie within their skill.

Each Avarin tribe differs in the emphasis of its leechcraft and in its willingness to treat outsiders, depending on its relations with the often barbaric tribes of Men that border it. The Avari are usually unlearned in the lore of Mannish diseases (or of the mortal propensity for infection). Then again, most of the mortal races surrounding their realms are far less instructed in these matters than the Avari, who at least keep themselves, their patients and their patients' wounds clean. While an Avarin physician might be able to prescribe herbal medicines that would treat the symptoms of disease, as a rule they can be expected to have little knowledge or understanding of its inner workings.

THE LINGERERS

It is the eventual fate of all Elves who refuse to depart Middle-earth to “fade;” that is, for the physical body to be “consumed” by its spirit. Contrary to Mannish folklore concerning this process, faded Elves are *not* merely ghosts or bodiless spirits; even the Avari distinguish between the “Lingerers” (those Elves whose bodies have faded through the gradual passage of millennia) and the truly “Houseless” (those whose bodies and spirits have been severed by violence, but whose wraiths choose to remain in Middle-earth, refusing the summons of Mandos).

The key difference between these two conditions was that, while the Houseless were completely bereft of form and therefore unable to interact with the living except through violent possession of another body, the semi-corporeal, “faded” form of a Lingerer could not only “pass physical barriers at will, it could at will oppose a barrier to matter. If you touched a [faded] body you felt it. Or if it willed it could simply elude you — disappear. Its position in space was at will (MR, p. 364).” This unique power has enabled the Lingerers (within certain limitations) to continue participating in the life of their people, including their healing practices.

While all Elves of Middle-earth are subject to the Fading, the process is most pronounced (and sooner manifests itself) among the Avari. Prior to the end of the Third Age, Lingerers existed *only* among the Dark Elves. Why this was so is not known for certain. Most loremasters ascribe the phenomenon to the greater susceptibility of Dark Elves to the weakening effect on the Elvish *bröa* of Morgoth’s shadow; but many of the Avari themselves claim otherwise, saying that it is because of their greater love for the world that they more swiftly enter into a purer, “spiritual” relationship with it. In this remarkable attitude, perhaps, the Dark Elves willingly embrace a part of their nature which even the mightiest and wisest of the Eldar are reluctant to accept.

For the most part, the Lingerers are benevolent in their dealings with the still embodied—and not only among their own kindred, but towards Men as well. As Ælfwine the Wanderer reports, the Lingerers “do not desire bodies, neither do they seek shelter, nor strive for mastery over body or mind. Indeed they do not seek converse with Men at all, save maybe rarely, either for the doing of some good, or because they

perceive in a Man’s spirit some love of things ancient and fair. Then they may reveal to him their forms (through his mind working outwardly, maybe), and he will behold them in their beauty. Of such he may have no fear, though he may feel awe of them....For the hearts of true Men uprise in joy to behold the true likenesses of the First-born, their elder kindred; and this joy nothing evil can counterfeit (MR, p. 225).”

A Lingerer’s power for healing resides primarily in its perfect knowledge of the workings of its former body (and, by extension, the bodies of other Elves). As the loremasters relate: ‘Memory by a *fëa* of experience is evidently powerful, vivid, and complete. So the underlying conception is that “matter” will be taken up into “spirit,” by becoming part of its *knowledge*—and so rendered timeless and under the spirit’s command (MR, p. 364).’ This immaculate comprehension, combined with their ability to assume a semi-physical form at will, means that the Lingerers are capable of delivering the ultimate diagnosis for an illness, or of instructing an embodied Elf in the exact treatment by which an injury may be mended. (It does not follow from this, of course, that the Elf assisted in this way will possess the requisite surgical skills or medicinal supplies to achieve a given cure.) As most Avarin tribes avoid formal organizational structures whenever possible, entry into the ranks of Dark-elven healers almost always takes place by way of informal apprenticeship. Where possible, this is undertaken through recourse to one of the Lingerers.

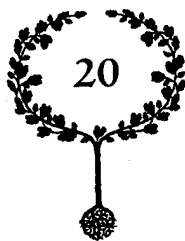
GM Note: *A Lingerer slowly (over decades) gains a Physic skill of 100, or doubles its previous Physic skill.*

DEVELOPING AN AVARIN HEALER

Avarin healers should be treated as Animists. Characters must spend 2 background options (or 10 talent points) to become healers.

MERP: In addition to normal profession bonuses, Avarin healers gain +4/level for their profession bonus in herb-related skills. They may transfer DPs to herb-related skills at a 1:1 ratio and at half the normal cost for other healing skills. (See Section 24.0 of *2nd Edition MERP*.)

RMSS: Avarin healers gain +20 to all herb-related skills and +5 to other healing skills.



3.2 DWARVEN TRADITIONS

Quoth Findegil: *Dwarves are renowned for their secrecy. They reveal little of themselves to outsiders, and what lore they have divulged is often strange to the ears of other races. The ancestral houses of the Dwarves are seven in number: the Longbeards of Durin's folk, the Firebeards and Broadbeams of the Blue Mountains, and the Ironfist, Stiffbeard, Blacklock and Stonefoot tribes of the East and South who are little known to our histories.*

Though granted life and being, Dwarves are not reckoned among the Children of Ilúvatar; for their creation lay not within Eru's original design, but rather with the impatient desire of Aulë the Maker (whom they name Mahal). It is told in *Quenta Silmarillion* how Aulë, because he conceived the Dwarves in the days of Melkor's power, made them strong so that they might "suffer toil and hunger and hurt of body more hardily than all other speaking peoples (Sil, p. 44)." Indeed, it is said elsewhere that Dwarves are "singularly immune from diseases such as affected Men (PoMe, p. 285)" though, like all other incarnates, they are subject to poison. It is to be expected, then, that the healing lore of this marvelous race should manifest striking divergences from as well as commonalities with the leechcraft of Elves and Men.

Dwarven leechcraft traces its lore all the way back to Aulë himself, who instructed the fathers of the Seven Houses concerning the healing of illness and bodily injury. Short of severed limbs or severe nerve damage, Dwarven leeches can amend most physical wounds or ailments; it is in the hurts of the mind that their lore fails them (a tragic oversight on Aulë's part). In fact, most Dwarves fear madness and the loss of mental faculties above almost all else. Family lines prone to madness are shunned; those that succumb are regarded as having lost the inner spirit that unites all Dwarves in mutual heredity, and the invalids are either ignored, forgotten or (worse) exiled from their people. (Some loremasters speculate that such a scenario may have been partly responsible for the appearance of the so-called "Petty-dwarves" in the legends of the Elder Days.)

Dwarves are stubbornly monarchic and patrilineal in temper, and each of the Seven Houses venerates the living male scion of its first ancestor. Though a Dwarven king is not always himself a healer by skill or inclination, it is his authority that appoints a specific lineage as the hereditary healers for his people. Thus, within each Dwarf-hold, most leechcraft is performed by the *konungslæknar*, the king's healers (sing. *konungslæknir*). Others of proven will and ability who have devoted their lives to leechcraft and leech-lore may also gain acceptance; these act under the authority of the *konungslæknar*. Although for a single hold there may be but one family with this honored title, extended family members still benefit from its aura. It is not unheard of for a *konungslæknir* to form a rival lineage in opposition to his kinsfolk (a claim which he can make by right of descent). Unless their lord is personally leading his war-host, the *konungslæknar* themselves do not normally accompany Dwarf-warriors into battle.

True to their paternity, Dwarves possess a greater affinity for the inorganic substances of Arda than for the growing things nurtured by it. This predilection is reflected in the raw materials favored by Dwarven leeches. Clays, volcanic muds, natural oils and mineral compounds are used to dress wounds, restore skin and sinew, even cure unsettlement of

the internal organs. This is not to suggest that Dwarves eschew the use of organic medicinals. Herb-growing is one of the main vocations of Dwarven women, whether aboveground in high mountain vales or in fungi caverns beneath the earth. For the most part, specialized herbs are grown for use only within a Dwarf-hold; ample trade with neighboring Mannish societies ensures the availability of a great variety of general curatives.

Dwarves maintain a deep-rooted conviction in the beneficial properties of certain stones. The belief that a gemstone's essence can permeate and invigorate the body is widespread, and it is a common Dwarvish practice to wear such gems beneath their clothing (usually around the neck or wrists) in the form of charms or amulets. Some Dwarven jewel-smiths have developed a detailed lore concerning the crystalline nature of gemstones and are well-versed in cutting techniques which allegedly focus the stone's essence to produce curative effects (which they call *gimsteinlækning*). Indeed, certain Dwarves specialize in acquiring and (after careful shaping or focusing) selling suitable gems to both healers and the general populace. This affectation for healing gems has some basis in fact, as the labors of the Gwaith-i-Mírnethryn have revealed.

THE GWAITH-I-MÍRNETHRYN

While each of the seven Dwarven houses possesses its own distinctive body of folklore concerning the curative potential of gemstones, it is only among Durin's folk (the Longbeards) that this potential has ever been fully realized. The elevation of Dwarven gemlore into a truly efficacious science came about as a result of the unique friendship that developed during the Second Age between the Longbeards of Moria and the Elven-smiths of neighboring Eregion. These Elves were for the most part Noldorin craftsmen who had learned the art of gem-cutting at the feet of the immortal Powers in Valinor.

The Gwaith-i-Mírnethryn, or Brotherhood of Jewel-healers, emerged as a semi-secret order of Noldorin and Dwarven smiths and masons who opposed the admission of Sauron into their realms. Assuming the fair guise of Annatar, self-styled Lord of Gifts, Sauron endeavored to ensnare the Elven-smiths for their ruin. Some of the Noldor who distrusted this deceiver were received into Moria by Durin's folk and permitted to sojourn there for the purpose of sharing their jewel-lore with the master craftsmen of the Longbeards.

It was out of this mingling of knowledge and skill that the Gwaith-i-Mírnethryn was born. From the Noldor, the Dwarves learned the true lore of the earth-gems and the means by which their essence could be tapped and focused. For their part, the Noldor became aware for the first time that Aulë's children possessed an inherent affinity for the channeling and manipulation of jewel-energies far greater than their own; consequently, new and previously unthought-of applications for this energy emerged and became available. Together, these Longbeards and Noldor called themselves the *mírnethryn* or "jewel-healers" (sing. *mírnethron*), in contradistinction to the Gwaith-i-Mírdain (their parent body in Eregion), because of the seeds of evil they perceived Annatar sowing in the midst of their comrades and their resolution to amend what future ills might come of them.

With their newfound powers, the *mírnethryn* could map the invisible lines of energy that course through living rock. Local fluctuations generally indicated rich mineral deposits (a discovery which led the Dwarves to delve ever deeper beneath the mountains for richer veins of *mithril* and other precious ores). With skill, such energetic veins could also be detected within the body, so that abnormalities due to injury or illness could in many cases be eliminated by the application of some gemstone.

The *mírnethryn* approach disease and injury as imbalances in the proper flow of energy. Such imbalances are detected and mapped using an appropriate gemstone (generally a large, uncut crystal or amethyst). The stone, hand-held or suspended on a short silver chain, is passed several times over the patient. Mapping can take up to an hour's time, though acute physical conditions take less time to map than chronic, progressive or degenerative physical disorders, as well as mental or spiritual mis-alignments. As appropriate, the healer then selects one or more gemstones to treat the patient. The actual stone(s) chosen depend upon the malady in question. Amulets may be given to the patient to enhance or prolong the treatment. In some treatments, gemstone fragments are implanted beneath the skin. Where disorder is deep-seated (especially in cases of madness or spiritual distress), the afflicted person may accompany the *mírnethryn* to some special site where the earth currents are conducive to the healing process (frequently subterranean chambers or caves).

The prophylactic and restorative skills of the *mírnethryn* primarily address chronic complaints and old injuries: muscular strain, cardiovascular dysfunction and the like. Acute physical injuries are less amenable to such treatment, though the *mírnethryn* have developed some individual techniques for wound-healing (such as using powdered gemstones). Advanced practitioners are sometimes capable of counteracting mental or spiritual maladies, though such skills are far from common. Healing with gemstones requires detailed knowledge and practical experience. Such lore is only available to someone with three to five years' apprenticeship under a master healer. In general, *mírnethryn* expect compensation for their services, though payment is often taken in kind (i.e., the promise to render some service in return).

GM Note: *The art of mírnestad (jewel-healing) is more a profession than a mere skill, so GMs are recommended to think carefully before offering this skill to active PCs. Dwarven PCs may, however, have 1-3 healing gems of mixed effect as starting equipment at no extra cost. The following selection lists some of the principal healing and protective gemstones in use by the mírnethryn.*

Some stones are rarer than others. Often, several gems must be used in combination. For example, for acute bleeding, a powdered mixture of quartz crystal, carnelian and red jasper is prepared. The gemstone powder is packed into the wound, which is then closed using simple sutures. The powder is bactericidal, and induces blood clotting. Beyond these effects, healing is hastened by 100%, leaving only a dull white scar.

General Application

Diamond—enhances the effects of other gems (successful SM doubles the effect).

Garnet—general tonic (+10 to poison RRs, +15 to disease RRs, +5 to all other RRs).

Quartz—general healing (2x normal recovery rate); spiritual gifts (varies due to nature and power of the giver; effects can range from a stat bonus or extra PPs to communication via dreams between giver and receiver).

Ruby—worn next to the skin to ward off illness and induce increased energy (+5 *MERP*/+2 *RMSS* Co bonus).

Mental Protection

Amethyst—increases resistance to mental attacks (+20 RR); induces intuitive dreaming (user affected as per *Dream I*).

Physical Protection

Turquoise—especially under surgery or during physical assault (+30 concussion hits).

Malachite—increases resistance to mental or physical attacks (+5 RR).

Pearl—protects from perils at sea (+5 to all sea-related maneuvers).

Gimli recovers





Blood Loss/Acute Trauma

- Carnelian**—staunches blood-flow from wounds and menstruation (stops 2 hits/round of bleeding; doubles healing for bleeding wounds).
- Red Jasper**—stops 4 hits/round of bleeding.
- Sapphire**—relaxes patient, enabling mental healing to take place at up to 2x normal rate.

Increased Energy

- Agate**—improves energy and self-confidence, especially for those in need of bursts of mental or physical energy (doubles endurance for short periods, adding a new pool of energy to draw on).

Skin/Eye Complaints

- Aventurine**—steep stone in water overnight, then use the water to bathe affected area (hastens recuperation by 3x normal rate).

Circulation

- Haematite**—strengthens the heart/pulse (+10 to RR for any heart afflictions).
- Lodestone**—steadies and evens blood-flow (+15 for any applicable RRs).
- Moonstone**—reduces water retention/swelling (+10 for any applicable RRs; hastens recuperation by 2x normal rate for related diseases).

Nervous Stress

- Amazonite**—calms patient; preventing extremes of emotion.

Breathing Disorders

- Pearl**—chest and lung infections (+5 to applicable RRs; hastens recuperation by 2x normal rate).
- Amber**—+15 to applicable RRs.

DEVELOPING A DWARVEN HEALER

All Dwarves have access to Herb Lore and Foraging (*MERP*)/"Regional" Herb Lore and Mountain/Foothills Foraging (*RMSS*) as Hobby skills. Petty-dwarves possess an herblore comparable to their cousins, but lack understanding of the inherent essence of gemstones and cannot gain the Gift of Mahal. All healers have the basic mineralogist and herbalist knowledge, but only a few have access to the skills of the *mírnethryn*.

On rare occasions, a Dwarven healer is gifted with exceptional understanding or ability. Such power is said to come directly from the arms of Mahal, and typically manifests itself within the first 50 years of a Dwarf's life. A healer touched by Mahal's Gift would most likely become one of the *konungslæknar*. As applied to leechcraft, the Gift of Mahal gives +77 to all healing-related rolls. A Dwarven character may receive Mahal's Gift by spending 1 background option (5 talent points) and rolling an UM 100. Treat any other result as though it were rolled on the Special Abilities table (*MERP*)/Lesser Talents Chart (*RMSS*).

MERP: Dwarven healers should be treated as Animists, but may transfer DPs at a 1:1 ratio to any healing skill, gaining +3/round professional bonus in all relevant skills. They have an additional profession bonus of +3/level in all relevant healing and crafting skills. Base spell lists are limited to 8th level, all others to 5th level. Some Dwarves may use healing and warding spells to 3rd level, but carefully crafted objects are needed for Dwarven healing magic to take full effect (e.g., broths of sleep and curative cordials, self-warming bowls and comforting bed-stones; heated, graven, *mithril* pins to lance and purify infected flesh).

RMSS: Dwarven healers should be treated as Lay Healers.

DEVELOPING A MÍRNETHRON

MERP: *Mírnethryn* may be of any profession. Regardless of race, such training costs a character all of their background options. *Mírnethryn* must develop at least 3 ranks of smith or mason-related skills/level. They gain +10 to 3 skills related to smithing or masonry and may develop *mírnestad*. They may transfer DPs into appropriate healing skills at half the normal cost. (See Section 24.0 of 2nd Edition *MERP*.)

RMSS: *Mírnethryn* may be of any profession. Regardless of race, such training costs a character all of their background options/talent points. *Mírnethryn* must develop at least 6 ranks of smith or mason-related skills/level. They gain +10 to 3 skills related to smithing or masonry and may develop *mírnestad*.

MÍRNESTAD STATIC MANEUVER TABLE (PR)

Less than -25 (Blunder): The gem is used up, but for some reason is producing the opposite effect. If diagnosing, you misread the cause of the illness.

-25 to 04 (Absolute Failure): The gem is wasted and the wound becomes infected. How did that happen? If diagnosing, you misread the cause of the illness.

05 to 75 (Failure): What a waste! The gem is wasted to no effect. If diagnosing, you are not certain of the cause of the illness.

[UM 66 (Unusual Event): The gem you are using exhibits properties associated with of a different type gem. Strange!]

76 to 90 (Partial Success): Hmm....Something's not right. Try again at +15 with a new gem. If diagnosing, try again at +15.

[UM 100 (Unusual Success): The patient is fully diagnosed or healed but develops a strange side effect, probably physical (GM's discretion).]

91 to 110 (Near Success): You use the gem at ½ its potential. If diagnosing, try again at +20.

111 to 175 (Success): You use the gem at its full potency. If diagnosing, you discover the cause and type of the illness.

Greater than 175 (Absolute Success): Excellent! You manage to get full effect from the gem while using only ½ the usual dosage. If diagnosing, you have discovered all illnesses present in patient, as well as any imbalances in his physical, mental or spiritual health.

Modifications:

+ skill in *mírnestad*.

-30 for not having relevant healing skills.

+5 for every 5 minutes taken (maximum of +30).

RMSS Skill Category: Power Manipulation {Em}

3.3 NÚMENÓREAN TRADITIONS

Quoth Findegil: *A complete account of the healing lore of our race—its origins, its history, its divisions and its influence upon the peoples of Middle-earth—would require a volume in its own right. Instead, my purpose will be to outline some of the major themes that distinguish the craft and philosophy of the two surviving legacies of Westernesse: our own and that of the King's Men, whom we also call the Black Númenóreans. However, since the Dúnedain had shared a common healing tradition for more than two millennia prior to their division into these opposing parties, my narrative of them would be unintelligible without some treatment of the background that preceded the split.*

The potency of Númenórean leechcraft—the highest that any mortal race has or ever will achieve—stems firstly from our ancestors' unique relationship to the Eldar, and especially to the High Elves of the West. No other Men have ever enjoyed so close a friendship with the Deathless, nor received from them such gracious gifts of wisdom and lore (though Haerandir does bring report of an analogous commonwealth between the Dark Elves and Men of the Utter South). To this heritage were added the divine blessings of the Valar, who gave to our forefathers the isle of Númenor and, with Ilúvatar's consent, granted us thrice the longevity of lesser Men and freedom from all illness and disease...until the Shadow fell upon us. Death alone we remained subject to—and yet that was no evil; for Death is the Gift of Ilúvatar to Men, and in the days of their bliss our ancestors enjoyed the grace of willful release from mortal life (a gift which your glorious father, Elessar, has renewed among us).

But Númenor is lost beneath the waves—brought low by the spurning of all that was noble and good, and by the blasphemous deeds of those who gave ear to the counsels of the Nameless One—and with the Downfall our gifts have been slowly withdrawn from us. Even so, not all has been lost; if the blessings of the Valar and our friendship with the Eldar have diminished, much of their lore remains with us to this day.

3.3.1 THE FAITHFUL OF GONDOR AND ARNOR

Quoth Findegil: *Refusal to abandon our ancient league with the Eldar has ever been the chief mark of the Faithful, and for this reason we have traditionally called ourselves Elendili, the Elf-friends. With that allegiance comes adherence to the doctrines which the Elves have taught us concerning the nature of God, the world he brought into Being, and our mortal existence within it. All these beliefs have profoundly shaped our philosophy of life, our ideal of well-being, and the leechcraft which we practice in order to realize these values.*

The healing arts of Gondor and Arnor combine an almost entirely mundane (i.e., non-magical) but highly potent leechery with a legacy of religious and lineage-based curative powers embodied in the person of the monarch. This dual tradition is fortified by the overall healthfulness of the Dúnedain and the inner strength of will inherited from their Númenórean forebears to stave off illness and disease. No other mortal society possesses a more effective or accessible array of healing resources.

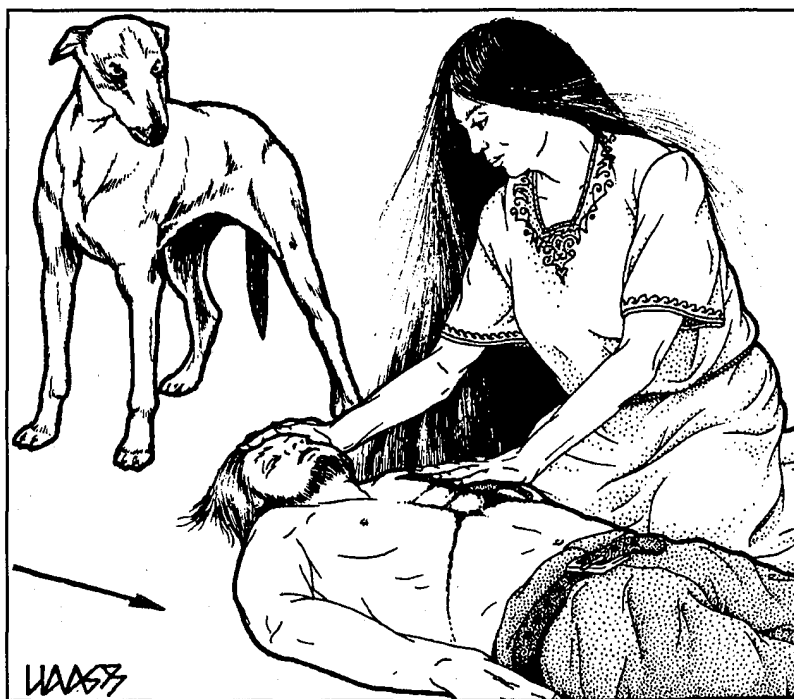
The tradition of royal healing (like Númenórean leechcraft in general) has a twofold origin. Its primary source is Lúthien Tinúviel, whose union with Beren brought about a strain of Elven—and indeed Maiarin—lineage in Men. Lúthien's divine mother, Melian, was both a handmaiden of Estë and a kinswoman of Yavanna (two of the three Valier who govern the realm of healing), and to her daughter Melian passed on her restorative arts. This gift was transmitted through Lúthien's descendants to Elros, first king of Númenor, and thence in turn to his scions all the way down to Aragorn Elessar (whose marriage with Arwen Evenstar renewed the Lúthienic heritage).

This hereditary power was enhanced by the Valar when they appointed Elros and his line to rule the Númenóreans as priest-kings. The potency of this mandate to bless and curse may be witnessed in Isildur's ability to damn an entire mortal race to three millennia of undeath in punishment for their failure to fulfill their oaths to him (See Section 3.5.2.), or in Aragorn's ability to recall from the very brink of death's shadow those touched by the Black Breath. The healing hands signify the king's priestly role, replicating in their power the efficacy of the monarch's prayers to Eru for the well-being of his people. Petitions for the king to exercise his healing power on behalf of an ailing subject are as common a boon as any that might be voiced in the courts of Fornost or Minas Anor, or while the king is journeying through his realm on some errand.

While charity is a common enough feature of most aristocratic societies, the patronage of healers and the subsidizing of their services on behalf of commoners is especially pronounced within the realms of the Faithful. This conspicuous support for healing institutions stems from the Dúnedain's preferred self-image as benefactors of "lesser Men," which identifies them with the pre-imperialist tradition of their Númenórean ancestors. Such patronage sustains the nobility's sense of cultural identity and serves to



*Lúthien staunches
Beren's wound*





*A Black
Númenórean
resists death*

undergird its moral authority in the eyes of the common folk. At a more cynical level, it enables aristocrats to displace the exclusivity of the monarch's claim to being the sole source of well-being for the people. The king neutralizes such competition by delegating substantial royal funds to the upkeep of the organized healing fellowships.

Two such royally or aristocratically funded healing orders are preeminent in the realms of the Faithful. In Arnor, there are the Selli Niennava, the Sisters of Nienna. Composed primarily of Eriadorian common women, this sorority provides hostels and hospitals throughout the lands of Arthedain. Its members generally fall within the category of physic, surgeon, midwife or apothecary, though some privately augment their leechcraft with minor magics.

The principal healers of Gondor are the Estehildi, the Followers of Estë. This order actually possesses Valinorean roots, and was first brought to Middle-earth by the Noldor; but the Dúnedain did not acquire its lore until the Elves of Eressëa shared it with them in Númenor. In Gondor, the Estehildi run the famous "Houses of Healing" located in every major city or town. Unlike the Selli Niennava, the Followers of Estë accept both men and women into their ranks and are dominated by entire families whose affiliation with the order stretches back many generations—often to Númenor itself. Less mystically oriented than some of the Selli, the leading families among the Estehildi occasionally claim some special rapport with the Valië of their order.

HEALING ON HOLY DAYS

The Faithful are the only mortals in Middle-earth who observe a religious calendar based upon the worship of Ilúvatar as it was (and still is) practiced in Valinor. A triad of holy days—the *Erukymë*, the *Eruilaitë* and the *Eruhantalë*—define this liturgical cycle over which the monarch presides. In theory, the ritual prayers that mark these days may be uttered only by the Heir of Elendil upon the High Hallow of Mount Mindolluin in Gondor. Since the division of the Realms-in-Exile following Isildur's death (T.A. 2), however, the kings of Arnor have come to perform the ceremonies separately within their own realm. Both traditions appear to be efficacious.

The Faithful believe their holy days to be very beneficial to the sick or hurt; and though no leechery is practiced (save in the greatest of need) during the sacred times when the king ascends to the high place, all healings performed in their immediate wake partake of the blessings channeled through the monarch's prayers. For hours—sometimes even days—after the performance of the rituals, the doors to Nienna's hostels and Estë's healing houses throng with invalids seeking restoration. The Estehildi and the Selli Niennava are well-prepared for the glut, and often during the weeks preceding one of the holy days, a frustrated traveler finds that all of the apothecaries and herb-markets of a city have been emptied out by massive purchases from the healing orders.

GM Note: During holy days, all healing skills are at +15, and ailments heal at 2x normal rate for the period of enhanced blessing.

DEVELOPING A SISTER OF NIENNA

While some Selli are Channelers, the majority are non-spell-users.

MERP: Most Selli should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include 2 of the following: Physic, Midwifery or Apothecary. Occupation-related skills include Herb Lore (Lore), Surgery, First Aid, Cookery, any I Lore skill and one of the following: Physic, Midwifery or Apothecary. Selli may transfer DPs to appropriate healing skills or spells at half the normal cost. (See Section 24.0 of 2nd Edition MERP.)

RMSS: Most Selli should be treated as Laymen. Occupational skills include 2 of the following: Physic, Midwifery or Apothecary. Everyman skills include Herb Lore, Surgery, First Aid, Cookery, any I Lore skill and I of the following: Physic, Midwifery or Apothecary. Appropriate spell lists may be learned at 4/4 (Open and Closed only).

DEVELOPING A FOLLOWER OF ESTË

MERP: Estehildi should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include Physic, Midwifery and Apothecary. Occupation-related skills include Herb Lore (Lore), Surgery, First Aid, Cookery and any 2 Lore skills. They may transfer

DPs to other appropriate skills at half the normal cost. (See Section 24.0 of 2nd Edition MERP.) For 1 background option, DPs may be transferred to appropriate spells at a 1:1 ratio.

RMSS: Estehildi should be treated as Laymen. Occupational skills include Physic, Midwifery and Apothecary. Everyman skills include Herb Lore, Surgery, First Aid, Cookery and any 2 Lore skills. For 2 background options (13 talent points), appropriate Open and Closed spell lists may be learned at 4/4, appropriate base lists at 8/8.

3.3.2 THE KING'S MEN OF UMBAR AND THE SOUTHLANDS

Quoth Findegil: *The Ârûwanâi or "King's Men" (sing. Ârûwanâ) are those Dúnedain who followed the wicked counsels of the later kings of Númenor, beginning with Tar-Atanamir, renouncing all friendship with the Eldar and rebelling against the commandments of the Valar. The greater part of the Númenóreans aligned themselves with this party and its arrogant philosophy, which came to advocate oppression of the Men of Middle-earth for the furtherance of wealth and power. Justly have we branded these renegades "Mornatani" (Black Númenóreans), for they continued to serve the Nameless One gladly even after the Downfall of Westemesse.*

Associated as they were with the colonial imperialism of Númenor, the King's Men became far more numerous in Middle-earth than we of the Faithful. Their northernmost domain was Umbar (ever our foe on the sea); but most of their realms were established in the Utter South: Anbalukkhôr, Khâradûnê, Zimrathâni, Pel, Tantûrak and many more whose names and fates we no longer remember (such as those lost colonies rumored still to live on in Morinôrê, beyond the Inner Sea).

Not all Black Númenórean colonies survived the Downfall of the motherland. In some dominions (like Umbar), the Númenórean citizenry appears to have been largely absorbed by the native population already by the early Third Age. The appearance, however, of King's Men in the chief ranks of the Nameless One's minions (such as the foul emissary who treated with your royal father before the Black Gate) bears witness to the persistence of Ârûwanâi throughout the Third Age. (Who can say what spawn of Ar-Pharazôn's blood might even now be ruling over forgotten realms in the unknown depths of the South or Utter East?)

At the core of Ârûwanâ philosophy lies a deeply flawed understanding of mortality, and this misperception is the bane of all Black Númenórean leechcraft. The basic error of the King's Men is their conviction that death is unnatural, rather than constitutive of our created nature and thus something to be embraced without fear. Whether they choose to view it religiously (as a curse or punishment to be avoided through supplication and sacrifice) or mechanistically (as a disease to be cured), escape from death has ever been the driving motive of Ârûwanâ healing practices.

This misguided doctrine has led to equally mistaken notions about life. The King's Men identify deathlessness with serial longevity, the mere extension of bodily existence through time. They fail (or refuse) to recognize that life means growth, and that as incarnate beings it is our spiritual and biological nature to grow only within an ordained span of years, then to experience a severance of body and spirit and

a liberation from the Circles of the World. All attempts to extend that natural longevity can result only in the arrest of growth, the slow torment of changeless "continuance," whose horror only the undead are capable of conveying through the terror they inspire.

Vain pursuit of these falsehoods has locked the King's Men into a vicious circle from which they cannot escape: the more they strive to achieve deathlessness, the more subject they become to the power and fear of death. This tragedy is readily illustrated by Númenórean history. While the kings of Westemesse accepted the grace of voluntary death, their lives were long and full of vigor; as soon as they began to cling tenaciously to life, they became decrepit in their old age and the span of their years began to plummet. So long as the worship of Eru Ilúvatar was observed (or at least not profaned), the Númenóreans knew neither sickness nor disease; but as soon as they embraced the blasphemous Cult of Melkor, all manner of illness began to afflict their bodies, and the diminution of their longevity accelerated further. In their pride and paranoia, the Ârûwanâi reacted to these clear evidences of their error with nothing but denial, scapegoating and futile rationalization. The circle continues unabated to this day.

Black Númenórean leechcraft mimics this larger cultural neurosis. It places an over-reliance upon external remedies, neglecting a patient's natural capacity for self-healing. Drugs, elixirs and exotic treatments induce addictive dependencies—where they succeed in their purpose, these artifices often generate new and more serious long-term maladies for which no cure is available. Even were the ailing body given a respite from such pseudo-curatives, the alternately paranoid or hedonistic lifestyle of Ârûwanâ society would stifle any significant recuperation.

Other customs not exclusively associated with leechcraft also contribute to the generally unhealthful environment of Black Númenórean life. Astrological consultation often substitutes for rational diagnosis, and is sometimes even relied upon for the prescription of cures. Dubious eugenic theories aiming at the preservation of bloodline purity lead to the unfortunate mental and physical defects of inbreeding. Their mechanistic view of bodily well-being frequently drives Ârûwanâi to seek physical causes for the afflictions of mind and spirit.

In spite of its abysmal failings, Ârûwanâ leechcraft remains formidable in its ability to mend physical injury. The potency of its surgical practices stems from the Guild of Embalmers, an order of medical specialists who make up the backbone of the traditional Númenórean funerary cult. The aim of the Embalmers is to preserve—in life and in death—the physical integrity of the body. Their labor reflects one of the central doctrines of the cult: the hope that the severance of body and spirit in death might one day be redressed, and that a reunion of the two should take place. This belief demands the protection of the body from all harm.

The Embalmers' Guild was eventually co-opted by the Cult of Melkor, which promised fulfillment of their hopes through grisly devotion to the Lord of the Dark. To their mortuary practice was added a sub-order of necromantic priests who claimed to commune with the land of the shades. While many of the wraiths they conjured were doubtless

phantoms of Sauron's contrivance, their necromancy was itself quite real and efficacious. One particularly potent healing application of this art was the practice of exorcism—not a wholly infrequent need among those Ârûwanâi who dabbled in the black arts.

The strengths of Black Númenórean healing lore are offset by their price. Being a professional association, the Guild of Embalmers charges exorbitant rates for its services—fees that only the wealthiest can hope to afford; whereas the necromantic priests of Melkor perform exorcisms and other spirit-related healings exclusively for members of their cult (and the exercise of their powers is often a prime occasion for the conversion or recruitment of new members). Above all, the King's Men refuse their leechcraft to those of non-Númenórean blood. (That's what native healers are for!)

FAMILY SECRETS

In their quest to conquer death and achieve everlasting life, the King's Men have contrived a number of bizarre and exotic practices. Some of these contain (mingled together with their often destructive consequences) genuine healing virtues. Traditions are generally developed in secret as the coveted arcana of families wealthy or powerful enough to sustain them. Practitioners may be family members, or they may be "professionals" who sell their talents as a road to power and influence. Loyalty to their patrons is fierce, and often nothing short of a marriage alliance is sufficient to gain access to the services of another family's "vassal-lore masters."

Listed below are a few of the more prominent strands of Ârûwanâ obsession which may (or may not) possess positive healing benefits:

- **Physiologists:** Completely wed to the belief that death is an amendable physical ailment, physiologists engage in empirical observation of the mortal body in order to ascertain the source(s) of this malady. Anatomical study through dissection of corpses is the favored procedure. This practice has put the physiologists sharply at odds with the Embalmers' Guild and the Cult of the Dead, for whom the physical integrity of the body is essential for the afterlife and the possibility of eventual resurrection. As a consequence, the physiologists have been forced by public outrage to conduct their examinations only upon "lesser races;" undaunted, the more sordid (or dedicated) among them have taken more extreme measures, convinced that only a body of pure Númenórean blood (and, sometimes, only a still-living one) is capable of disclosing to them the secret knowledge which they seek. If nothing else, the writings of the physiologists have greatly enhanced Ârûwanâ anatomical knowledge. (The chief medical beneficiaries of this lore are, in fact, the Embalmers, whose skills in physic and surgery have increased tenfold as a result of such research.) As a side note, physiologists are often sought out as forensic investigators by powerful families, for whom poisoning and political assassination are all too common phenomena.
- **Astrologers:** Guided by deterministic theories of mortal existence, astrologers, diviners, necromancers and geomancers are common features of Black

Númenórean society. Convinced that nothing—and least of all, injury or illness—transpires by blind chance, this rogue's gallery of self-styled experts seeks rational explanations for all manner of misfortune. While not all are convinced that death can be eluded, most maintain that a "scientific" knowledge of causes and effects may be deployed for preventative purposes. Though much of this lore is mere quackery, it does encourage an active attentiveness to all potential avenues of misfortune which, if combined with other, more reliable, forms of Ârûwanâ leechery, may actually shield a person from harm (whether through hygienic precaution, early detection of symptoms or random overcautiousness). Though some have risen to prominence among the great houses of Black Númenórean society on account of their reputation for accuracy, most practitioners of these arts tend to operate within less elite circles (often melding their lore imperceptibly with pre-Númenórean folk traditions). Apart from necromancy, which is forbidden to all save priests of the Cult of Melkor or an equivalent central authority, all of these arts are "legal" (though often ridiculed or frowned upon).

- **Miasmists:** A more mystically-inclined breed of Ârûwanâ philosophers, the Miasmists contend that death is the result of a pollution by some unseen yet tangible substance that permeates the world. Life can only be preserved and extended, therefore, through the constant purging of this miasma from the body. The Miasmists have devised all manner of ascetic disciplines for the body's cleansing. Among other methods, these include ablutionary bathing, dietetic strictures, fasting, imbibement of elixirs and meditative trance. Many of these practices are actually quite effective in the promotion of vigor, the staving off of illness and enhancement of the body's recuperative powers. None have succeeded in prolonging life, though in fact the worldview of the Miasmists contains much that is true.
- **Dark Cults:** In addition to the Cult of Melkor, a morass of lesser cults of Darkness (or of powers associated with it) has proliferated among the dominions of the King's Men. Not all directly concern themselves with the problem of death (or the quality of life), though many do. Some engage in sacrificial rites that aim to transfer a victim's vitality and life-force to the body of the cultist. The effect of such practices depends largely on the nature of the power invoked and the sorcerous ability (if any) of the sacrificiant. In some instances, the transfer of life-force may be genuine; but it may simply enlarge the pool of the sorcerer's magical energy, and not actually serve to extend life. True serial longevity can only be achieved by mortals by one means: the extinction of life in the shadowy realm of undeath.

DEVELOPING AN EMBALMER

MERP: Embalmers should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include Embalming (Craft), Surgery and Apothecary. Occupation-related skills include Herb Lore (Lore), First Aid,

Physic and any 3 Lore or Influence skills. They may transfer DPs to spells or appropriate healing skills at half the normal cost. (See Section 24.0 of *2nd Edition MERP*.)

RMSS: Embalmers should be treated as Laymen.

Occupational skills include Embalming, Surgery and Apothecary. Everyman skills include Herb Lore, First Aid, Physic and any 3 Lore or Influence skills.

Appropriate spell lists (Open and Closed only) may be learned at 5/5.

DEVELOPING A NECROMANTIC PRIEST

MERP: Necromantic priests should be treated as

Animists, with base lists of Essence's Ways, Essence Perceptions, Spirit Mastery, Direct Channeling, Item Lore, Spell Ways and one other list of their choice. All information is gained through ritualistic communion with spirits.

RMSS: Necromantic priests should be treated as Clerics,

with base lists of Communal Ways, Life Mastery, Exorcisms, Dark Channels, Physical Erosion and Dark Contacts.

3.3.3 THE ERIADORIANS

Quoth Findegil: *Unlike many of the Black Númenórean realms of the South, the Elf-friends have been open-handed with their leechcraft, sharing their lore with all who are subject to them. Because of this, many indigenous healing traditions of the Westlands have assimilated the Númenórean legacy (or certain aspects of it), albeit blended with much that is distinctively their own. For reasons of space, I have omitted from the present tome sections of the Quentalë in which Haerandir details these local transformations of Elendilian leechcraft. I have, however, retained his valuable discussion of Eriadorian traditions to give your majesty a sense of their diversity.*

Eriadorians carry the blessing and burden of the traditions of lost Arnor—the blessing, because the wisdom of high Dúnadan culture was passed down to them; the burden, because the collapse of that culture has left their society broken and impoverished. The common folk have long looked to Dúnadan physics—doctors trained in the Arnorian schools and hospitals—as oracles of the best medical knowledge. Now these physicians are vanishing, and older traditions must be re-learned to replace them.

The Enedrim, the ancestral Eriadorians of the Second Age, practiced a sound tribal healing tradition based around the *teiwawita* (or *wita*), a shamanic healer possessed of surgical skills, competent herbcraft and mystical lore designed to keep “Faes” (fairies) and *faedegnir* (evil spirits) from harming members of his or her family and clan. The Enedrim, over the centuries, saw themselves afflicted by Elvish snobbery, Númenórean imperialism and cruel raids by the forces of the Dark Lord. The Elves and northern Dúnedain considered themselves the favorites of the Valar, and their songs paint the spirits of nature, particularly Yavanna, as friends and allies. Dúnadan healing rituals express optimism; the herbal recipes and palliatives described in their learned tomes display skill and confidence. While the healing lore of the Second Age *witans* never embraced the darkness of Sauron, it

took on a bitter, cynical cast, one that indulged in fear and superstition and revealed little faith in the good will of the other powers of the world.

The feudal estate and village system that grew up in those parts of Arnor that became Arthedain and Cardolan submerged the superstitious side of the *witans* and reflected the traditional four pillars of Númenórean medicine: the midwife, surgeon, apothecary and physician. Of these four, the midwife is the busiest in an Arthadanian village. She tends to birthing, child-sickness, and the ills peculiar to women of childbearing years; she also keeps an eye on wife-beaters, cuckolds, bullies, shrews and other troublesome sorts who endanger the families in her care. Surgery is usually the part-time avocation of some artisan skilled in the use of blades, saws and other tools. Butchers, barbers, carpenters and retired soldiers often wield the knife in rural villages, plying their trade on animals and people as needed. A competent apothecary, wise in the preparation of herbs and the mixing of periapts, poultices and potions, is a treasured asset in a large village. Less populated regions must depend on the knowledge of friends or consult their feudal lord's personal apothecary, alchemist or physician.

The physic—called a doctor if he boasts a true scholarly education—is himself a member of the educated elite of Eriador, a true artifact of Dúnadan culture. Most doctors are of middle-class birth and mixed race, trained for years as apprentices to another of the profession, then taking on a comfortable living in the service of the Dúnadan gentry. The best physicians attend schools in Tharbad, Fornost or at one of the monastic houses. Here they spend long hours memorizing epic poems taken from tomes beautifully inscribed in the Elvish tongues. These rhymes describe the finest techniques for sounding the body, scraping the tongue and judging the stool. When not contemplating the deep mysteries of the incarnate *bröa*, the body built to house the spirit of Man, they learn practical arts from their elders. The Eriadorian doctor is not allowed to take outside service until he has spent years sewing the wounds of soldiers, forcing and setting the bones of workers injured in the docks and yards, incising infected boils and taking off gangrenous limbs. In more contemplative moments, he is allowed to cut herbs and weigh medicines brought to his school by ships from all of Middle-earth's lands.

Many of the Dúnadan gentry and nobility, particularly ladies of middling station, also study the medical arts. They and their physicians are expected to donate time and knowledge to the care of the peasantry. The common folk of Eriador, if they are fortunate enough to live in well-governed country, can expect to appeal to the best of Dúnadan medical knowledge every week or so, when the lord's physician, wife or daughter make their rounds of the villages.

Even at the height of Arnorian civilization, the lore of the *teiwawita* could be found in remote regions of Eriador, particularly among the Rivermen of the Brandywine and the Red-hill folk of Cardolan. This knowledge was deemed backward and ignorant—“superstition,” as compared to the learned truths of the Dúnedain. Now the *wita* traditions are resurgent, but too often in corrupted form. “Wisemen,” “conjure-women,” “hearth-wizards” and “wood-witches” are gaining power all over Cardolan. These peasant lore-



keepers (collectively called "leech-crafters") are often honest gatherers of the remnants of Enedon and Dúnedain lore. Most, however, voice the distrust most common folk feel towards the failed beliefs of the Dúnedain. The placation of spirits, Faes and ghosts may be held more important than the practical lore of the midwife or surgeon. Some of the new healers are cheats and tricksters. Worse, some have become petty village tyrants, bullies who use their knowledge of medicines, herbs, charms and minor magics to intimidate local chieftains and prey on their fellow villagers. Superstition has indeed returned to Eriador; the honest wítans and healers are hard-pressed to keep fear and ignorance at bay.

MONASTIC ORDERS

Eriador, long a refuge for unconventional Númenórean religious and philosophical beliefs, is home to a number of monastic and mystic healers. Many are Dúnedain, but some allow Eriadorians and other races to join their orders. Though respected by the Dúnedain rulers of Eriador, these orders have no powerful official status. Those familiar with the ways of the monastic schools may go to them to plead for magical healing. Those familiar with the "Old Ways" might know a wita with similar powers. All of these monastic healers may be developed as Animists (*MERP*) or as one of the *RMSS* healing or clerical types. Many are students of the mundane healing arts and may transfer DPs to their healing skills at a 1:1 ratio.

DEVELOPING AN ERIADORIAN HEALER

For the most part, those needing the attentions of a healer in Eriador should approach a secular physician or other medical professional. The characters described here are similar to those found among the common folk of Gondor, Umbar and Near Harad; they may also appear in any of the great urban centers of Middle-earth, particularly those with strong connections to the ancient Númenórean trading empire.

Surgeons, apothecaries and midwives tend to have less education and fewer skills outside of their specialties than physicks. Midwives quite often (40%) know a few simple warding magics (up to 3rd level) while apothecaries tend to dabble in alchemy. 20% know relevant Essence spell lists to 5th level.

MERP: Eriadorian physicians should be treated as Civilians (Prime Stat = Intelligence). Their primary occupational skill is Physic, but most have enough battlefield experience to practice Surgery at a comparable level. Occupation-related skills include Apothecary (Lore), Midwifery (Lore), Surgery (Lore), any 3 Lore and 1 Influence secondary skills. They may transfer DPs to appropriate healing skills at half the normal cost. (See Section 24.0 of *2nd Edition MERP*.) Most know the Sindarin tongue to Rank 4. They typically own or have access to a medical library of 2-20 relevant books, allowing a second Diagnosis roll at +30 after 1-10 hours of study. Living near the evil realm of Angmar, Eriadorian physicians know more of "geas" (curses and sorcery) than they care to. Many (30%) are able, at need, to cast protective healing and warding magics to 5th level, although most know only crude forms of the spells (5x the casting time, but half the PP cost).

RMSS: Eriadorian physicians should be treated as Laymen. Occupational skills include Physic, First Aid and Second Aid. Everyman skills include Apothecary, Herb Lore, Midwifery, Surgery, any 3 other Lore category skills (except Lore-Magical) and 2 Influence category skills.

3.4 NORTHMAN TRADITIONS

Quoth Findegil: *In language, appearance and nobility of spirit, the Free Men of the North reveal their distant kinship with our ancestors, the Edain. Though their lifeways (tribal and patriarchal for the most part) are simpler than ours, and their hands "little skilled in the arts of healing and medicine (UT, p. 289)" when measured against our own leechcraft, there is still much virtue to be found in their lore. The northern reaches of the Westlands—Eriador and Rhovanion—are the ancestral homelands of this folk, though many have since migrated south into the lands of Gondor. The Northmen of Eriador have largely been absorbed into the Númenóricized culture of Arnor, leaving their kinsfolk in Rhovanion as the chief exemplars of traditional Northman ways. (See Section 3.3.3 for the survival of Northman ways in the healing traditions of the Eriadorians.)*

3.4.1 THE HORSE-LORDS

Quoth Findegil: *The Horse-lords ("Robirrim" in the Grey-elven tongue) are heirs to an equestrian legacy that stretches back to the dawn of Man, and their settlement of the land of Roban (T.A. 2510) is but the most recent chapter in their age-long history. In earlier days they occupied the upper vales of Anduin as the Éothéod (or Ehwathiuda), but in Haerandir's time they were still masters of the wide plains of southern and eastern Rhovanion. Their six horse-tribes were then known as the Ehwathrumi, and for four centuries their kings enjoyed friendship and alliance with our realm.*

The strength of the Ehwathrumi was shattered by the Great Plague, to which they lost nearly half of their entire folk and animals within the space of a single winter. Their kingly house crumbled, and the surviving clans fell into turmoil. When Haerandir visited the Ehwathrumi, some years after the Winter of Death, the Horse-lords were only beginning to recover their losses, and were still suffering the consequences of an underdeveloped leech-lore.

Though devastated by the Plague, the proud Ehwathrumi struggle to preserve their ancestral mode of life, leading their herds in annual circuit across the open plains in summer, and returning to winter in their permanent dwellings (most of which stand beneath the eastern eaves of Mirkwood). While the mobility of the Horse-lords' lifestyle carries with it certain advantages for their health, it also places limitations on the scope and potency of their leechcraft. Like many other tribes among the Rhovanian Northmen, the Ehwathrumi maintain a female shamanic tradition; but as it is traditional for wise-women to remain tied to the hearth (for they are said to draw their mystical powers from the forest), their skills are unavailable to these itinerant pastoralists for much of the year.

To this chronic lack of professional healers is added the tenacity of Ehwathrumiska attitudes towards leechery in general. In spite of their recognition of the need for competent healers, the martially inclined Horse-lords consider the medicinal arts to be beneath their dignity as a warrior people. Consequently, they are forced to seek care and healing from

others who do not enjoy this honored status in their eyes. Ready at hand to this task are the *thrabilos* or bondsmen (sing. *thrabil*) whom the Ehwathrumi have captured as chattel from their enemies or have acquired through *weragild* from their neighbors. These indentured servants can often boast of some healing skills—in fact, possession of such craft is one of the prime motivations for the Horse-lords to take such individuals captive in the first place.

Though a barbaric practice in Gondorian eyes, the servitude of the *thrabil* is not an absolute slavery. Unlike the dehumanizing thralldom perpetrated by the Black Númenóreans and other servants of the Dark Lord, the Ehwathrumi treat the institution of bondsmanship as a legitimate means for discharging some debt or obligation: by performing valued services for his master, a *thrabil* may (at least in theory) recover his status as a freeman. Moreover, bondsmanship may only be imposed if a person is recognized to have wronged the claimant in some way. While the seizure of war captives does not always conform to this principle, the Ehwathrumi have devised other (less convincing) justifications for the practice. In the case of Easterlings, for example, the Horse-lords reason that since—at least, according to Ehwathrumiska lore—Easterling warriors treat their own families as slaves, their “less oppressive” servitude under a Northman master merely constitutes a lawful transfer of property.

The majority of *thrabilos* come from enemy Ehwathrumiska clans, though Asdriag *olvath-va*, Odhriag *opathag*, Sagath nightwarder wives and even the occasional Folyavulda *gyogul* may be found in the train of a Horse-lord. The range and competency of leech-lore represented by such an array of different traditions naturally varies considerably. Leechery that relies heavily upon herbalism and other accessories is often frustrated by the scant availability of resources on the plains of Rhovanion. Failure to cure an ailment is often blamed on the *thrabil*, whether or not s/he is actually at fault. Successful healers invariably acquire great respect among the Ehwathrumi, affording them a surprising amount of informal influence over their masters.

BONDSMANSHIP AND PEACEMAKING

In the violent web of blood-feud and vendetta that characterizes Horse-lord society, the most potent leechcraft is that which is able to prevent blood from being spilt at all. Given their presumed culpability in the event of a failure to heal, *thrabilos* have a clear self-interest in avoiding such situations altogether. It is not at all surprising, therefore, that, just prior to an anticipated conflict, a *thrabil* is often seen entreating his lord to make peace rather than war with his enemy. What is surprising is how frequently the *thrabil* actually succeeds in cooling his master's wrath so that calmer counsels may prevail.

The secret of the *thrabil*'s success lies in his keen insight into Ehwathrumiska character, and his understanding of how to play upon the Horse-lords' unswerving sense of honor. While it is true that the Ehwathrumi esteem the healing arts as being beneath martial valor, and despite the fact that it is the *thrabilos* who are in their debt until released, any Horse-lord whose life has been saved by the hand of a *thrabil* feels a deep sense of personal obligation towards that

individual—not so much to free them of their servitude, perhaps, but to respect and protect them as he would his own kin. It is by virtue of this intensely personal bond that the *thrabil* exercises influence over his warlike master in desperate situations.

The *thrabil* appeals to the Horse-lord's mercy, bidding him recall his own experience of vulnerability under the bondsman's healing hand, and so to show clemency for others whom he would send to the dark house of death. Such supplication becomes particularly effective if the bloodshed which the *thrabil* is striving to avoid involves his own kinsfolk. (Remember that the majority of *thrabilos* come from other horse-tribes.) Just as he has used his power to save the life of his master, so now he begs his lord to spare the lives of his own people. It is this sense of reciprocal justice which so often sways the proud Horse-lords to halt their internecine quarrels—until the next slight or affront to honor triggers the bloody cycle anew. Yet if the *thrabilos* manage to win even a brief respite from the maelstrom of Ehwathrumiska violence, they have become mighty leeches indeed.

DEVELOPING A THRAHIL

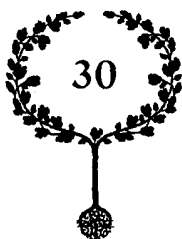
Thrabilos form a diverse group, boasting of many professions. The following development suggestions presume one who is born into such servitude.

MERP: *Thrabilos* should be developed as Scouts, Rouges, Barbarians, Explorers or Civilians. Regardless of their background, all *thrabilos* gain the same profession bonuses: +4 in general chores, +2 to healing skills and general skills, +1 in perception and body development. *Thrabilos* may transfer DPs to appropriate secondary skills at a 1:I ratio. (See Section 24.0 of the 2nd Edition MERP.)

RMS: *Thrabilos* may come from any non-spell using profession. Regardless of their background, they gain the following profession bonuses: +20 Craft, +10 Athletic (Endurance), +10 Body Development, +10 Technical/Trade group. *Thrabilos* may chose 2 appropriate skills to develop at I/I less than normal.

3.4.2 THE MEN OF DALE AND LAKE-TOWN

Quoth Findegil: *One gets the impression when reading Bilbo Baggins' account of his adventures with the Dwarves that the Northman towns of Dale and Esgaroth upon Long Lake are foundations of the (comparatively) recent past. Thorin Oakenshield indeed sets the birth of Dale in the golden age of his grandfather Thrór's kingdom (T.A. 2590-2770), when "mortal men, who lived in the South...were gradually spreading up the Running River as far as the valley overshadowed by the [Lonely] Mountain (Hob, p. 28)." While this statement is certainly accurate, it must not be forgotten that the movement Thorin refers to was in fact a re-colonization of the North (see my comments on the Woodmen and Beornings in the sections that follow), and that Dale at least had been in existence some six centuries prior to its re-founding in Thrór's time. This much is evident from the Annals of Gondor, which state that, during the time of the First Wainrider War (T.A. 1851-1856), some of the defeated Horse-lords "fled over the Celduin (River Running) and were merged with the folk of Dale under Erebor (with whom they were akin) (UT, p. 289)."*



Haerandir visited both of these towns in the 1640s, and his research on their healing traditions has shed further light on their origins. According to Haerandir's report, the Long Lake emerged as a mercantile center near the end of the first millennium of the Third Age (when the peace brought to Rhovanion by the power of Gondor was at its height). The town of Dale was also first built at this time, though in fact the site had been frequented by Northmen ever since the Elder Days, because of its proximity to the Lonely Mountain and the source of the River Running (both of which held religious significance for them). A later historical source indicates that, while Esgaroth remained settled throughout the later Third Age, Dale was apparently abandoned after being sacked and razed to the ground in T.A. 1977 by a marauding host of evil Men whom the Horse-lords of Éothéod had recently driven from their dwelling places in Angmar's former eastern territories. No attempt was made to re-settle the site. Thus, Dale remained desolate and uninhabited until Durin's folk restored prosperity to the region six centuries later.

The folk of Dale and of Lake-town are unique among the Northmen of Rhovanion for their urbane mode of life. While the Lake and Dale-men continue to uphold in some measure their time-honored ideals of tribal and clannish loyalty, much of that ethos has been eroded and supplanted by notions of civic identity and the institutions that go with them. This transformation of ancestral lifeways has not been without consequence for Dalish and Esgarothian leechcraft.

Trade and commerce along the River Running have broadened the horizons of the townsfolk, putting them in contact with the herbalism of Dorwinion and (indirectly) the secular healing traditions of Gondor. Cordial relations with the Wood-elves of Mirkwood have also increased, especially with the Dale-men, whose town lies within the forested boundaries of the Elven-king's domain. The constant flow of commodities through Esgaroth's market-pool means a regular supply of curative and medicinal resources, thus broadening the scope and potency of treatment for the ailing. Several townsfolk practice healing arts as their avocation (and a few as full-time professionals), all but guaranteeing the ready availability of physics, apothecaries, midwives and surgeons.

The advent of the Great Plague has severely shaken the townsfolk's faith and optimism in "modern medicine," however. Confronted suddenly with a pestilence for which no mundane cure could be found, many have turned their hopes to the tribal past, seeking what healing they might find through the wisdom of the invisible powers that govern the world. As a result of such soul-searching, both Dale and Lake-town have witnessed a revival of the *urdbarkona* or "wyrwoman" (pl. *urdbarkonur*), a shamanic figure whose reputedly mystical powers had long since been relegated in the minds of many townsfolk to the realm of superstition and old wives' tales.

The *urdbarkona* tradition centers on the divination of Urdhr (Fate) by means of runes inscribed on animal bones. The *urdbarkonur* claim to have received these runes from the Spirit World, though in fact they are none other than the Elvish *cirth*; learned, perhaps, from the Grey-elven lords of Mirkwood or (as seems more likely) from Dwarves of Durin's folk. By casting her rune-bones, the *urdbarkona* claims to discern the cause and cure of all manner of affliction.

Urdharkonur are also accomplished herbalists in their own right, but often the details of treatment are left for the mundane healer to attend to.

Urdharkonur traditionally come from among the Rúnakyn, one of the four ancestral clans of the Dale-men, and identify themselves with Gróðhrtrú, the agricultural cult of the Rhovanian Northmen. Only women are permitted to divine Urdhr for the cult because their role is seen as being analogous to that of the midwife, helping the earth to nourish and sustain her people. *Urdharkonur* are allowed to marry, though the majority do not. An *urdbarkona* never selects a married woman as her successor. As the local religious leader for her town, it is the *urdbarkona's* job to lead harvest celebrations and to pronounce her blessing on the spring plantings. It is also her responsibility to teach the local children (and stubborn adults) the lore of growing things and the fates that determine their cycles.

All injuries that cannot be dealt with by mundane healers are brought before the *urdbarkona*, who is expected to freely treat anybody from her clan (though "gifts" are always encouraged to show her due honor). After inspecting the wound or illness and casting her bones, the *urdbarkona* determines a remedy. If the malady can be amended by simple herbcraft, she renders the treatment directly; if surgery is called for, she arranges for a skilled practitioner to tend her patient. For life-threatening internal ailments which fall outside the abilities of a mundane physic, the *urdbarkona* may have recourse to the curative powers of her cult shrine. (See below.) Because they are supported by their own communities, *urdbarkonur* expect no payment for their services unless the patient is an outsider (in which case compensation is determined by the quantity and value of the herbs supplied for the cure). *Urdharkonur* normally perform divination and healing at their own domicile, though "house calls" are sometimes performed when the need arises.

Urdharkonur may be found not only in Dale and Esgaroth, but also among the many lesser villages and hamlets that dot the Long Lake and Celduin vale. Each settlement supports only a single *urdbarkona*, though it is not uncommon for her to be assisted by one or two young women in training. The open road often beckons the *urdbarkona*, and it is not unheard of to find an itinerant who wanders the Northlands assisting travelers or those more isolated communities that lack their own resident *urdbarkona*. These itinerants are usually somewhat young (newly trained by an *urdbarkona* who is not quite ready to retire).

LIFEKEEPING WATERS

The sacred center of the Gróðhrtrú for the Men of Dale and Lake-town is the natural cavern at the foot of the Lonely Mountain from which the waters of the River Running originate, issuing thence to irrigate the fertile vale of the Long Lake and lands further south. This holy place also serves as the chief oracular shrine for *urdbarkona* rune-reading, and its waters are said to possess great healing virtues. Through the performance of a shamanic ritual, an *urdbarkona* may elect to unlock these powers to heal some grievous illness or mortal injury.

The *urdbarkonur* do not presume to draw upon the lifekeeping waters of the cavern lightly—not only because it involves the invocation of powerful magic to challenge the

fates, but also because it has a price. It is the law of the cult that any woman who performs the ritual must submit herself to a casting of rune-bones by another *urdharkona*. This divination functions as a geas: it lays upon the *urdharkona* a difficult (and often dangerous) task which she must fulfill in reparation for her disruption of the natural course of Urdhr. For some *urdharkonur*, the verdict of the runes is equivalent to a death sentence.

The ritual works only within the confines of the cavern and may only be performed by an *urdharkona*. It begins with a casting of rune-bones, which specify certain details of the ritual's performance. Usually, the patient is lain beside the swift-running waters of the subterranean stream while the *urdharkona* (accompanied by one or more others of her order) begins a lengthy chant, invoking the power of Urdhr. Three times the attendant *urdharkonur* cry out to their sister, pleading with her to consider the consequences of her action and asking whether she is prepared to accept them; three times she must answer in the affirmative. Then a ritual bowl is dipped into the stream, filling it with Celduin's flow, and the *urdharkona* bathes the afflicted region of her patient's body with her own hands. Once the waters have worked their power and the patient is healed (which might take anywhere from 10 minutes to 10 hours), the rune-bones are cast once again, and the fate of the *urdharkona* is made known.

There are usually 5 major elements in the rune-casting (though sometimes all or most are hidden) and a variable number of minor elements. Make 7 rolls on the table below to determine the major elements in her quest (GM's discretion). Minor elements may be incorporated by the GM as needed.

DEVELOPING AN URDHARKONA

MERP: An *urdharkona* should be treated as a Mage, except that her base lists are those of an Animist and she learns Channeling rather than Essence spells. DPs may be transferred to all healing skills at half the normal cost. (See Section 24.0 of *2nd Edition MERP*.) One healing skill gains a profession bonus of +3/level.

RMSS: An *urdharkona* should be treated as an Animist. The Shaman training package must be chosen.

3.4.3 THE WOODMEN

Quoth Findegil: *In the memoirs of his journey through Rhovanion, Bilbo Baggins makes reference to the Northmen of Mirkwood's western eaves in the following passage: "In spite of the dangers of this far land bold men had of late been making their way back into it from the South, cutting down trees, and building themselves places to live in among the more pleasant woods in the valleys and along the river shores. There were many of them, and they were brave and well-armed..." (Hob, p. 91). "The prior habitation of these forested vales by Men is attested as far back as Isildur's time, when this people had fought on behalf of the Last Alliance and, moreover, had friendship with the Elven-king (UT, pp. 271, 276). According to Haerandir's own testimony, "few mortals are more learned in the ways of the forest than these folk."*

In all their ways, from the ordering of their folk to their veneration of Oromë and Yavanna, the Woodmen of Rhovanion bear the traces of their ancient friendship with the Nandor. This is readily manifest in their leechcraft, the vast bulk of which to this day derives from Nandorin herblore and related skills, including many rituals whose

RUNES OF THE URDHARKONUR

Roll	Rune*	Significance
01-05	Wizard	Mystic power, open knowledge, sage.
06-10	Sea	The unknown, distant, changeable.
11-15	River	Time, a progression of events, history and future.
16-20	Cave	A border between known and unknown, darkness, depth or complexity.
21-25	Sword	An open threat, a kinsman, honorable enemy or ally.
26-30	Tower	Strength, stability, south (esp. Gondor), power.
31-35	Chief	Leader, oppression, gifts, safety.
36-40	Sun	Wholeness, vast area, warmth.
41-50	Horse	Distance, journey, companionship.
51-55	Necklace	Wealth, greed, gift.
56-60	Face	Friend, enemy, person of importance.
61-65	Dagger	Hidden threat, disloyalty, danger.
66-70	Forest	Opportunity, danger with reward.
71-80	Book	Hidden or guarded knowledge, secrets, riddles.
81-88	Wolf	Natural danger, cunning, strength.
89-92	Moon	Rescue, Elves, hope.
93-95	Cup	Friendship, bond, homecoming, feasting.
96-98	Fire	Change, creation and destruction, evil.
99	Hut	Home, family, safety.
100	Blank	Unknown events, unforeseen benefit or disaster, unstoppable, fate, providence.

*These categories refer not to the name of an individual rune, but to the significance ascribed by *urdharkona* tradition to a particular rune-casting, in which several of the cirth are interpreted as they fall into a given pattern.



original significance has long since been forgotten by the Woodmen. (They do not know how these rites work, merely *that* they work, and for the Woodmen that is enough.) The result is that, given their relatively primitive mode of life, the Woodmen possess a surprisingly advanced level of leechlore, so that most are familiar with the basic forms of healing and preventative medicine.

One thing virtually all Woodmen share in common is the shaman or *wita* (almost always a woman), who serves as the seer, healer and spiritual leader of her people. The female *wita* tradition stems from the prevailing, male-dominated views of the Woodmen on the nature of spirituality. Women are seen as more emotion-prone and closer to nature (essential ingredients in spiritual affairs) than men. While mundane healing is the *wita's* most commonly performed task, her spiritual role is just as important for the perceived unity of the Woodman bands, each of which has one (and only one) *wita*. Unlike most shamanic traditions, it is the members of the band itself, not the powers of the Spirit World, who choose the *wita*, selecting whomever they deem to be wisest and most physically able to perform the job. A *wita's* knowledge and abilities give her a high measure of prestige, and only the acknowledged band leader (always a male) holds more sway over general decisions.

The Woodman *witans* identify with Growithatriggwa, the Cult of the Growing, equivalent to the Gróðhrtrú of north-eastern Rhovanion. (See Section 3.4.2 above.) Though loosely organized, the cult *witans* have developed a strict and complex set of customs and rituals concerning all facets of their practice. These closely adhered to guidelines are learned by each *wita* when she first assumes her role. A group known as the Aiwawitans leads the cult, doing its best to ensure that their code is followed by all *witans*.

The Aiwawitans serve as spiritual leaders for the more numerous and centralized populace of Burh Widaus, the Woodmen's only true town. They also coordinate the triennial festivals of the Woodmen, held in early spring, mid-summer and late fall, when all clans that are able gather to share stories, trade for needed supplies and strengthen ties with other clans by renewing ancient pledges of brotherhood. The festivals are a time for healing, since many of the outlying bands bring their sick and wounded to the wiser and more powerful members of the Aiwawitans.

THE WIDUSKAPIN RITUAL

The displays of *wita*-power most witnessed by travelers are those associated with the ancient and revered ritual known as *widuskapin*. Learned from the Nandor in ages past, the *witans* harness this rite to mend a variety of physical injuries. Its first ingredient is a stout twig, branch or tree limb (whichever is most appropriate to the size and nature of the injury). The *wita* works strange magics upon this wood, fashioning it all the while with an enchanted knife (another Wood-elven legacy) into the shape of the injured matter (e.g., bones, sections of skin, blood vessels, tendons, muscle tissue, etc.). After a final spell is cast, the *wita* places the enchanted wood over the damaged region, wrapping it in a fine woolen cloth so that neither the wood nor the injury can be seen.

The patient is then instructed to sleep, and under no circumstances to remove the wrappings until he wakes again, lest the ritual fail. Over the next 12 hours, the wood

imperceptibly merges with the afflicted area. When the patient rises the next day, he discovers that both wood and injury have miraculously vanished. (At least, that is the expected outcome.)

Ritual knowledge of *widuskapin* embraces both the enchantment of wood itself and its proper application to a patient. While the *witans* perform this and other ritual services for their fellow Woodmen, they only perform *widuskapin* upon foreigners if a person's life is in danger or some sizable compensation is offered, since the rite is most exhausting to the *wita's* energies. It usually takes around 1 hour to carve the wood properly, 2 hours to enchant it and 1 more hour of preparation before the ritual is complete. The entire ritual requires 7 PPs. *Widuskapin* is ineffective against internal diseases.

WIDUSKAPIN RITUAL STATIC MANEUVER TABLE

Less than -25 (Blunder): In an unexplainable fit of stupidity, the *wita* accidentally binds the enchanted wood over the wrong body location. As the wood begins to merge with the patient's body, it ends up damaging the previously healthy location. The patient suffers a +50 Mace attack, and is left with a hunk of permanently attached wood.

-25 to 04 (Absolute Failure): The *wita* inexplicably mixes up the proper spells, so that the wood later splinters forcibly under magical stress, inflicting 1-10 hits to the injured area.

5 to 75 (Failure): For some reason, the wood fails to bond with the patient's body. No effect.

[UM 66 (Unusual Event): Though his wound does not heal, the patient experiences a variety of vivid dreams. Upon waking, he discovers that the wood has begun to sprout a new branch as though it were alive. Very strange!]

76 to 90 (Partial Success): The wood does not permanently bond with the body, but partially heals the wound nonetheless. The affliction's severity is halved.

[UM 100 (Unusual Success): As "Success," but the affected body part retains the look and feel of wood.]

91 to 110 (Near Success): The bonding is successful, but the wound gains no extra strength.

111 to 175 (Success): The bonding is successful. The healed location now has an increased resistance to future attacks (1½x as strong). This does not increase total concussion hits, but does decrease the effects of appropriate criticals to that specific area.

Greater than 175 (Absolute Success): Not only does the wood bond successfully, it also magically reinforces that particular body area against future attacks. It is now 2x as resistant to both magical and conventional attacks (as per "Success" above).

Modifications:

- + *widuskapin* ritual skill bonus.
- +10 to -40 Physical condition and hardness of the wood.
- +0 to -30 Internal depth of injured area (i.e., skin vs lungs).
- +10 to -20 Amount of movement patient undergoes after having the wound wrapped.
- +0 Slight bleeding, minor sprains, mild skin exposure, etc.
- 10 Medium bleeding, slight muscle damage, fractured bones, etc.
- 20 Heavy bleeding, broken bones, joint damage, etc.
- 30 Skin lacerations, shattered bones, nerve damage, facial repair, etc.
- 40 Full body exposure, etc.
- 50 3rd degree burns, etc.*

RMSS Skill Category: Power Manipulation {Pr}

DEVELOPING A WITA

A wita should be treated as an Animist. All spells cast must be in the form of an audible (though not necessarily loud) song or chant.

MERP: *Witans* may transfer DPs to Singing, First Aid and Midwifery at a 1:1 ratio and other healing skills at half the normal rate. (See Section 24.0 of 2nd Edition *MERP*.)

RMSS: *Witans* may swap 2 Animist base lists for a Cleric base list and a Ranger base list.

3.4.4 THE BEORNINGS

Quoth Findegil: *The Beornings are a sturdy folk who occupy the upper vales of the River Anduin, between the Misty Mountains and Greenwood the Great. They get their name from Beorn, their first chieftain, who became a lord of many men in the years that followed the Battle of Five Armies; and it is from Beorn, they say, that their chieftains derive their mystical art of skin-changing, of assuming at will the form and manner of bears.*

Yet we know from ancient sources that this Beorn was not the first to possess so strange and wondrous a power; for already in Siriondil's memoirs from the eighth century of the Third Age we hear tell of the "Berninga," a mysterious Northman clan that enjoyed some sacred covenant with the great bears of the mountains. Thus, the novelty of the Beornings of our own day is only a seeming novelty, and it is like that Beorn (or his forefathers) had at some point in the more distant past been driven from their former homes by the Orcs and wargs of the mountains (with whom their wrath is unabating). More light is shed on this fascinating people by the Quentalë (which employs the older contemporary form "Berninga").

The Berninga (sing. Berning) attribute their healing lore to their ancestral bond with the bear-clans of the Misty Mountains. According to their own legends, the forefathers of the Berninga fled into the mountains during the Dark Years, seeking to escape from Sauron's dominion. In those barren heights the Berning-fathers would surely have perished, were it not for the great bears. These befriended the weary refugees, teaching them the ways of animals and the lore of the wild. In exchange for this boon, the forefathers undertook a solemn oath to abstain from violence against all warm-blooded beasts. Thus, the leechcraft of the Berninga reflects a tradition unlike that of any other Mannish race, since it originates in the wisdom of Yavanna's own creatures.

Berning society does not consign the healing arts to a separate class of individuals, though the burden of teaching and passing on leechcraft to the next generation is the exclusive preserve of those who possess the gift of skin-changing. All Berninga are expected to master a certain amount of herblore and manual skills. While such instruction leaves the average Berning more than capable of dealing with most of the afflictions he or she may personally encounter, its prime imperative is to render every member of their society competent to fulfill their obligations to the beasts of field and forest that are their friends; for the Berning-fathers swore not only not to harm other mammals of good will, but to reciprocate the aid and succor which those animals have given to them. Hence, a Berning must offer his or her healing services to any wounded

or ailing beast that seeks their help. Their intimate familiarity with the anatomy and ailments of animals makes the Berninga the most skillful veterinary physicians among the Northmen.

The Berninga receive their training in leechcraft in young adulthood. During this part of their education, the apprentices are not actually allowed to perform healings. Only after years of studying elementary techniques and the recognition of healing plants do they take on the potent ceremonies that might heal the most seriously afflicted, first by watching and later by working under the supervision of an experienced skin-changer.

Berninga understand the basic concept of classifying injuries and illnesses; in times of war, they stoically examine and treat patients in order of the severity of their wounds, nonetheless trying to ease the pains of those who won't see the sunrise of another day. Less attention is given to mental illnesses than physical ones, but the healers do recognize that the sick recover more quickly in clean, natural surroundings, particularly if they have something to focus on, such as a friendly animal. For this reason, the Berning healers often enlist the assistance of their numerous animal companions, the *galaistadiuza* (sing. *galaistadius*), to act as guardians and attendants of the ill; the sick and injured are usually taken to the Berning's steading for the first stages of recuperation and treatment. Because they regard the healing process as a common responsibility, all members of a Berning household participate in the labor. (Apprentices become *de facto* family members.)

Virtually all Berninga are adept at finding and properly applying curative herbs. Most also keep small stores of medicinals close at hand, particularly remedies designed to halt bleeding or ease digestion and excretion. If a Berning is not at home, a visitor may be assured that he or she is out gathering herbs, barks, berries or roots for future use.

It is the custom of Berning healers to care first for their own (though they readily, if a bit gruffly, give aid to any foes of Angmar). Most Berninga have access to herbs that can cure poison from the black arrows of Orcs; they gladly share this cure with any who fight against such evil creatures. As for Men in the service of Angmar, the Berninga kill them on sight. The Berninga usually expect some sort of reckoning for their time and efforts; food, wood, weapons, jewelry or labor are all acceptable payments. Berning healers occasionally consult with one another, freely sharing new techniques and knowledge.

THE GALAISTADIUZA

The Berninga's unique reliance on friendly animals to assist in the recuperation of an injured or ailing patient holds certain advantages for recovery not present in other healing traditions. Though lacking, of course, in the developed lore and knowledge of the Berninga themselves (especially where Mannish patients are concerned), *galaistadiuza* assigned to comfort and watch over their charges are often more sensitive to and perceptive of the patient's physical condition than their mentors, and so are able to convey information vital to diagnosis and treatment. In particular, the animal may succeed in identifying the presence of some additional





*Beorn heals
a kinsman*

malady otherwise hidden from the senses of the Berning healer (such as a slow-acting poison or hard to detect supernatural bane). A *galaistadius* has +60 for perceiving illness or supernatural affliction, or adds +15 to the Berning healer's skill, whichever is more beneficial.

DEVELOPING A BERNING HEALER

Any Berning may learn healing skills. Occasionally, a Berning may also become an Animist and gain a *galaistadius*, with full access to Channeling spells and magic dealing with the healing and nature.

MERP: For I background option, a Berning may gain +10 in First Aid, Herb Lore and Animal Lore. Healing skills available to all Berninga include Disease Lore (Lore), First Aid, Herb Lore (Lore), Midwifery, Physic, Poison Lore (Lore) and Surgery. These skills are limited to knowledge common to the Berning's isolated culture.

RMSS: For I background option (or 10 Talent Points), a Berning of any profession may gain +10 in First Aid, Herb Lore and Fauna Lore. Healing skills available to Berninga include Diagnostics, Disease Lore (Technical/Trade-Vocational), First Aid, Herb Lore, Midwifery, Poison Lore, Prepare Herbs, Second Aid and Use Prepared Herbs.

3.5 DAEN TRADITIONS

Quoth Findegil: Ever since the re-discovery of Lambir the Wise's treatise on Daenael, the ancient tongue of the Men of the White Mountains, it has become conventional to apply the label of "Daen" to a wide array of linguistically (and sometimes culturally) related peoples indigenous to the Westlands but otherwise unrelated to our own Adanic ancestors. Some loremasters would maintain that this family of peoples was actually akin to the Haladin, the Third House of the Edain that entered Beleriand to fight as allies with the Eldar against Morgoth—and there is, perhaps, some plausibility to this theory; for the Folk of Haleth were indeed "a people apart," both in custom and in speech. But whatever the truth of this, the kinsfolk of the Haladin that remained east of the Blue Mountains have rarely shown us friendship in after-years, and those few that have for the most part have cast aside their ancestral traditions, embracing rather the culture of the West. It is thus not without justification that our own lore remembers them as "Gwathuirim" (Men of the Shadow), from which our Robirric allies derive the ignoble name of "Dunlending."

It is not the place here to instruct you in the tangled skein of the Daen languages or the peoples that have spoken them (so far as these are known to us). It is, however, important to note that the *Quentalë* does not cover all known Daen peoples; rather, it makes reference only to those groups who by the mid-Third Age had retained their native healing traditions. It does not, for instance, describe the Breelanders, since these had long since been absorbed into the larger culture of Arnor; nor does it treat the Danan Lin, who had likewise become a part (albeit a rustic one) of the commoners of Gondor.

3.5.1 THE DUNLENDINGS

Quoth Findegil: The wild Men of Dunland are, perhaps, the best known to you of the Daen-folk; for they alone of all these peoples have survived to the present day unassimilated to our ways. Indeed they bear us little love, though the name of your illustrious father commands their respect; through his labor, reconciliation was achieved between them and their long-time foes, the Men of Rohan. While some scholars believe the Dunlendings to have inhabited the southwestern dales of the Misty Mountains already by the mid-Second Age (driven there, it is supposed, from woodlands about the River Gwathló by our tree-felling *Númenórean* ancestors—hence the name "Gwathuirim"), it is generally agreed that the greater part of their people migrated to the region much later in that age from the White Mountains. During the Dark Years, it is said, their chieftain (whom they named the "Morachd") allied himself with the Nameless One of Mordor. Those among their clans who opposed this foul alliance disowned the Morachd and withdrew northwards into Enedhwaith, and so came to occupy (or join their sundered kindred in) Dunland, which in their own tongue they call *Dunfearan*, the "Hill-country."

Naturally, these folk did not call themselves "Gwathuirim" or "Dunlendings," for they claimed to have renounced the Shadow. The *Quentalë* records "Daen Lintis" as their right name, and Lambir explains that in the ancient Daenael tongue this meant the "Learned People." A strange name, but one for which Lambir provides a convincing explanation. It is, in fact, an archaic form of "Danan Lin," the name for the lowland Daen-folk of Gondor to whom our forefathers brought knowledge and lore in the days before the Shadow fell upon *Númenor*; so that the taking of this name signified their rejection of the Morachd and his black master. A valiant gesture, doubtless, but—alas—a deed forgotten by their latter-day descendants who marched against the West alongside the enemies of Men.

The leechcraft of the Daen Lintis emphasizes a mixture of herblore and manual skill (with little or no magical component). Unlike the healing practices of many other races, those of the Lintis derive not from religious belief or divine knowledge, but from a need to master their surroundings to survive. This age-old tradition has its roots in the solitary way of living embraced by the Lintis clans. Lintis healers are superbly skilled in the treatment of wounds (from small bruises to major bone fractures), but since the cold climate of the Misty Mountains does not allow the growing of certain herbs, the potency of this herblore is limited.

The Lintis are unique among the Daen peoples for their adherence to the matrilineal principle (an inheritance of their opposition to the patrilineal hierarchy of the Morachd's tribal realm from which they separated themselves). Since their customs confer great importance to the female line, most Lintis healers are women (and therefore greatly respected). One may find a male healer in some clans, but this is exceptional.

Though normally isolationist, not all Lintis clans are averse to engaging in relations with outsiders, and their healers would not refuse to treat a stranger in need unless that person had caused them much grief (such as killing one of their clan by treachery). Services are usually bartered for with goods or by the promise of some reciprocal service (such as helping to build a new hut or joining a hunting party). Lintis healing lore is not a closely guarded secret, and they are ready to teach it to friends.

VIPER'S BLOOD

Lintis healers possess a special technique involving a concoction brewed from the glands of the rock vipers that infest the high ranges of the Misty Mountains. The Lintis refer to this potion (perhaps misleadingly) as "viper's blood," because, when mixed with other ingredients according to ancient formulas, the glands produce an antidote capable of countering any poison (including the viper's own). A victim ingesting this potion may attempt an RR vs poisons as if s/he were 20th level (in addition to the roll normally made when ingesting poison). If the roll is successful, the poison is cleared from the bloodstream (though any damage already taken remains). Only the Lintis healers know how to extract the glands from the rock vipers for the purpose of brewing this potion, but are willing to teach it to others.

DEVELOPING A LINTIS HEALER

Lintis healers seldom have the broad knowledge of their Eriadorian neighbors, and their levels and skill ranks are generally lower. The Lintis worship or otherwise propitiate many spirits of the world (some benign, others less so). A few become true Animists; some of these secretly practice the black arts and may know how to cast curses and other evil magics (in RMSS, Sorcerer or Evil Channeling spell lists).

MERP: Lintis healers should be treated as Civilians, though other professions may also learn some healing skills (Prime Stat = Intelligence). Occupational skills include Apothecary or Herb Lore (Lore) and Surgery. Occupation-related skills include Animal Lore (Lore), Midwifery, Physic and Poison Lore (Lore).

RMSS: Lintis healers should be treated as Laymen, though other professions may also learn some healing skills. Occupational skills include Apothecary, Second Aid or Herb Lore. Everyman skills include 4 of the following: Diagnostics, Fauna Lore, First Aid, Herb Lore, Midwifery, Poison Lore and Second Aid.

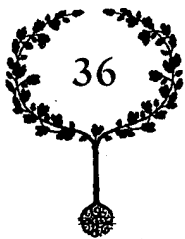
3.5.2 THE OATHBREAKERS

Quoth Findegil: *I need not recount at length to you, my lord, the history of the Oathbreakers, for it is well known to you—how Isildur, your ancestor, caused the King of the White Mountains to swear allegiance to Gondor in the beginning of our realm; how these Men had worshipped the Nameless One in the Dark Years, and so refused to take part in the Last Alliance; how Isildur cursed them and their king to undeath, never to rest until their oath be fulfilled; and how Elessar, your royal father, summoned the Oathbreakers to the Black Stone of Erech and led them into battle against the dreaded Corsairs of Umbar, thus fulfilling at last their oath and finding peace after three thousand years of sleepless death.*

It is said in the Red Book that, when Isildur pronounced this Curse, the Oathbreakers "hid themselves in secret places in the mountains and had no dealings with other Men, but slowly dwindled in the barren hills (LotR III, p. 55)." This is true enough; but their dwindling did not take place overnight, nor (if Haerandir's testimony is to be believed) did they sever themselves from all dealings with other Men. Indeed, one need look no further than the chapter in the Red Book where King Théoden of Rohan relates the legend that his forefathers, Brego and Baldor, encountered one of the

A Daen animist prepares an antidote





Oathbreakers—perhaps their last living member—before the Forbidden Door of Dunbarrow. Recall, again, how your own father, Ellessar, is reported to have said that the living had only ceased to use that door since the coming of the Rohirrim (LotR III, p. 54). These witnesses suggest that some Oathbreakers continued to dwell in the lands of the living until at least T.A. 2512 (the year of Brego's ascension)—more than two and a half millennia after Isildur cursed their king. Certainly in Haerandir's day many living Oathbreaker clans were known to the folk of your realm (though they had suffered grievous loss in the Great Plague of T.A. 1636).

But from the vantage point of leechcraft, the true interest in this wretched folk lies rather with this question: how does the awareness of an irrevocable (and indeed horrific) fate affect a people's attitudes towards life and its preservation? What strange skills or powers might they develop in order to adapt and accommodate themselves to an inhuman doom? To be sure, your majesty, this is not "comfortable lore," yet I found it impossible to exclude due to its inherent fascination and its intimate connection to the legacy of your forefathers.

Lambir reports that the right name of the Oathbreakers was *Daen Coentis*, which in the *Daenael* tongue signifies "Skillsful People" (a sobriquet alluding, no doubt, to their legendary skill in the shaping of stone, metal and jewels). The name is well attested in ancient Númenórean sources, and designates the Men of the White Mountains as distinct from the lowland peoples who came under the care and protection of our ancestors. Of the healing lore of the ancient *Coentis*, little is now known; and what has survived into the Third Age appears to have been so utterly transformed by the Curse and its ramifications that we must treat Oathbreaker leechcraft as a separate tradition in its own right.

Isildur's Curse condemns every Oathbreaker (and every descendant of an Oathbreaker) to endure the torment of a ghostly afterlife, preventing the spirits of the deceased from escaping the world until their oath has been fulfilled. As the years lengthened and more of their number passed into the realm of the Dead, the living Oathbreakers' comprehension of unlife and of its destructive effects upon the souls of Men also grew. With fearful immediacy they came to know the anguish of unnatural continuance within the world. Compelled to remain in this abysmal state, the mortal soul experiences a stripping away of its former humanity—of thought, emotion, memory—until it is reduced to a nameless will, a bestial fury blindly groping after an end to its misery, helpless until it is finally summoned to fulfill the oath. Living in the shadow of so horrible a fate, it is not to be marveled at that the Oathbreakers quickly bent all their power towards alleviating this impending term of suffering. This sense of urgency and desperation lies at the heart of Oathbreaker healing lore.

Each of the fifteen clans subject to the Curse has developed a distinctive body of wisdom and ritual for maintaining in unlife the vestiges of their humanity; all of these traditions share a concern for the preservation of the body after death. This emphasis on the embalming and proper interment of the corpse reflects the dominant mode by which an Oathbreaker accomplishes the transition from death to unlife: temporary re-possession of the dead body.

Upon death, the Oathbreaker's spirit must present itself before the throne of Morthec, King of the Dead (who was responsible for breaking the oath), there to wait upon his will. At the same time, the kinsfolk of the deceased call upon the services of the Miach, an itinerant clan whose members specialize in funerary rituals and embalming. The Miach prepares the newly-dead corpse for interment in the Paths of the Dead (Morthec's subterranean realm), and there the clansfolk bear the body so that the spirit may artificially reinhabit it.

Such magically assisted re-embodiment is not meant to be a permanent state—all mortal spirits must eventually abandon their physical form; instead, the period of rehabilitation serves as a buffer, to shield the naked spirit in its unnatural environment so that it may endeavor to reclaim the fragments of its former self, and so preserve some modicum of humanity. Once this limited recuperation has been achieved, the spirit lays its corpse to rest within the Paths and becomes a bodiless wraith. Successful completion of this ritual cycle is the nearest approximation to an ideal of "healing" that can be hoped for by a raced doomed from birth.

Not all Oathbreakers undertake this path. Certain individuals may achieve so great a mastery over their body and spirit in life that they are capable of ignoring the entire transition period, while others (such as those whose bodies are mutilated, destroyed or not otherwise properly embalmed and interred with the help of a Miach) lose all chance for recovery, and usually end up joining the ranks of the Bestial Dead. Still others, despairing or scornful of their fate, willfully seek the extinction of their humanity through violent death. Finally, there are the Beautiful Dead, an adoptive clan obsessed with preserving their youthful appearance after death. These extremists commit suicide at the height of their vigor by ingesting several poisons with preservative virtues, and do everything within their power to cling to their corporeal forms in unlife.

Preoccupation with control over the manner of their death and its sequel holds important consequences for Oathbreaker attitudes towards healing practices among their still living members. First and foremost, it means that Oathbreaker leechcraft emphasizes corporeal wholeness—a broken limb is regarded as far graver an injury than a fatal illness that leaves the body intact. It also means that the spirit's well-being is privileged over whether or not the body dies. At all costs an Oathbreaker would seek to heal the victim of a deadly fever that induced a state of delirium or resulted in some kind of madness which could retard the spirit's recuperation after death. By contrast, a mortal wound whose cure (such as radical recourse to spirit possession) might only further jeopardize a spirit's well-being would more often than not result in the Oathbreaker's refusal to undergo treatment.

The leechcraft of the living Oathbreakers stems primarily from two clans: the Miach and the Sianwin. Both are offshoots of older clans associated with healing lore, and each reflects a particular adaptation to the changed fate of the *Coentis*. The Miach are sprung from the Ogmál, a clan of loremasters whose healing expertise centered on herb-use. In addition to inheriting Ogmál herblore and putting into

practice their knowledge of embalming, the itinerant Miach have developed a means of dealing with spirit-borne maladies that is unparalleled by any other known healing tradition in Middle-earth. This involves several modes of spirit possession (described below).

A second strand of Oathbreaker healing lore resides with the Sianwin, an offshoot of the Torbet clan. The Torbet were unique among the Coentis for their adherence to Fois, a healing goddess normally revered only among the lowland Daen-folk of Gondor. When the Coentis turned to the worship of the Dark Lord Sauron, the priestesses of Fois refused to perform healings for any who openly participated in the new cult. It was at this time that the Sianwin emerged as a renegade sect of Torbet healers who defied Fois' priestesses, removing themselves to Hogo Tarosvan (a remote vale of the White Mountains) and continuing to provide their services to all of the clans.

Unlike the Miach (whose main concern is with the transition from death to unlife), the Sianwin's special care is given to the outcasts of Coentis society: the infirm, the insane, the disfigured—all whose misfortunes in life crippled their prospects for a tolerably humane afterlife. A century after Isildur's Curse took effect, Sauronic cultists seized control of Hogo Tarosvan and defiled its precincts with a statue of their dark god. The surviving Sianwin abandoned their sanctuary and became itinerants (like the Miach). Ironically, the Sianwin's period of isolation at Hogo Tarosvan saved them from the mass extinction that visited itself upon their parent clan, the Torbet, at the beginning of the Third Age. The old Torbet priestesshood, now undead, was forever severed from Fois' life-giving powers, and only the Sianwin remained to carry on their legacy among the Oathbreakers.

The living Oathbreaker clans form an insular society with very few links to the outside world, and it is not common for outsiders to obtain access to their leechcraft; but this is as much the result of fear and misperception on the part of the outsiders as among the Oathbreakers themselves. To be sure, many of the Coentis clans are overtly hostile to other peoples, but the Miach and Sianwin tend to be much more neutrally disposed, given their itinerant lifestyle and more varied experience. Naturally, both clans regard their own folk as their primary obligation; but they have no inherent aversion to extending their services to outsiders. The Sianwin's continued association with cults held in common with the lowland Daen of Gondor make them particularly open to pleas for help.

Being houseless wanderers, both the Miach and Sianwin rely upon other clans for their livelihood. It is customary for a prospective patient to provide a healer with shelter and food whenever s/he passes through their territory. Open-ended promises of services to be rendered at some later date (even after death) are also good currency, as are exchanges of lore or tools. Coinage does not much interest the Oathbreakers, since most people do not trade with them on any regular basis.

SPIRIT POSSESSION

Reliance upon another's spirit to assist in the expulsion of some supernatural ill from the body of a patient is a power made possible by the peculiar nature of the living Oathbreakers and their relations with the Dead. The art was called into existence through necessity, as violent bodily possession by a hostile spirit became a prevalent mode of internecine warfare among the Coentis clans. The damaging effects of possession upon the victim's own spirit (often severe enough to damn it to a state of bestial unlife) drove the Miach to devise techniques of "fighting fire with fire." These modes of benign possession are also capable of reversing other magically-induced maladies.

The Miach have three ways of applying their special skills for the treatment of spiritual ailments. The first involves the forcible exorcism of a hostile spirit by means of spirit combat. The Miach summons forth the possessing spirit, contesting its claim over its victim's body. Should the hostile spirit accept the challenge, the Miach is himself vulnerable to possession by his adversary if he loses the struggle. For this reason, direct spirit combat is very draining and possibly damaging to the Miach, and is therefore only engaged at great need.

The second mode of possession-based healing is for the Miach to extend a portion of his own spirit by force of will into part of the patient's body (usually an open wound). A Miach skilled in this technique is able to manipulate his extended life-force to perform some simple (but physically unmanageable) operation without invasively disrupting the patient's body. This method is especially effective for the removal of poisons and foreign objects (such as arrowheads), but its primary application among the Oathbreakers is for the dispersion of shadow blades (a common form of weaponry among the Dead, similar in nature to the Morgul-knives wielded by the Ringwraiths). This procedure also holds danger for the Miach in that the mingling of his spirit with that of his patient may lead to the transference into his own body of the very malady he seeks to expel.

The third and final means of spirit-assisted healing available to the Miach is full possession of the patient by the ghost of another Miach clansman. The living Miach calls upon one of his ancestors to purge his patient's body of the supernaturally-induced illness. As the possessing Miach has already completed his own journey into bodiless unlife, this radical mode of healing holds little danger for him or for the living Miach who summons him. It is the ultimate form of "internal medicine" and is highly potent. Its main drawback is that spirit possession of any kind is itself damaging to the body and spirit of the possessed. When undertaken with benign intentions and willingness on the part of the patient, its deleterious effects are reduced, though they remain permanent and irreversible.

MIACH POSSESSION STATIC MANEUVER TABLE (IN/CO)

Roll	<i>Spirit Combat*</i>	<i>Spirit Extension**</i>	<i>Spirit Possession***</i>
less than -25 (Blunder)	The enemy spirit has tricked you! You only notice this when you feel your own body slip away from your control. You are left to wander the Shadow-world forever.	You have over-extended your spirit. You are now trapped in your patient's body. Make a successful possession to return to your own form.	Disaster! The patient cannot handle the stress of the possessing Miach and dies. The summoned spirit is trapped in the body, causing it to make a spell failure roll at +20.
-25 to 04 (Absolute Failure)	The enemy spirit is waiting for you as you arrive to do battle. It has +30 for all actions and RRs during the struggle, or it may decide not to do battle at all.	You have extended your spirit into your patient's body, but lack full control. The object you were trying to manipulate causes extra damage before you are forced to withdraw to your own form.	The patient cannot deal with the trauma of an outside spirit in their body. They take 100 concussion hits (If this kills them, treat as a "Blunder.") and must make a spell failure roll. The summoned Miach departs and must rest for at least a month.
05 to 75 (Failure)	The enemy spirit is aware of your clumsy attempts to do battle with it. It has +10 for all actions and RRs during the struggle, or it may decide not to do battle at all.	You are unable to focus your spirit. Try again in 1 week if you feel up to it.	The summoned Miach cannot gain entrance to the patient.
76 to 90 (Partial Success)	You force the enemy spirit to do battle with you. It has +5 for all actions and RRs during the struggle.	You manage to extend your spirit into the patient's body. Your control is weak, however, and you cannot locate the patient's ailment. You may try again in a few days at +15.	The summoned Miach enters the patient and discovers all illnesses/injuries, but must then depart. If summoned again, this spirit may add +20 to all healing rolls on this patient.
[UM 66 (Unusual Event)]	You draw the hostile spirit into combat. Suddenly, you are joined by another spirit which you do not recognize. For the moment, the combat is halted as you both wait to determine the disposition of the intruder (GM's discretion).	The object in the patient becomes imbued with part of the patient's spirit. Spirit combat is necessary to force it out (+50) before healing is possible.	The spirit is unexpectedly thrust out of the patient. All involved must make a 15th level RR or suffer 150% the normal effects of Spirit Possession. (GM's discretion as to why it happened).
91 to 110 (Near Success)	As "Partial Success," except there are no modifiers.	You manage to enter the patient with your spirit. If you make a successful healing skill check, you may halt future damage from the object for 1 day/ skill rank in possession. You may try again whenever you like at +30.	The summoned Miach enters the patient and begins to heal them. The summoning Miach must make another successful possession skill check to keep them there.
[UM 100 (Unusual Success)]	As "Success," but if you win the combat you may make another Possession roll to imprison the hostile spirit in an object.	As "Success." If you make another successful Possession check, you may use the object to manipulate the dreams of its owner once (GM's discretion).	As "Success." The patient and possessing spirit form a close bond. From now, they may communicate freely, regardless of distance.
111 to 175 (Success)	As "Partial Success," except that you are at +15.	You successfully project your spirit. You are able to manipulate objects within the patient. (Miach may now make an appropriate healing skill roll.)	The summoned Miach enters the patient and heals them (normal healing skill checks).
Greater than 175 (Absolute Success)	As "Partial Success," except that you are at +40.	You successfully project your spirit. You are able to manipulate objects within the patient. (Miach may now make an appropriate healing skill roll at +40.)	The summoned Miach enters the patient and heals them. (Make normal healing skill checks at +30.)

*Spirit combat leaves Miach and patient at ½ Co (1 point/day recovery rate). After combat, the Miach must make a successful possession skill roll or suffer a spell failure roll at +10.

**Spirit extension leaves Miach and patient at ½ Co (1 point/day recovery rate). After an extension, the Miach must make a successful possession skill roll or suffer a spell failure roll (no modifiers).

***Spirit possession leaves Miach at ½ Co and the patient at 10% Co (1 point/day recovery rate). The summoned spirit must rest for 1 week. After a possession, the Miach must make a successful possession skill roll or suffer a spell failure roll at +25.

Modifiers:

+ Miach's possession skill.	+ level of Miach.	-30 for Spirit combat.
-15 for Spirit extension.	-10 for Spirit possession.	RMSS Skill Catagory: Self Control {Co}

DEVELOPING A MIACH

MERP: Miach should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include Embalming (Lore). Occupation-related skills include Herb Lore, Apothecary, First Aid, Surgery and Physic. Miach may transfer DPs to appropriate healing skills and Open Essence or Channeling spell lists at half the normal cost. (See Section 24.0 of *2nd Edition MERP*.) They may learn Animist base healing spells at a 1:1 ratio, but these lists are only effective on dead bodies (included those possessed by their former spirits).

RMSS: Miach should be treated as Laymen, with an Open list (1 realm only) development cost of 8/8/8. Occupational skills include Embalming (Craft). Everyman skills include Diagnostics, First Aid, Herb Lore, Surgery and Second Aid. They may learn Lay Healer base spells lists (excluding Prosthetics) at 4/4/4, but these lists are only effective on dead bodies (included those possessed by their former spirits).

DEVELOPING A SIANWIN

MERP: Sianwin should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include Herb Lore (Lore) and Apothecary (Lore). Occupation-related skills include Foraging, First Aid, Midwifery and Physic. Sianwin may transfer DPs to appropriate healing skills and Open Essence spell lists at half the normal cost. (See Section 24.0 of *2nd Edition MERP*.)

RMSS: Sianwin should be treated as Laymen, with an Open list (Essence or Mentalism only) development cost of 8/8/8. Occupational skills include Herb Lore and Prepare Herbs. Everyman skills include Diagnostics, Foraging, First Aid and Second Aid.

3.5.3 THE HILLMEN OF RHUDAUR

Quoth Findegil: *The Hillmen of Rhudaur are remembered in our histories chiefly for their treacherous alliance with the Witch-king of Angmar that hastened the demise of the Dúnedain of the North. Some scholars even associate them with the race of sorcerers that raised evil towers on the forested heights of the Trollshaws in the later wars with Angmar (though the exact facts are in doubt). Lambir the Wise reports that these Hillmen named themselves the Nine Tribes ("Ne Dreubhan" in their tongue), and that their language was only distantly related to that of the Dunlendings. Lambir identifies the Hillmen as descendants of the Mebion Bron, a Daen people that inhabited much of Eriador at the beginning of the Second Age.*

Long have the Hillmen drawn their lives from the chill, jagged lands called the Trollshaws, and long have they been reconciled to the hardness of their country. They are a hunting and fighting race, fierce with their enemies and only slightly less fierce when quarreling with each other. None the less, they place a high value on the well-being of loved ones, both in family and clan. Their healing practices, while not as intricate as those of more settled races, are effective, aiming

toward the protection of the spirit and the preservation of lives which their small tribal encampments cannot spare.

The female shamans known as *wegech* are the center of each Hillman encampment's religious life and, because of this, are central to their healing traditions. Hillmen consider themselves, as mortals, to have been betrayed by both the Valar and Morgoth. The *wegech* ward off the powers of Light and Darkness by allying themselves with the less hostile spirits of nature and the ghosts of their ancestors. None of these supernatural beings are truly benevolent. Some can be supplicated, and some are loyal to particular clans and families. Others (mostly evil spirits of wind and wood) are considered the primary cause of sickness.

Hillman society consists of an elite caste of *dhier* (hunters) and *dheusan* (makers). The *dhier* hunt and fight, while the *dheusan* are responsible for camp work, crafts and child-tending. The tribal *tark* or chief is a *dher* and is usually a male, while the *wegech* is typically a *dheus*. Any *dher* and most *dheusan* know how to sew up a slash-wound from a spear, set a bone broken by a *caru*-kick, or apply a flaming coal to sear and seal an arrow puncture. However, even these mundane injuries may cause some damage to or bring some curse upon the victim's spirit. No Hillman feels safe after suffering a wound until some protective chant or totem has been applied to it and any spilled blood has been washed off, burned away or smothered in dust. Hillman *tark* and other leaders always possess some skill in ritual magic and the mundane herblore that reinforces the rituals. Any Hillman encampment, and any party traveling to hunt or make war, includes some members with similar talents.

Leechcraft is passed from generation to generation by interest; anyone with a gift for healing or an inclination to study it can find a mentor in his or her family or tribe. In general, the best foragers of herbs tend to be *dhier* and male; the best practitioners of midwifery tend to be *dheusan* and female. All have a bit of the lore of the *wegech*, but the *tark* and all others defer to her in matters concerning the Spirit World. This realm is far more dangerous, in the eyes of the Hillmen, than mundane troubles with birthing, wounds and fevers.

VIWA PURIFICATION

The evil spirits of sickness, known collectively as the *Woigh*, often take the form of harsh-sounding birds such as ravens or gorcrows. They roam the world seeking sacrifices for Banseech, the Collector of Souls, a hungry personification of death, feminine in character but associated with the Vala Mandos. Consequently, any fever or other malady requires ritual purification to protect the spirit or *viwa* of the afflicted one from the Banseech. This protection is assured through ritual chants, burnings of fur and *caru*-blood smeared on the stricken clan-folk and their dwellings. After spiritual protection is provided, the *wegech* and any others in the clan skilled in leechcraft can apply herbal remedies, bear's fat poultices, pine teas and semi-poisonous lichen broths to the illness.

DEVELOPING A *WEGECH*

Virtually all magic cast by a *wegech* is less elegant than that used in the Westlands (2-3x the standard casting preparation). Most involves votive tools: a wooden altar for major healing and prophesying, a graven antler and elk-liver face paint for exorcising evil enchantments, painted hide body-wraps for drawing poison and infection. If given time (10x normal preparation) and the necessary votive trappings, a *wegech* can achieve spiritual healing as a character of double her level.

MERP: *Wegech* should be treated as an Animists. They may learn both the Open Channeling and Essence spells lists to 5th level (except for Spell Ways and Sound/Light Ways, which they may not learn). Their base lists (which may be learned and cast to 8th level) are the same as those of an Animist.

RMSS: *Wegech* should be treated as Sorcerers with the base lists of Channels, Communal Ways, Protections, Exorcisms, Symbolic Ways and Gate Mastery. Maximum spell level is 5th, except for base lists which is 8th.

3.5.4 THE DÔNAN/DONAEN

Quoth Findegil: *Although no folk dwell there now, the outward-facing vales of the Mountains of Mordor were at one time inhabited by a people akin to the Men of the White Mountains. Lambir reports two forms of their name: "Dônan" and "Donaen." Both appear to be dialectical articulations of "Daen." According to Lambir, the former was generally used among the clans of the southern Ephel Dúath adjacent to Harondor, whereas the latter was spoken by those dwelling in the northern reaches of that range and in the Ered Lithui. The Dônan died out during the period of the Wainrider Wars (T.A. 1851-1944); but the northern Donaen clans seem to have persisted at least until the rise of the Morgul-realm (T.A. 2000), and perhaps for many centuries thereafter. However, it is clear that by the time of the Nameless One's return (T.A. 2951), there were no Donaen left alive. Haerandir's account of the Mordorian Daen focuses primarily upon their northern clans, and out of convenience I have followed his lead, using "Donaen" to refer to both branches of this scattered people.*

As with other Daen peoples, the leechcraft of the Ephel Dúath and Ered Lithui clans is dominated by shamans. Unlike that of their Gondorian or Eriadorian cousins, however, the shamanic heritage of the Donaen is multi-layered and internally divisive: three mutually hostile legacies contend for the allegiance (and, sometimes, the lifeblood) of their clans. Only one of these traditions can truly be said to have beneficial consequences for the Donaen; the remaining two seek to exploit and prey upon, rather than amend, their ills.

When their ancestors first settled the sheltered defiles of the Fireshadow Massif (as the Mountains of Mordor were called before Sauron made them the frontier of his domain), the Donaen encountered a multitude of powerful beings. The greatest of these were the Devam (volcanic mountain spirits) and the Colruh (spirits of the air with whom the Devam were in a constant state of war). While neither of these spirit-kinds were particularly interested in mortals as such, both desired supremacy over their peers and over the mountainous regions where they maintained their abodes.

This divine rivalry and the pretensions of rule that came with it spurred many Colruh and Devam to entice the Donaen into their service. The proud and warlike Devam sought to emulate the arrogant ways of their black master, demanding worship and allegiance from mortals; the Colruh, less belligerent but just as vain and self-absorbed as their rivals, took pleasure in the flattery and reverence Men showed them. In return for the massaging of their egos and obedience to their dictates, Colruh and Devam alike empowered certain gifted Donaen to communicate and enforce their will among any of mortal race who would tent within their domains. These chosen mediums of the spirit-powers became known as the Modrog-hazurbal, the "Voices of the Mountain Lords."

The *modrog* (sing. *modru*) drew their shamanic powers from the Devam or Colruh whose interests they represented. The spirit-lords of Fireshadow were little concerned with how these powers were used so long as their exercise served to promote compliance with their wishes. In the same way, displays of spiritual potency by the *modrog*—especially the power to bless and curse—became a means to an end: it undergirded their authority in the eyes of the Donaen. Naturally, the mountain clans sought to channel the powers wielded by the *modrog* for ends beneficial to themselves; healing and the preservation of health through protective enchantments were by far the most favored applications of the *modru*'s talents.

In spite of its link with powerful Maiarin spirits, the shamanic leechcraft of the Donaen has remained remarkably primitive and is often ineffectual. The Donaen's stubborn mistrust of neighboring peoples who might otherwise have enriched their lore and skills, coupled with the impoverished landscape of Mordor's fences (suffering as these do from a dearth of spiritual beings attuned to or concerned with the mundane afflictions of mortals), has left the mountain clans very few prospects for the alleviation of maladies from which the folk of the lowlands have long since freed themselves.

The healing power of the *modru* consists in his ability to magically enhance the potency of mundane remedies, whether these involve the setting of a broken bone, the sewing of a wound or the application of one of the few medicinal herbs that survive amid the barrens of the Ephel Dúath. The *modrog* cannot direct their blessing against an ailment whose nature they do not adequately comprehend—or, rather, they may, but there will be no certitude of its efficacy. (An exceptionally poor diagnosis may even cause the *modru*'s blessing to have deleterious side-effects.) The often severe limitations of *modru*-leechcraft have been compounded by the emergence of two rival shamanic legacies during the Second Age. The first of these usurpations is associated with the infestation of the Ephel Dúath by the demon-spider Shelob and her brood; the second, with the coming of the Dark Lord Sauron.

Shelob the Great, "last child of Ungoliant to trouble the unhappy world (*LotR II*, p. 332)," sought refuge among the jagged peaks and dark glens of the Fireshadow Massif at the close of the Elder Days, being driven from her former abode in Beleriand by the Host of the Valar in the War of Wrath (several generations after the settlement of the Donaen in the region). Taking advantage of a great turmoil then raging

among the Hazurbal, Shelob assailed and vanquished one of the Devam, seizing his mountain lair for herself, there to spawn new offspring of Darkness. In time, Shelob's young had spun their shadowy webs across most of the Ephel Dúath.

A devouring spirit bent on the extinction of life and light, Shelob is nonetheless cunning and calculating. Aware that she and her brood must eat in order to continue their gluttonous existence—yet recognizing that, unless their predations against the Donaen were measured and restrained, their primary source of available food would eventually flee beyond their reach or be completely wiped out—the devious spider followed the example of her Devam and Colruh predecessors: she drew a few select Donaen into her loathsome service. With these depraved wretches (renegades and outcasts for the most part) Shelob struck a foul pact. They would assist her in “harvesting” their own people as prey for the demon-spiders in return for sorcerous power.

Like her mother, Shelob is a creature enamored of Darkness, feeding upon Morgoth's dormant power even as she rebels against its prime wielder; and in the realm of Shadow-weaving her potency is unequalled—even by the Dark Lord himself, while he is deprived of the One Ring. These black arts she taught to her *modrog*, and they used them to terrorize their people, threatening horrible death to all unless each clan would yield up at appointed times some few of their number to feed Durnu (the “Dark Mother”) and her children.

At first, many among the clans revolted against this shameful covenant, entreating their own *modrog* to call down the aid of their Colruh and Devam protectors. But the power and numbers of the ancient Fireshadow spirits had declined greatly since the War of Wrath, while Shelob's might had grown. So the few remaining active Hazurbal were unwilling to confront the spider-horde directly; and although the old shamans had not completely lost their power to defend the clans against Shelob's black *modrog*, the minions of Durnu held the upper hand, and most of the Donaen assented to their demands.

The black *modrog* did not replace the old *modrog*—least of all in their role as leeches (an art for which the spider-shamans had little skill or inclination); even so, the diminishment of the moral authority and practical efficacy of the Hazurbal mediums precipitated a change in Donaen attitudes towards malady and healing. Compelled by fear to endure and participate in the abandonment of their kinsfolk to an inhuman end, the Donaen devoted less care to the sick or wounded—not merely because their sense of life's worth had degenerated, but (more insidiously) because it was from among the old, the weak and the invalid that they most often chose victims to stave off Durnu's hunger. The black *modrog*, making a travesty out of the doctrines of those they supplanted, began to summon the old *modru* rhetoric to justify their heinous deeds: “Durnu, Dark Mother of us all (for all are born from Darkness), seeks the well-being of her people in all their ways; for weakness is cancerous, and must be excised if the clan is to live healthy and strong. Help Durnu

to cut out the sickness that is in your midst. Let the wounded return to Durnu's womb, that they too may be healed in Darkness. Allow them to perish; for though as individuals we must all die, the clan itself is eternal, just as Durnu is eternal.”

The leechcraft of the Donaen suffered yet another setback with the coming of Sauron to the lands beyond the Fireshadow Massif. Sauron did not trouble the denizens of his mountain borders during the six centuries he spent building his vast fortress of Barad-dûr; but he was aware of Shelob, and knew that a day of reckoning between them must come. In S.A. 1600, the Dark Tower was completed and, setting the One Ring upon his hand, Sauron proclaimed himself to be the Avatar of Melkor, Lord of the Dark. Such a claim could brook no rivalry; as a demonstration of its truth, Sauron strode into the heart of Shelob's lair, demanding that she acknowledge him as Lord and God. But the child of Ungoliant did not forget Melkor's defeat at the talons and webs of her mother, and determined to teach this upstart Maia a lesson in humility, and so they fell to combat. But Shelob as yet knew nothing of Sauron's ring, and underestimated the stature to which its power had elevated him: his might was greater, and she was worsted.

Sauron permitted Shelob and her children to remain in the Ephel Dúath, providing that the spiders did not act to hinder his designs or harass his more valued minions. Co-opting Durnu's shamans as his own (for they were most attuned to Shadow-magic and so could become a threat to him should they choose to rebel), Sauron imposed his own cult upon the Donaen. Like its predecessor, this religion gave little heed to leechcraft, regarding its subjects as thoroughly expendable for the greater glory of the Dark Lord (though, in practice, the cult proved far more stabilizing for the life of the clans than Durnu's nihilistic appetites).

But, as Avatar of Melkor, Sauron forbade all other reverences, and this had grave consequences for the old *modrog*, since their healing powers depended upon placation of and adherence to the Devam and Colruh. Though scarcely a threat to him, Sauron could not tolerate such ties to other powers, ordering his own *modrog* to seize and sacrifice all who were found to practice “blasphemy and treasonous superstitions.” Amazingly, some few of the old shamans maintained their traditions in secret—and managed to preserve that legacy through eighteen centuries of Sauronic rule.

The millennial peace that followed Sauron's downfall at the hands of the Last Alliance has witnessed a resurgence in the ways of the Modrog-hazurbal. Gondorian rule is hostile to any patent manifestation of Sauronic cults (though in some of the more isolated vales of the Ash Mountains rumors of black *modru* rites persist). Shelob and her brood continue to haunt the Ephel Dúath, but are curtailed by the Gondorian presence while its strength endures. But as Gondor's vigilance on Mordor declines and fails, and the Necromancer of Dol Guldur begins to rouse his slumbering might, the Voices of the Mountain Lords may once again be forced to contend with their ancient adversaries for the lives and souls of their people.



HAZURBAL SITES

By the Third Age, most of the remaining Devam and Colruh are "dormant," slumbering within the mountain depths or lingering amid the high reaches of their more inaccessible peaks. Some still may be coaxed by one of the more skilled Donaen shamans into aiding him in healing magic, but this requires that the *modru* first locate one these spirits, get its attention through ritual supplication and persuade it to render up its power in return for some service. Sites which are particularly favorable to communication with and placation of the Hazurbal are usually marked by a cairn of stones or perhaps a carven pole thrust into the ground, hung with votive offerings.

The diminution of Hazurbal power and activity in these latter days means that effective healing magic can usually be accomplished only at one of these sites. The often formidable terrain difficulties (and, in the Ephel Dúath, arachnid dangers) involved in reaching one of these sites means that they generally remain unused except in treating the gravest of injuries, forcing *modrog* healers to rely more heavily upon mundane leechery. Still, a successfully aroused spirit that fortifies a *modru's* power *in situ* can achieve powerful feats of healing when the requisite conditions are met.

DEVELOPING A MODRU

MERP: All types of *modrog* should be treated as Conjurers, except they receive no profession bonus in Subterfuge and +1/level with Influence skills. They may transfer DPs to influence skills at half the normal rate. (See Section 24.0 of *2nd Edition MERP*.) *Modrog* of the Colruh may learn Wind Law and Lofty Bridge as base lists (i.e., to 10th level), while those of the Devam may learn Fire Law and Earth Law as base lists. *Modrog* of Durnu may learn Living Change and Animal Mastery (animals summoned are always spiders) as base lists. Those of Sauron may learn Controlling Songs (actually harsh chants) and Fire Law as base lists.

*A nemilin
of the Ethir*



RMSS: All types of *modrog* should be treated as Sorcerers, except with a profession bonus of +5 in Power Manipulation and +10 in Influence. *Modrog* only have the following base lists: of the Colruh, Wind Law, Influences and Lofty Bridge; of the Devam, Fire Law, Solid Destruction and Damage Resistance; of Durnu, Movement Mastery, Dark Summons (creatures summoned are always spiders) and Darkness; of Sauron, Mind Destruction, Dark Channels and Fire Law.

3.5.5 THE ETHIR-FOLK

Quoth Findegil: *The swamp tribes of Ethir Anduin are a long-sundered branch of the Sakalai, the southern, coastal arm of the Daen peoples. According to their own legends, these tribes—the Cher Tacol, the Chel Dirole and the Sardani—migrated northwards into the Ethir from their former dwelling upon the Cape of Umbar “when the Sea emptied its wrath upon the land” (most likely a reference to the cataclysmic violence that accompanied Númenor’s Downfall). The secluded setting of Anduin’s marshy delta has left the Ethir-folk one of the few Daen groups to survive the entirety of the Third Age.*

The Mouths of Anduin do not present a healthful environment for Mannish habitation. Disease and fever run rampant among its tribes who, though they do build up a substantial immunity to most endemic parasites, are subject to a much shorter lifespan than their neighbors. The fewness of the Ethir-folk, coupled with their xenophobia, results in a high frequency of birth defects from inbreeding. Infant exposure is a common practice among these tribes, while numerous swamp predators take care of the weak who survive childhood. Care for the sick and wounded is not a high priority among these folk.

In spite of this rather gloomy portrait of life in the Ethir, its tribes do possess (in their measure) certain channels of healing power. The Cher Tacol are by far the most amenable to dealings with outsiders. A modest trade and barter network with the surrounding coastal regions of Gondor makes available to this tribe a notably broader range of medicinal resources and practical knowledge than to the Sardani or Chel Dirole (though, of course, the Ethir is itself a significant source of herbal curatives). Every so often, an exceptionally altruistic Dúnadan healer sets up a practice for the benefit of the Ethir-folk; but such episodes usually end with the outsider succumbing to some swamp-borne pestilence which his immunity system is less able to combat than the tribes he has come to aid.

More important than external medical resources to the Ethir-tribes are the *nehalit* (sing. *nehalin*), an indigenous brand of shamanic witch-doctors who commune with the minor (and, sometimes, not so minor) spirits of the delta. Aversion to or protection from hostile spirits is the preferred strategy of the *nehalin*, so that the magical component of their leechcraft tends to focus on the prevention of evils rather than their rectification. On the other hand, the *nehalit* are generally quite skilled when it comes to manual and herb-assisted leechery. *Nehalin* healing practices are functional in the extreme; their main objective is to keep fellow tribes-

men battle-worthy. (Internecine raiding is a common phenomenon among the three Ethir-tribes, and as the belligerent *nehalit* are often the prime instigators and chief beneficiaries of such conflict—mostly in the intangible form of prestige and respect among the denizens of the Spirit World—they have an understandable self-interest in maintaining their war-bands.)

As might be expected, the militant focus of *nehalin* leechcraft usually excludes women and children from its purview, generating a noticeable cleavage in life expectancy and general well-being along gender and age lines. This gross imbalance in care is redressed somewhat among the Cher Taeol by an exclusively female shamanic tradition associated with the most powerful spirits of the Ethir: the cats of Benish Armon. These Maiarin spirits assume the form of great hunting cats—larger versions of the *t'malsbi*, the common "fishing cat" of the Ethir—and regard the swamps as their domain. The Cher Taeol tribe enjoys a special relationship with these creatures, rooted in some valuable service which their foremothers once performed for them.

These female *nemilit* (sing. *nemilin*) of the Cher Taeol render special care to those whom their male counterparts neglect. Unlike the *nehalit*, the *nemilit* also extend their services to women and children of the Chel Diole or the Sardani (and occasionally even to outsiders). As compensation, they incur debts of obligation which they may call upon the patient to fulfill at some later date. This gives the *nemilit* political leverage within the otherwise male-dominated structure of tribal authority. Servants of the cats of Benish Armon are assisted in their efforts by *t'malsbi* familiars, intelligent, enchanted creatures whose senses can often aid the *nemilin* in her leechcraft.

T'MALSHI SENSES

T'malsbi differ from most familiars in that they can themselves act in a shamanic capacity. Not simply a storage receptacle for the *nemilin*'s magic, a *t'malsbi* familiar is able to channel through entreaty the power of one of the ten Maia-cats of Benish Armon, each of which governs a different magical domain. This ability greatly enhances the potential of the *t'malsbi* to aid its *nemilin* companion in feats of healing—not necessarily in the form of outright healing spells (the *t'malsbi* and their lords are not overly eager to deliver mortals, even their allies, from their ordained fate through the intervention of powerful restorative magic); rather, the *t'malsbi* encourage their *nemilit* to heal illness and injury by their own manual skills.

A *t'malsbi* familiar aids its *nemilin* by magically enhancing her senses of perception with a view to correct diagnosis and the prescription of effective remedies. This transfer of perceptive power and lore does not ensure that a cure can be achieved, but it does enable the *nemilin* to judge accurately what her patient's chances are and which course of action to take when several options present themselves. *T'malsbi* senses add +10 to +50 to Physic skill depending upon *nemilin*'s relationship to the cats of Benish Armon (maximum equal to *nemilin*'s Physic skill).

DEVELOPING A NEHALIN

MERP: *Nehalit* should be treated as Conjurers, except that they receive no profession bonuses (save for +1/level in base spell OB). They may transfer DPs to Influence or appropriate healing skills (First Aid, Physic and Apothecary) at half the normal cost. (See Section 24.0 of 2nd Edition MERP.)

RMSS: *Nehalit* should be treated as Mystics, except that their base lists are limited to Exorcisms, Dark Contacts and Influences. They represent hybrids of Channeling and Mentalism. Appropriate healing skills (First Aid, Physic and Apothecary) may be learned at half the normal cost (though category costs remain the same).

DEVELOPING A NEMILIN

MERP: *Nemilit* should be treated as Animists, except that they may choose any 3 spell lists as base lists (i.e., to 10th level). Both Open Channeling and Open Essence may be learned to 5th level. They may transfer DPs to Apothecary, First Aid and Midwifery at half the normal cost. (See Section 24.0 of 2nd Edition MERP.)

RMSS: *Nemilit* should be treated as Sorcerers, except that their base lists are limited to Summons, Communal Ways and I "evil" list (any realm) of choice. Apothecary, First Aid and Midwifery may be learned at half the normal cost (though category costs remain the same).

3.6 DRÛGIC TRADITIONS

Quoth Findegil: *We come now to the strangest of all mortal kindreds, to whom our own ancestors (following Elven tradition) gave the name of "Drúedain"—a most remarkable title, for none have ever claimed that the Drú-folk are even remotely related by blood to the Edain of old. (Indeed, they are utterly alien to us in this as in many other respects.) Rather, this people received that noble appellation because one of their tribes, the Drughu, allied themselves with the Edain and Eldar in the war against the Black Enemy, and to my knowledge the Drúedain are the only Mannish race ever to be so named, so worthy were their deeds and so unswerving their friendship.*

Alas, that so much of this has been forgotten—even among your own subjects, who still refer to the Drúedain dwelling within the bounds of your realm as "Wild Men," hardly recognizing their humanity. Yet at least among us the Drú-folk have known peace; less well have they fared at the hands of other Men—even the Robirrim, noblest of our allies, who in days past have hunted them like beasts (though I am happy to report that this wicked practice has ceased, thanks to the unlooked-for aid which the Horse-lords received from Ghân-buri-Ghân during the Battle of the Pelennor Fields).

It is believed by our loremasters that, in origin, the Drûgic peoples entered the Westlands from the distant South of Middle-earth. This surmise is, in fact, based on sound evidence; for Haerandir reports the existence of no less than three distinct survivals of this aboriginal folk in the Far South of his day. But even in the Westlands the Drú-folk have left their mark in many places—not only in Gondor but also in the great wilderness of Eredbwaith. What strikes one chiefly in reading Haerandir's accounts of these peoples is the great diversity of Drûgic healing traditions, in spite of their shared insulation from outside influences.



3.6.I THE DRUGHU

Quoth Findegil: *As I have already noted, the Drughu are better known in our lore as the Drúedain, and many legends from the Elder Days (such as the tale of the "Faithful Stone") bear witness to their formidable leechcraft. The Drúedain enjoyed a kind of adoptive kinship with the Haladin, the Third House of the Edain, and some are said even to have accompanied our forebears across the sea to Númenor (though ancient lore reports that these Drú-folk, perceiving the darkening of Westernes, returned to Middle-earth long before the Downfall). Here they rejoined the greater part of their kindred, who occupied the high regions of the White Mountains; but those returnees whose friendship with the Faithful was strongest settled mainly in the woods of Anórien, which were thereafter named Tawar-in-Drúedain (S. "Drúadan Forest"). In Haerandir's day, substantial numbers of Drughu also wandered the southwestern reaches of Eredwaith (below the Mouths of Isen), though if any now remain in that country, we have not heard rumor of them (and so for many centuries it has been customary to refer to that region as Drúwaith Iaur, the former dwelling place of the Drú-folk).*

From time immemorial, the Drughu have lived in the wild, using its resources to sustain them. Most of their herblore is geared towards healing and the speedy recovery of the body, although they are certainly capable of creating poisons. These, however, are only used against Orcs (and, since Orkish incursions into the White Mountains are infrequent, so is poison-use). Most adult members of a given Drúg clan possess some basic knowledge in the treating of minor wounds or the use of herbs to relieve pain; but these skills are very limited when compared to those of the Drughôr-ghan, the great shamanic fraternity whose members unite their disparate clans. These devote themselves fully to keeping the arts of healing alive. Each clan draws upon the lore of the Drughôr-ghan through its own individual representative, the *drughân*. A clan's *drughân* is treated with great respect, for he is the only clan member who possesses the knowledge of concocting herbal potions capable of curing mortal wounds, treating blindness and offsetting the effects of most poisons.

Above all powers for healing, the Drughu revere Mâm-ugu-Mâm, the "First Mother." The Drughôr-ghan tell how Mâm-ugu-Mâm with her own breath bestowed the Ghân-agar, the Gift of Life, upon the land, thus creating forests, flowers, trees and grass, the fish that dwell in the rivers and seas, the deer that graze the plains and the eagles that fly the skies. The Drughu respect all living things; for it is also said that Mâm-ugu-Mâm taught them to take from the land only what was needed, and to give something back in gratitude. This reverence may be observed in the magical component of Drúg leechcraft, which (just as their enchanted stonecraft) often involves the permanent sacrifice of a portion of the *drughân*'s own life-force in order to re-establish the health of his patient. As is seen in the brewing of the Ghân-agar, such sacrifice can achieve exceptionally potent results.

THE GHÂN-AGAR

The most jealously guarded secret of the Drughôr-ghan is the formula for a potion known as Ghân-agar, the Gift of Life. It is said that Mâm-ugu-Mâm herself bestowed this gift upon the Drughôr-ghan with a portion of her own life-breath. The Drughôr-ghan use this only in the most dire need; for they know that all life has a beginning and an ending—things grow up and die, and the Cycle of Nature must go on unabated. What exactly constitutes dire need is subject to the judgment of each *drughân*. Certainly a child threatened with death by unnatural causes (such as a venomous dart) might lead him to use this power. A *drughân* concocts the Ghân-agar from herbs which grow only in the deepest valleys of the White Mountains, imbuing it with his personal power. Consumption of this potion has the effect of a *Lifegiving* spell.

DEVELOPING A DRUGHÂN

MERP: Drughôr-ghan should be treated as Civilians, though other professions may also learn some healing skills (Prime Stat = Intuition). Occupational skills include First Aid and Herb Lore (Lore). Occupation-related skills include 4 of the following: Animal Lore (Lore), Disease Lore (Lore), Plant Lore (Lore), Poison Lore (Lore) and Sculpture (Artistic). All Drughu may learn Animist or Ranger base lists at the usual transfer costs. (See Section 24.0 of 2nd Edition MERP.) Lists may be learned and cast to 5th level. (Drughôr-ghan may learn and cast to 8th level.) All Drughu may learn Herb Lore and First Aid at half the normal transfer cost. (Drughôr-ghan may learn all healing skills at half normal transfer.)

RMSS: Drughôr-ghan should be treated as Laymen, though other professions may also learn some healing skills (Prime Stat = Intuition/Empathy). Occupational skills include First Aid and Herb Lore. Everyman skills include 4 of the following: Fauna Lore, Disease Lore (Lore-Technical), Flora Lore, Poison Lore and Sculpture. All Drughu may learn Animist or Ranger base lists to 5th level at a cost of 9/9. Drughôr-ghan may learn Animist or Ranger base lists at 8/8. (Lists may be learned and cast to 8th level.) All Drughu have Herb Lore and First Aid as Everyman skills.

3.6.2 THE BEFFRAEN

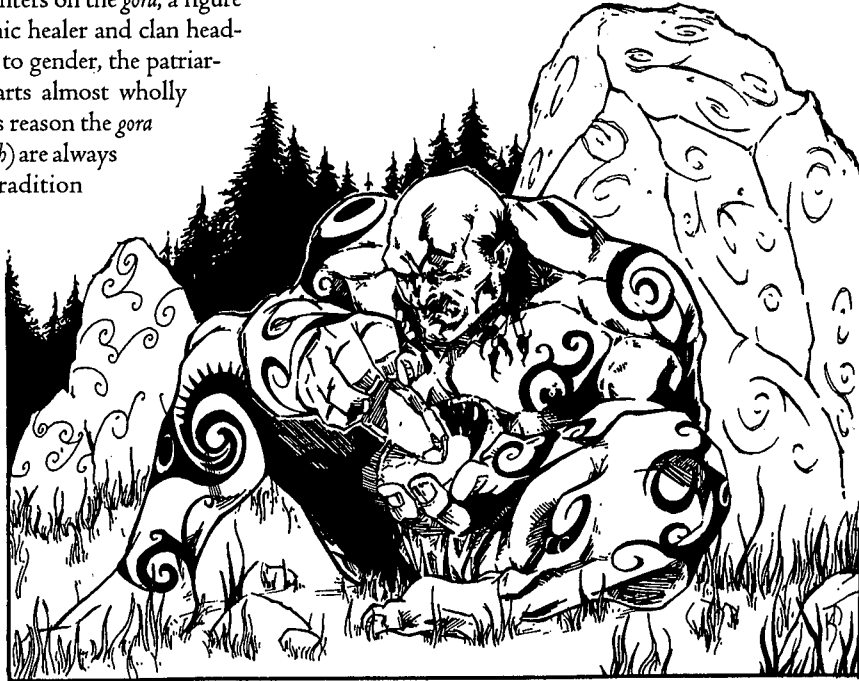
Quoth Findegil: *The Drughu speak contemptuously of the Beffraen, branding them as faithless traitors in the Wars of Beleriand (in the course of which they are said to have been seduced into Morgoth's service). Haladin tradition maintains that, together with the faithful Drúedain, their ancestors drove the Beffraen out of Beleriand, forcing them southward and eastward along the coast of Eriador. This agrees with the testimony of our own loremasters, who report the existence of a "fairly numerous but barbarous fisher-folk...akin in race and speech to the Drúedain of the woods of Anórien" who dwelt "in the marshlands of the mouths of Greyflood and Isen" (UT, p. 370). Haerandir adds that in his own day the Beffraen ranged as far north as the forested cape of Rast Vorn, but that none would dare to set foot south of the Isen for fear of violence at the hands of their Drúg cousins.*

The leechcraft of the Beffraen centers on the *gora*, a figure who combines the roles of shamanic healer and clan headman. Rigidly segregated according to gender, the patriarchal Beffraen situate the healing arts almost wholly within the male sphere, and for this reason the *gora* and his understudies (known as *barth*) are always males. A largely unacknowledged tradition of midwifery does exist among the women of the Beffraen (usually overseen by the eldest female of a clan), but the scope of its practice is confined by numerous taboos which prevent women from applying their healing lore outside the spheres of child-bearing and child-rearing.

Among the Drúgic peoples, the Beffraen are distinguished by their conspicuous lack of inherent magical skills. Whether a manifestation of some curse or divine punishment (as the Drughu allege), or merely the symptom of a more general decline in lore, Beffraen healers are possessed of few supernatural powers. The *gora* compensates for this deficiency through his rapport with local nature spirits, some of which are benign enough to succor the Beffraen in their need. Such spirits are most prevalent in the dark woodlands of the Rast Vorn; because of this, a prospective *gora* always receives his training at Traith Chefudoc, a sacred spring in the midst of the forest which marks the site of a Beffraen burial ground and an oracular cave that facilitates communion with the Spirit World.

JYALAM ORACULAR HEALING

Oracular healing (known among the *gora* as *jyalam*, "earth-speaking") is, in fact, the most distinctive feature of Beffraen leechcraft. While it is true that all of the Beffraen—men and women—possess a substantial knowledge of mundane herblore (as is only to be expected among a people who rely upon the wilderness for their livelihood), the treatment of serious illness or injury is always referred to the wisdom of the "helping spirits." Even where it lies within his personal power to mend a broken limb or counter a deadly poison with known remedies, a *gora* refuses to take action until he has consulted the Spirit World. Divination of the spirits' will normally takes place by means of visions received by the *gora* or his *barth* within a chthonic site after a rite of purification, petition and thanksgiving (usually accompanied by some small offering). In



essence, the spirits prescribe the cure, directing the *gora* (or the patient) to prepare medicinals, perform recuperative exercises, observe specified regimes—even to fulfill certain ritual obligations to placate some offended spirit.

The virtue of *jyalam* healing is that its diagnoses and prescriptions are virtually infallible (inasmuch as the spirits of the land possess an immaculate comprehension of the causes and potential cures for nearly all forms of illness and hurt that afflict the region they in-dwell). The great drawback to consultation of these powers is their own fickleness: the spirits may not *wish* to facilitate a person's healing (especially if that person has offended them in some way); they may even actively strive to *prevent* the restoration of health by prescribing an impossible cure or by forbidding the *gora* from lending his assistance to a patient. Once the spirits have been invoked, their ill-will can prove more deadly than the evil for whose amendment their power was initially sought.

Every *gora* and *barth* possesses some degree of *goruam* (clout within the Spirit World) on account of his ritual piety or the performance of other deeds pleasing to the spirits. It is this currency which often sways a spirit's reaction to *jyalam*. News of a failed attempt to win over a spirit travels swiftly through the Spirit World, significantly reducing *goruam* until such time as the *gora* or *barth* succeeds in achieving some worthy deed to restore his reputation.

*A drughan brews
the Gift of Life*



JYALAM STATIC MANEUVER TABLE

(Lore Category: IT)

Less than -25 (Blunder): The spirits respond, but not well. Offended by the patient's and lead *gora's* poor attitudes, one spirit in particular strives to make their lives a misery from now on (even leading to death). The lead *gora's goruam* falls by 50 (-20 for all other *gora/barth* involved). All spirits refuse any future petitions to heal this patient.

-25 to 04 (Absolute Failure): The spirits take offense, either at the patient or the *gora* (whoever has the lowest *goruam*). Their lives are now haunted by one of these spirits (though not usually leading to death). The *goruam* of both the patient and all *gora/barth* involved falls by 15. All spirits refuse any future petitions to heal this patient.

05 to 75 (Failure): No spirits respond to the call. Try again in a few days.

[UM 66 (Unusual Event): A spirit takes control of the patient. Any physical illness/injury is healed. The spirit may possess the patient's body for a few hours, a few days or indefinitely (GM's discretion).]

76 to 90 (Partial Success): A spirit responds to the *gora's* call, prescribing a remedy for a major illness/injury. Try again in a few days for other healing. Some payment is required (GM's discretion).

[UM 100 (Unusual Success): As "Success," but the spirit orders one of the *gora/barth* or the patient to carry out some difficult task (GM's discretion).]

91 to 110 (Near Success): A spirit responds to the *gora's* call, prescribing a remedy for a major illness/injury. Try again immediately for other healing.

111 to 175 (Success): A spirit responds to the *gora's* call, prescribing a remedy for a major illness/injury. The *gora's goruam* increases by 5.

Greater than 175 (Absolute Success): Several spirits respond to the *gora's* call, healing the patient themselves and blessing the *gora* (+10 to all actions for 1 week). The lead *gora's goruam* increases by 15 (+5 for other *gora/barth* involved).

Modifications:

- + lead *gora's* bonus in *jyalam* skill.
- + 1/2 of other *gora's/barth's* *jyalam* skill.
- +/- Lead *gora's goruam*.
- +/-70 Patient's *goruam* (e.g., -70 for a patient that has mocked the spirits).

RMSS Skill Catagory: Power Manipulation {SD}

DEVELOPING A GORA

All *gora* have access to the *jyalam* skill. Use the SM table above as a guideline, but GMs are encouraged to be imaginative in their rulings on spirit reactions.

MERP: *Gora* should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include Herb Lore (Lore). Occupation-related skills include Apothecary (Lore), First Aid, Plant Lore (Lore) and Poison Lore (Lore).

RMSS: *Gora* should be treated as Laymen. Occupational skills include Herb Lore. Everyman skills include Alchemy, First Aid, Poison Lore, Flora Lore and Prepare Herbs.

3.6.3 THE HONNIN

Quoth Findegil: *In the course of his journeys, Haerandir happened upon a long-forgotten people who dwelt in the depths of Suza Sumar, the great rain forest that shelters Bozisha-miraz from the burning sands of the Dune Sea. Haerandir records the name of this forest-folk as the Honnin which, according to him, derives from a primitive Dragic root meaning "to wander." Bozishnarod legends tell of an ancient temple-city at the very heart of the forest where this (to their mind) mythical people pays homage to a thousand gods.*

Despite their ancient stature as temple-builders and teachers of lore, the Honnin have declined over the centuries to a most primitive state. Beyond their (not surprisingly) formidable herblore and a built-in immunity to many of the fatal diseases that infest the Suza Sumar, the Honnin understand virtually nothing of anatomy or physiology. Broken bones, sensory loss and other impairments are viewed as curses brought upon the unlucky by the evil sun god. The only form of reliable healing available to this people, apart from herbal remedies, stems from the magics wielded by the priesthoods of their various deities.

The Honnin revere a small pantheon of divinities above all the spirits of the forest. These include the gods of birds, insects, lizards, snakes, cats, rodents and jungle herbs. Each deity possesses a shrine in the temple-city of Pred, deep in the Suza Sumar. While some of these shrines have devolved into vine-covered masses of rubble, the remaining temples support highly venerated priesthoods known collectively as the Nûm-raghke. Both males and females may enter these temple orders (admission being entirely based upon displayable merit and devotion). Those most skilled in healing magic belong to the temple of Mori-kam, goddess of herbs and foragers.

On a number of the feast days dedicated to Mori-kam, the Nûm-raghke perform ancient restorative rituals (called *dugri-kam*) on the sick and dying who have traveled or have been carried to her temple. On occasion, such rituals are unsuccessful, simply because the patient is too elderly or the ailment is beyond the scope of even their powerful magic. However, the Nûm-raghke usually succeed, bringing great joy to the family of the cured person, who reciprocate by showering the priests with the meager gifts available to the Honnin.

The rituals themselves are quite bizarre by outsiders' standards, involving great amounts of dancing, cavorting and drinking. Before the rituals even begin, all in attendance imbibe vast amounts of alcoholic beverages. (The resulting euphoria is associated with divine possession by Mori-kam.) Following this binge, the Nûm-raghke form a circle around the sick while one of the priests leads the assembled people in a gregarious dance. This goes on for some time, until most of the participants are about to pass out from the alcohol and the exertion. Finally, in a flamboyant display of power, the lead priest pronounces a healing spell on the sick person (hopefully keeping a clear head long enough to cast it properly).

DUGRI-KAM RITUALS

During the religious feasts held by the Honnin, the Nûm-raghke of Mori-kam lead festive healing rituals on behalf of the sick and wounded. The ability to lead these rituals is treated and learned as a skill. When a priest of Mori-kam reaches the appropriate level, he can learn the associated skill. The *dugri-kam* ritual skills are learned according to the table at right.

The Dugri-kam ritual skills table represents four separate skills (ranks learned separately for each). No caster may have more ranks in one ritual skill than any of the skills higher on the table (i.e. a character couldn't have 5 ranks in major ritual but only 4 in minor). Although learned as skills, the rituals act as spells when performed, and require PPs equal to the level at which they can be learned. The outcome of a successful ritual is generally better than that of the corresponding healing spell. *dugri-kam* rituals can only be performed within the Suza Sumar.

DUGRI-KAM RITUAL STATIC MANEUVER TABLE (IT)

Less than -25 (Blunder): The ritual leader forgets where he is or what he is doing. Before collapsing in a heap, control over the ritual's power is lost, and the errant energies make the patient's condition 2x as severe as it had been; no further rituals may be performed on the patient for 1-10 days. The ritual leader also must roll on the Spell Failure Table with the following modifiers: Lesser Ritual (+0), Minor Ritual (+10), Major Ritual (+20), Greater Ritual (+30).

-25 to 04 (Absolute Failure): In a drunken stupor, the ritual leader forgets the most important part of the ceremony. The patient is immune to further rituals for 1-5 days. Instead of internalizing the spell, the errant energies strike other nearby people randomly. 2-20 hits are dealt evenly among 1-5 people in the ritual circle.

5 to 75 (Failure): With a convulsive lurch, the ritual leader collapses before the ritual can be completed. No effect.

[UM 66 (Unusual Event): A strange beast has wandered into the dance and begins to take part. Or have we had too much alcohol? Who cares! Keep dancing!]

76 to 90 (Partial Success): The effects of the affliction are halved.

[UM 100 (Unusual Success): The correct spell is uttered and the patient healed. However, the ritual leader cannot hold himself back and begins to utter more spells (GM's discretion).]

91 to 110 (Near Success): The affliction is healed, though only temporarily. After 1-6 weeks, the condition slowly reappears, much to the surprise of the patient.

111 to 175 (Success): The ritual leader spits out the proper spell before passing out. The affliction is healed!

Greater than 175 (Absolute Success): Not only is the affliction fully healed, but the patient is 2x as resistant to any identical future injury, as the ritual has served to magically strengthen the affected area.

Modifiers:

+ *dugri-kam* ritual skill bonus.

+30 to -70 ranging from an alcohol-resistant priest on a perfect day with no distractions to an alcoholic priest in the middle of a mosquito swarm.

RMSS Skill Category: Power Manipulation {Em}

Level	Skill	Conditions Treatable
2	Lesser Ritual	Low level diseases and poisons, minor bleeding and cuts, minor sprains, etc.
4	Minor Ritual	Medium level diseases and poisons, medium bleeding, muscle damage, minor bone damage, etc.
6	Major Ritual	High level diseases and poisons, nerve damage, heavy bleeding, internal bleeding, major bone damage, deafness, etc.
9	Greater Ritual	Extremely lethal diseases and poisons, brain damage, genetic and personality disorders, organ repair, blindness, etc.

DEVELOPING A NÛM-RAGHKE PRIEST

Honnin priests should be treated as Animists. Priests from separate temples possess slightly differing magical abilities based upon the nature of each god.

MERP: Base Lists: Same as Animist. Learned as Open Channeling: Nature's Guises. No access to Spell Defense.

RMSS: Base Lists: Same as Animist. Learned as Closed Channeling: Nature's Summons and Nature's Guises. No access to Spell Defense.

*Dugri-kam
ritual skills*

3.6.4 THE CHAIALLA

Quoth Findegil: *The only Drúgic people known to inhabit the lands of the Utter South, the five clans of the Chaialla wander the hills and highland forests of Pel at the feet of the Yellow Mountains. In their own Apyasanic tongue, the Men of Pel interpret "Chaialla" to mean "Clifflings" (and steep or inaccessible crags are, in fact, the preferred places for their dwellings); but Haerandir believes the name to derive from "Chailûza," an archaic form of Chy, the name of one of the lands to the east of Haradwaith (a clue, perhaps, to the primal origins of this strange folk). Haerandir also suggests that Chailûza is the name of the deity whom the Chaialla believe to be the source of their healing magic.*

Without question, the Chaialla embrace the most bizarre healing tradition of all the Southlands. The few outsiders who have lived among them are stupefied once they realize that virtually all Chaiallan healing rites are performed by the mentally unstable. The story behind this peculiar phenomenon is worth recounting:

In the early mists of time, the Chaialla wandered to keep out of reach of other evil peoples. Their journey was a long and difficult one; many sorrows befell the travelers before they reached the Hills of Wum, the land in which they now dwell. The worst of these evils was the wicked god Balûk.

Brave and stout though they were, the Chaialla had no real hopes of overcoming his terror and might. Balûk began to assail them with fire, consuming whole clans in the ensuing blaze. The strongest among the Chaialla dropped dead in their tracks, stricken with diseases of the mind. The rest—women, men and children alike—fell in throngs, attacked by a black cloud of the vilest pestilence which Balûk breathed from his venomous belly. All hope was lost.

It was at this, their bleakest and darkest point of despair, that the saviors of the Chaialla came forth. These were the Námurgh, the Blessed Ones. Immune to Balûk's onslaught, the Námurgh miraculously fought back and banished Balûk into the darkest pit of night on the other side of the world.

It is said that, during the battle, when Balúk was prevailing, the Old Ones among the Chaialla called upon Chailúza, the Great Mother, to rescue her people. The Old Ones say that Chailúza answered their prayer by turning the weakness of those stricken by Balúk's mind-blasting magics into strength to resist and overcome them. And from that day forward the Great Mother enjoined the Old Ones to teach and nurture the Námurgh to become their protectors.

The Old Ones of whom this tale speaks are the Chaiallan matriarchs, the true leaders of Chailúza's people; the Námurgh serve as their healers. The Old Ones draw the Námurgh exclusively from among clan children who exhibit clear signs of madness. For some inscrutable reason, mental retardation is regarded as a sign that Chailúza's power resides with a person, and that they—and they alone—may work her healing ways. The Chaialla regard the insanity of the Námurgh as an indication that they communicate and think on a higher level, far beyond mortal comprehension.

The "strength" of the Námurgh's weakness lies in their utter imperviousness to mental or magically-based attacks. This gift enables them to restore the minds and souls of others who are afflicted by malignant spirits; and, since the Chaialla ascribe *all* forms of misfortune to the malevolent workings of spiritual forces, they regard the Námurgh as competent to deal with *all* manner of illness and injury. Naturally, this is not always the case; and if the Námurgh's power to repel mental and spiritual attack is justifiably praised, their inability to treat the vast majority of mundane ailments is proportionately abysmal.

A Honnin prepares a poison dart



A mere handful of children exhibiting signs of mental instability are born every decade; at a given time, each of the five clans might possess no more than five or six Námurgh. Such a birth is viewed as a joyous sign that Chailúza's favor has fallen on the child, its destiny to become one of the revered Námurgh. (A girl-child touched by the Great Mother is considered an exceptional blessing.) The Old Ones raise these children with the utmost care and attention, and a select number of the wise people in the clan are selected to train them.

Not surprisingly, this amazing situation has had some unfortunate consequences. Any affliction, whether minor bleeding or a serious internal injury, poses a dire threat to a Chaiallan's health. The teachers of the Námurgh usually know a touch of ancient healing magic, preserved through the ages on sacred carved stones scattered throughout the Pel highlands. Although the teachers cannot themselves wield this magic, many of the Námurgh can. After close to twenty years of constant care and attention, the Námurgh assume their esteemed role in society.

The range of mental conditions present among the Námurgh spans extremes. On rare occasions, a child exhibiting early signs of madness grows up to be a normal, healthy adult. These few become legendary leaders of their clans, but the vast majority are profoundly insane. Typical Námurgh healing practices include ear-splitting screaming, incessant drooling, incomprehensible babble (undoubtedly the language of the gods), spinning in circles, claiming to see countless spirits and demons all around them, and quiet despondency. Fortunately, this defect is mitigated by the fact that the Old Ones possess a limited facility with first aid and herblore (mostly learned from contact with the neighboring Pel clans).

MISCAST HEALING MAGIC

Due to their rather scrambled mental condition, there is a 15-60% chance that a Námurgh may accidentally cast the wrong spell (which, under the right circumstances, might occasionally prove beneficial—the exact effects of a mis-cast spell are left to the GM's discretion). In addition, their mental retardation has the peculiar symptom of blocking any attack that affects the mind. This includes all Passive and Force class spells directed against a Námurgh. Such a spell requires an RR against the Námurgh's level + 25 to be successful. Even if the Námurgh is willing, there is only a 70% chance that the spell won't be automatically blocked.

DEVELOPING A NÁMURGH

MERP: Námurgh should be treated as Civilians (Prime Stat = Strength). Those with a high enough Intuition may choose 1 spell list from the Open Channeling lists (almost exclusively Surface Ways). Námurgh only get 6 DPs/level, but may assign them to any category (maximum of 5 in any category, except secondary skills). Occupational Skills include Painting (Artistic), Ceramics (Craft). Occupation-Related Skills include Contortions, Local Herbs (Lore) and Local Poisons (Lore).

RMSS: Námurgh are based on the Layman profession. If temporary Intuition is 70 or higher, the Námurgh may learn either Concussion's Ways or Nature's Law. Due to their unstable mental condition, Námurgh only receive half of the normal DPs/level. Everyman skills include Herb Lore, Poison Lore and Contortions. Occupational skills include Painting and Ceramics (Craft).

3.6.5 THE YATALI-GAN

Quoth Findegil: *The easternmost Drúgic people of which we have knowledge are the Yatali-gan. Haerandir reports that their name means "Tongued Ones," for they are the only speaking inhabitants of the Sára Bask, the great jungle of Strayn beneath whose eaves their clans wander, isolated from the folk of the surrounding lands.*

The Yatali-gan embrace the ideal of the shamanic healer to an extreme unknown even among other Drúgic peoples. Whether an ailment be physical, mental or spiritual in nature, only the shamanic Ru-lani hold the authority to attempt a cure. (Self-healing—even direct intervention by anyone who is not one of the Ru-lani—is taboo among the Yatali-gan, for fear of offending the forest spirits of the Sára Bask from whom the Ru-lani allegedly derive their power.) Every extended family among the Yatali-gan (known as a *gúra-ban*) possesses a Ru-lani healer; and since only married men are eligible to join the Ru-lani, all healers are male.

The spirits of the Sára Bask have no names, personalities or fixed numbers, but are conceived as the essence of all forest life. At times, they are thought to take Mannish form and communicate with the Yatali-gan. According to Ru-lani lore, if the spirits are pleased with the people, the Yatali-gan rarely become hurt or sick (or, if they do, healing herbs are plentiful). The Ru-lani are the direct link between these spirits and the Yatali-gan.

The Yatali-gan's disposition limits their understanding of the body. Whenever there is sickness or injury, the victim is isolated within a Ru-lani hut, where appropriate treatment is administered. Thus, despite the resources of their rich forest environment, only primitive leechcraft is available. The Ru-lani clean, bandage and disinfect wounds, and store hundreds of balms and herbal elixirs for other maladies (only a few of which truly work). Dubious remedies like bleeding

and cranial drilling are widely accepted. Ru-lani react to their inevitable failures by calling for solemn assemblies, elaborate ceremonies and generous offerings from the tribe. In certain dark periods of their history, human sacrifice has even been called for. Magic is generally unknown among the Yatali-gan, but once every few generations, a Ru-lani shaman develops true channeling powers. Mostly their mysterious gestures and bawdy fetishes just perpetuate superstition.

In general, the Ru-lani genuinely seek to help their people, though they have been known to refuse their services if it is determined that the spirits are displeased with a prospective patient. Compensation is not normally expected, though the Ru-lani may later direct their *gúra-ban* to perform some act of propitiation towards the forest spirits. Outsiders are rarely allowed to trespass within the domain of the Yatali-gan, and are highly unlikely to be healed by these stoic and fierce hunting bands. If somehow convinced to treat outsiders, those healed would owe a debt of honor to the *gúra-ban* and might not be permitted to leave until performing some great boon on its behalf.

THE RU-LANI MONKEY DANCE

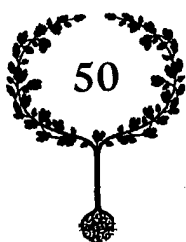
One of the more mysterious practices of the Ru-lani is the monkey dance (the *ru-lani-lapu*, or red baboon, being the totemic animal of the Ru-lani moiety). Whenever severe injury or high fever grips a member of the *gúra-ban*, the Ru-lani leads a series of flamboyant dances and burning of incense before monkey statues. Once ceremonial obligations are satisfied, the Ru-lani then uses his skilled hands to activate pain-killing endorphins in the body, either by applying intense and sudden manual pressure at key nerve centers, or by inserting sharp bamboo shoots into the skin. While the technique is not without pain in its own right, it brings merciful relief to victims without hope of more comprehensive remedies. Initial pressure or insertion of bamboo causes 5-50 concussion hits. Thereafter, all pain (including other concussion damage) and/or fever is decreased by 90%.

DEVELOPING A RU-LANI HEALER

MERP: The vast majority of Ru-lani should be treated as Civilians (Prime Stat = Intuition). Occupational skills include Herb Lore (Lore). Occupation-related skills include Acting, Cookery, First Aid (Lore), Public Speaking (Influence) and Second Aid (Lore). A rare individual may be treated as an Animist or Ranger.

RMSS: The vast majority of Ru-lani should be treated as Laymen. Occupational skills include Herb Lore. Everyman skills include Acting, Cookery, First Aid, Prepare Herbs, Public Speaking and Second Aid. A rare individual may be treated as an Animist or Ranger.





3.7 OTHER TRADITIONS OF THE WESTLANDS

Quoth Findegil: *As the nature and scope of the subject matter has compelled me to order my materials according to varying criteria, certain peoples have inevitably "fallen outside the categories." Happily, as these cultures appear only in northwestern Middle-earth, I am able to present them conveniently together without too much artifice.*

3.7.1 THE HOBBITS

Quoth Findegil: *While it would certainly have been justifiable to have included this entry within my treatment of Eriadorian healing traditions (while, by all accounts, the Perianath are a Mannish kindred in origin related to the Northmen of the Anduin vales, they are heavily influenced in language and culture by our kin of Arnor and Eriador), I have nevertheless felt it best to honor the Halflings with a section of their own.*

Like the rest of their culture, Hobbit leechcraft changed greatly with the passage of time and the Hobbits' enforced wandering in the world. In their ancient settlements east of the Misty Mountains, the Hobbits seemed to have practiced a competent herblore and spoke blessings over their sick that invoked the "Fae-folk" of the rocks, meadows and winds. Their migration into Eriador in the mid-Third Age saw traditional Hobbit lifeways gradually melded with customs and useful notions acquired from the "Big Folk" of Cardolan and southern Rhudaur. By the time of the Shire settlement (T.A. 1601), the three Hobbit tribes—the Fallohides more than the Harfoots and Stoors—had developed an educated elite, including some skilled physics, a good number of skilled herbalists and a few dabblers in mystical healing.

As with the Eriadorians they live among, Hobbit healing centers around the midwife, surgeon, apothecary and physician. The midwife is the chief practitioner of the healing arts among Hobbits. Hobbit midwives are almost all female. Along with her other skills, the midwife is often the best herbalist in her clan, allowing her to double as a physic, thus increasing her influence. Most Hobbit families, clans and villages include one or more members adept in the surgical skills of wound-knitting, joint-fixing and bone-setting (though few make their living at it). Hobbit apothecaries and herbalists are independent practitioners in wealthy country, traveling from clan to clan or setting up their own shops in Shire villages. In wilder or poorer lands, these skills are taken up, like surgery, as a side-line by farmers, house-grams or gardeners.

True Hobbit physicians are rare but valued members of the three tribes. Most can trace the lineage of their lore to an unofficial apprenticeship with a Dúnadan physician a few generations back. Most Eriadorian doctors view Halfling practitioners as childish and possibly even dangerous, like a trained animal playing at medicine. Hobbits cope with this prejudice in a practical fashion. They share knowledge among themselves, exchange lore with Mannish druggists, *teiwawitans* (Eriadorian shamans) and whomever else will deal fairly with them. They hoard their few tomes of medical knowledge with great care and secrecy in safe burrows.

Hobbit healing practice is "sensible" by their standards, stripped (for the most part) of the mystical overtones and quasi-supernatural palliatives favored among the Eriadorians, Northmen and Daen-folk. The only magic Hobbits respect is that wielded by the High Elves and Dúnedain, though they are well aware that most of it is unusable by their kind. Usually they are content to pick over the recipes and regimens of lore available to them, using what is practical and putting the rest aside. Those rare Hobbits gifted in the use of healing magic generally keep their eccentricities to themselves.

THE LIBRARY OF AN UNCOMMON PHYSICIAN

When seekers of lore talk of libraries, they think mostly of the great libraries of Armenelos, thousands of scrolls and books lost in the Downfall of Númenor, or of those of Annúminas and Osgiliath, hundreds of volumes destroyed in war. For most educated folk in Middle-earth, a library is a small, precious collection of perhaps a dozen tomes, sheets of fragile parchment sewn into a sturdy leather binding, each page a message from past lives and wisdom.

The Trove of Aden Scarlet is typical of small Hobbit medical libraries in some ways, special in others. Its most unique aspect is its history, which was continuous through the Third Age. The trove was first assembled as the books of Abrazân of Mistalondë, a refugee from the Downfall of Númenor, who wrote one of the tomes himself to preserve his memories of his physician's apprenticeship in Númenor before he fled the Blessed Isle to avoid conscription in Ar-Pharazôn's Great Armament. He bound his favorite books in red-dyed lambskin, passing them on to his heirs. Those who added to the trove over the centuries bound newly acquired volumes in matching leather, thus encouraging their heirs preserve or sell the books as a set. In the seventeenth century of the Third Age, the trove traveled north to Fornost in a red coffer, but not before being stolen, hijacked, ransomed, confiscated, stolen again and once more recovered after a bloody personal duel between a knight of Cardolan and an Arthadanian ranger. Soon after that, it found its way to the Shire of the Hobbits.

The following is a list of the tomes to be found in the Trove of Aden Scarlet, sorted by age, written in the language noted. Use of this library enables a Westron speaker (**MERP** Rank 5) with a Physic skill of at least 30 to make a second Diagnosis check at a +30 bonus after 1-5 hours of study. If the researcher speaks Sindarin (Rank 5), he may attempt the Diagnosis in 1-3 hours at a +40 bonus. If the researcher is only Rank 4 in one of the languages, he suffers a -10 penalty to his roll. If he speaks any classical Adûnaic (Rank 3 or higher), he gains a +5 bonus. The trove is also a passing good source for lore on Arnorian and late Númenórean history (as a Lore skill of 20 for 1-10 hours of research).

- *The Journal of Abrazân, an Exile* (Adûnaic)—odd bits of history, medicine and herblore. Abrazân gives a poignant account of the Downfall, and of the great waves that struck Cardolan soon after. Also serves as a Númenórean physicians commonplace (reference) book.

- *Janwyn's Dragons and Wyrms of Endor* (Adûnaic and Sindarin)—a description of various dragon-kind, Faerie and mythological creatures of Eriador (30% nonsense). The *MERP* spell list Protections may be cast from this book by an accomplished Animist (each spell 1/day).
- *Lore of the Underdwellers* (Sindarin)—a compendium of Dwarven apothecary goods (Dwarven Herb Lore 20). Contains accounts of journeys to Moria that would aid anyone exploring it in later centuries.
- *Folk Rhymes of the Downsmen* (Sindarin/Westron)—information on the first generations of Arnorian settlement in the North Downs. 3-5 lost sources of medicinal soils, minerals and herbs may be found when using this tome.
- *Collected Journals of the Scarlet Books* (Adûnaic/Sindarin/Quenya/Westron)—journals of various physicians and apothecaries of Arnor, describing ailments and treatments.
- *Alchemic and Apothecary Handbook* (Sindarin/Westron)—an Arnorian method and recipe book of drugs, tonics, poultices and potions. Most handle mundane matters (10% do nothing at all), but anyone using it for a year gains a skill of 20 in the creation of magical potions, liquors and charms.
- *Assembled Scarlet Journals* (Westron/Sindarin)—journal entries of physicians of independent Cardolan.
- *The Banes of the New Shade* (Westron/Sindarin/Adûnaic/Morlam)—a collection of three centuries of writings (20% wrong or distorted) on Angmarean sorcery, poisons and other evils of the northern world. Most readers will not recognize the botched attempts to transcribe the Black Speech (Morlam Rank 3 to recognize).
- *On the Longer and Lesser Kindreds* (Westron/Sindarin)—physicians and surgeon's notes on the similarities between Men and Hobbits; negates any penalty for a healer who is unfamiliar with either folk.
- *The New Jewel of Health* (Westron/Haruzé/Adûnaic)—translation of a work from Near Harad; might give clues to secret societies resisting the Dark Powers in that part of the world.
- *Dyspepsia, Bile and Ill Humors* (Westron)—a poorer work, but effective (more so for someone willing to judge the body fluids involved by taste).
- *West Farthing Remedies* (Westron)—mostly in a Hobbit's cramped hand; an early attempt to judge the quality of apothecary substances in the Shire after the Great Plague (+20 to Shire Herb Lore); contains 5 cures for the Red Flux, none of which work.
- *The Family Way* (Westron)—the only tome in the set specifically on midwifery; the oldest written entirely by Hobbits, with a scattering of Hobbitish words and names.
- *Emetics, Lavages and Purging* (Westron)—crude Eriadorian treatments for internal ailments, not favored by Hobbits; salted with sarcastic notes.
- *Scarlet Diaries and Commentary* (Westron)—very thick; centuries of useful journal entries by Hobbit physicians.
- *A Light on the Haunts* (Westron)—writings on people afflicted or addled by the evil spirits of the Old Forest, the Barrow Downs and elsewhere. Gandalf the Grey is mentioned and thought dangerous. A number of protective charms, prophylactic herbs and magical wards are described. The unscrupulous or foolish might use this book to contact the evils mentioned.
- *The Elixirs of the Garden* (Westron)—the virtues of healthy eating and drinking, with some information on herbal remedies; also contains useful chapter on beer and its qualities as an aid to healing.



A Hobbit midwife at work

DEVELOPING A HOBBIT HERBALIST

MERP: Hobbit herbalists may be any profession. For 3 background options they may transfer DPs to herb and basic healing skills at a 1:1 ratio. (See Section 24.0 of *2nd Edition MERP*.) They may also divide 8 ranks among herb and healing skills (maximum of 4 ranks in any 1 skill).

RMSS: Hobbit herbalists may be any profession that takes the Herbalist training package and continues to develop herb and healing-related skills.

DEVELOPING A HOBBIT PHYSICIAN

MERP: Hobbit physicians should be treated as Civilians (Prime Stat = Intelligence). Occupational skills should be the same as for Eriadorian physicians. (See Section 3.3.3.) Occupation-related skills include Cookery, Herb Lore (Lore), Second Aid (Lore), Surgery (Lore) and any 2 secondary Lore skills. They may transfer DPs to appropriate healing skills at half the normal cost. (See Section 24.0 of *2nd Edition MERP*.)

RMSS: Hobbit physicians should be treated as Laymen. Occupational skills include First Aid. Everyman skills include Diagnostics, Herb Lore, Second Aid, Surgery and any 3 other Lore category skills (except Lore-Magical).

3.7.2 THE LOSSOTH

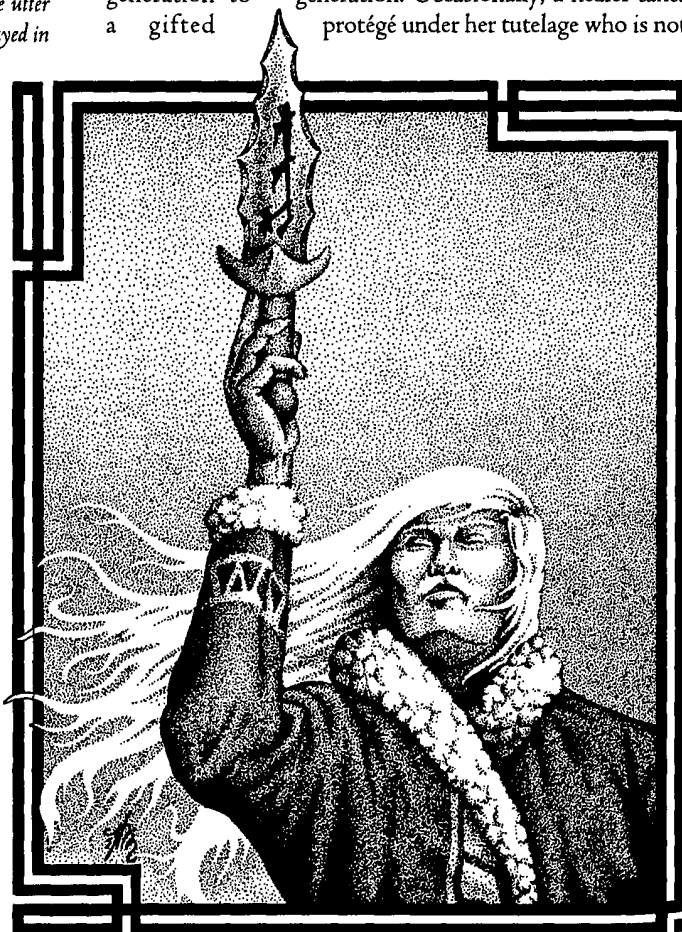
Quoth Findegil: *The Lossoth or "Snowmen" are a race of nomadic hunters who wander the Ice-bay of Forochel in the utter North of the world. They are best known for the part they played in your ancestor, Advedui's flight from the Witch-king's marauding hests during the fall of Arthedain. Haerandir reports that their tribes are three in number: the Lossoth proper, who dwell closest to the warmer climes of Eriador, the Helechoth or "Ice-men," who occupy the wind-blown Cape of Forochel, and the Aerfaroth or "Sea-hunters," who inhabit the great icebergs of Forochel's bay. Together these peoples are known to the annals of the West as the Forodwaith, but in their own tongue they call themselves the Ystävät Talven, the Friends of Winter.*

Two shamanic figures dominate the leechcraft of the Ystävät Talven: the *viisas* or "wise one" (pl. *viisaat*) and the *benkinimittäjät* or "spirit-namer" (pl. *benkinimittäjät*). The latter are always female and the former are nearly so. Visitors from the South often surmise that the gendered character of Ystävä Talven leechery stems from the fact that men are generally preoccupied with hunting and other non-healing roles; but the Lossoth themselves aver that only women possess the requisite courage to deal with Henkimaalima, the Spirit World which embraces for them the powers of both life and death.

The responsibilities of the *viisaat* and *benkinimittäjät* are divided fairly evenly; the former concern themselves with mundane illness and physical injury (relying primarily upon herblore and primitive surgery) while the latter serve as direct mediators of the Spirit World (intervening to save their people from malevolent spirits and the maladies they visit upon mortals). Both spirit-namer and wise one seek to preserve and maintain *tasapaino*, the ideal of living in harmonious balance with Ympyrä, the Circle of Nature. In most cases, this principle dictates that a healer exercise her powers on behalf of an invalid; however, the ultimate criterion for *tasapaino* is the survival of the village—not the individual. Those who are either too old or too grievously injured to contribute to the well-being of the group (which usually means the ability to hunt or possession of some highly valued skill or lore) are normally abandoned to die. It would be considered immoral—even criminal—for a *viisas* to waste her skills on such individuals.

Ystävä Talven healers use their limited resources as best as they are able. They save everything not used by others, such as scraps of hide too small for clothing to bind wounds. They also make their own salves from animal fats and healing broths from the meager selection of herbs that grow in the barren North. Surgery beyond simple childbirth and removal of foreign objects is unknown among the Lossoth.

While *viisaat* tend to work together, neither they nor the *benkinimittäjät* possess any formal authority or organization within the Ystävä Talven village. Skills are passed from generation to generation. Occasionally, a healer takes a gifted protégé under her tutelage who is not



a member of the immediate family; skill and interest are always privileged over family ties. Ystävä Talven healers generally expect no personal compensation, though patients are expected to reciprocate their goods or services on behalf of the village. The Forodwaith tend to define such reciprocity in a very open-ended fashion. An individual—especially an outsider—who has been healed by a *viisas* is expected to share his or her possessions not once, but on *all* future occasions when the village has need of them. (This principle works both ways, of course; so long as the villagers presume to borrow from someone who is in their debt, that person is equally welcome to continue enjoying the hospitality of the village.)

RUNEKNIVES AND SPELL-BEADS

While the overall potency of their leechcraft is markedly circumscribed when compared to the lore of Westernesse or Elven traditions, the Ystävä Talven are by no means without supernatural assistance in their healing labors. They do possess a system of runes known as the *riimut* (sing. *riimu*) which, in the hands of a competent *viisas*, *benkinimittäjä* or skilled hunter, channel the magical energies of the Spirit World. These runes are accessed through material foci, the commonest forms of which are the runeknife and spell-bead. Along with the glyphs they bear, these talismans are said to have originated with a people of the distant past known as the Helmivalmistajat. Though long dead and nearly forgotten, the Forodwaith continue to utilize the runelore and artifacts of this mysterious folk to enhance their healing arts.

Two out of the thirteen known *riimut* are associated with healing. The first of these, *elämä* (La. "health"), which is favored by *viisaat*, channels spells of the Direct Channeling, Blood Ways, Bone/Muscle Ways, Organ Ways and Purifications lists. It may also include spells that protect the health of the individual in an alternate environment, such as *Waterlungs* and *Gaslungs*. The second healing rune is *muuri* (La. "wall"), more closely associated with *benkinimittäjät*, which focuses enchantments that offer protection from some danger, such as the Protections and Spell Defense lists, or individual spells such as *Resist Heat*, *Resist Cold* and *Shield*. Some believe that the Helmivalmistajat devised many more *riimut* which long have since been lost, but which might one day be rediscovered and enable new healing powers.

In recent years, such hopes have been submerged—though not wholly forgotten—in the face of a new and horrible evil: the Witch-king of Angmar has managed to taint many of the spell-beads and runeknives of the Ystävä Talven, corrupting their healing virtues into deadly banes for their wielders and beneficiaries alike. The most terrifying effect of this curse has been the transformation of all who draw upon these ensorcelled runes into undead monsters that plague the living. A wanderer who comes upon a spell-bead or runeknife lying about some ancient Helmivalmistaja ruin takes a great risk in claiming the talisman: it may be untainted and possess potent healing powers; or it may only appear to restore life, while secretly poisoning its victim with a malady for which there is no cure.

SPELL-BEAD AND RUNEKNIFE ENCOUNTER TABLE

-150 or lower: You find a heavily enruned bead/knife (Greater column). The 3rd, 4th or 5th time (determine randomly) a spell is used from it, the user begins to suffer an unusual and deadly malady that slowly (1 day/Co point) severs the bond between body and spirit. Once completely severed, the user becomes a hate-filled wraith.

-149 to -100: You find a strange bead/knife. The patterns are unusual, but potent (Greater column). The spell power is of an unusual type, rather than that listed. Each time the talisman is invoked, the user gains one Corruption Point (no RR, the user does not notice it until s/he has gained 90 CPs).

-99 to -50: You find a beautiful bead/knife (Major column). Its powers work normally, but after one cycle of the moon those who live within 100 yds of it begin to suffer the same fate as with "-149 to -100" above, except that an RR vs 10th level Essence is allowed.

-49 to 05: You find a powerful bead/knife (Major column). Slowly the wearer is affected by a terrible curse (determine randomly).

06 to 50: You find a magical bead/knife (Minor column). Slowly the wearer is affected by a terrible curse (determine randomly).

51 to 76: You find a useful bead/knife (Lesser column). Slowly the wearer is affected by a terrible curse (determine randomly).

77 to 90: Alas, any powers this bead/knife once had are now lost.

91 to 110: You find a useful bead/knife (Lesser column).

111 to 130: You find a beautiful bead/knife (Lesser column); unfortunately, it has a minor curse on it (GM's discretion).

131 to 140: You find an obviously enchanted bead/knife (Minor column).

141 to 160: You find a beautiful bead/knife (Minor column).

161 to 170: You find a powerful and rare bead/knife (Major column). The spell power is of an unusual sort, rather than that listed.

171 to 200: You find a powerful bead/knife (Major column).

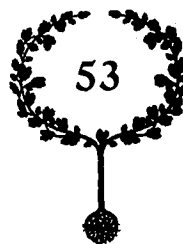
201 to 250: Finds like this are the matter of great songs. (Greater column).

251 or higher: Such a bead/knife will make you famous (Greater column). The spell power is of a strange and rare sort, rather than that listed.

Modifiers:

-50 to +20 for situation (e.g., +5 for a talisman found in a area usually out of the Witch-king's reach).

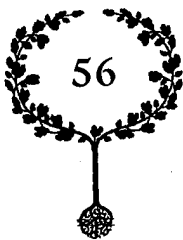
Note: Roll on this Encounter Table if a character finds and claims a lost runeknife or spell-bead. Roll on the Runeknife Attributes Table or the Spell Bead Attributes Table on pages 54-55 to determine the capabilities of the found item.



Open-Ended Roll		RUNEKNIFE ATTRIBUTES TABLE			SPELL-HEAD ATTRIBUTES TABLE		
Lesser	Minor	Major	Greater	Lesser	Minor	Major	Greater
-150 or lower: +5	+5	+10	+10 +3 PP adder	+10 to concussion hits	+10 <i>MERP</i> / +3 <i>RMSS</i> to a stat bonus	+2 PP adder Allows casting of the 1 st to 3 rd level spells from a Channeling list.	+2 PP adder Allows casting of the 1 st to 5 th level spells from a Channeling list.
-149 to -100: +5	+5	+10 +1 PP adder	+10 x2 PP multiplier	+10 to a skill	+2 PP adder +15 to concussion hits	+2 PP adder Allows casting of the 1 st to 3 rd level spells from a Ranger list.	+2 PP adder Allows casting of the 1 st to 5 th level spells from a Ranger list.
-99 to -50: +5	+5	+10 +2 PP adder	+10 x2 PP multiplier Allows casting of a 1 st -5 th level Open Channeling spell.	+2 PP adder +10 to an RR	+15 to a skill	+2 PP adder Allows casting of the 1 st to 3 rd level spells from a Animist list.	Allows casting of the 1 st to 5 th level spells from a Animist list.
-49 to 05: +5	+5	+10	+10 +1 PP adder Allows casting from a Channeling list	+10 <i>MERP</i> / +3 <i>RMSS</i> to a stat bonus	+2 PP adder +15 to an RR	x2 PP multiplier Allows casting of the 1 st to 5 th level spells from a Channeling list.	x2 PP multiplier Allows casting of the 1 st to 10 th level spells from an Animist list.
06 to 50: +5	+10	+10 x2 PP multiplier	+10 +1 PP adder Allows casting from an Essence list.	+2 PP adder +15 to concussion hits	x2 PP multiplier Allows casting of the 1 st to 3 rd level spells from a Channeling list.	+2 PP adder Allows casting of the 1 st to 5 th level spells from a Ranger list.	+35 to concussion hits
51 to 76: +5	+10	+10 x2 PP multiplier Allows casting of a 1 st -5 th level Open Channeling spell.	+15 x2 PP multiplier Allows casting of 2 7 th -10 th level Ranger spells.	+15 to a skill	+3 PP adder Allows casting of the 1 st to 3 rd level spells from a Ranger list.	Allows casting of the 1 st to 5 th level spells from an Animist list.	+35 to a skill
77 to 90: +10	+10 +1 PP adder	+10 x2 PP multiplier Allows casting of 2 1 st -5 th level Open Channeling spells.	+15 x2 PP multiplier Allows casting of 2 7 th -10 th level Animist spells.	+15 to an RR	+2 PP adder Allows casting of the 1 st to 3 rd level spells from an Animist list.	+20 <i>MERP</i> / +6 <i>RMSS</i> to a stat bonus	+2 PP adder +45 to an RR
91 to 110: +10	+10 +2 PP adder	+10 x2 PP multiplier Allows casting of a 1 st -5 th level Animist spell.	+15 x2 PP multiplier Allows casting of 2 10 th level Ranger spells.	x2 PP multiplier +15 <i>MERP</i> / +5 <i>RMSS</i> to a stat bonus	+3 PP adder Allows casting of the 1 st to 5 th level spells from a Channeling list.	+25 to concussion hits	x2 PP multiplier +25 <i>MERP</i> / +8 <i>RMSS</i> to a stat bonus

Open-Ended Roll			RUNEKNIFE ATTRIBUTES TABLE			SPELL-BEAD ATTRIBUTES TABLE		
Lesser	Minor	Major	Greater	Lesser	Minor	Major	Greater	
111 to 130:	+10 +3 PP adder	+10 x2 PP multiplier Allows casting of 2 1 st -5 th level Animist spells.	+15 x2 PP multiplier Allows casting of 2 10 th level Animist spells.	+2 PP adder Allows casting of the 1 st to 3 rd level spells from a Channeling list.	+3 PP adder Allows casting of the 1 st to 5 th level spells from a Ranger list.	+2 PP adder +25 to a skill	+3 PP adder Allows casting of the 1 st to 8 th level spells from 2 Channeling lists.	
131 to 140:	+10 x2 PP multiplier	+10 x2 PP multiplier Allows casting of 2 3 rd -8 th level Open Channeling spells.	+15 x2 PP multiplier Allows casting from a Ranger list.	Allows casting of the 1 st to 3 rd level spells from a Ranger list.	x2 PP multiplier Allows casting of the 1 st to 5 th level spells from an Animist list.	x2 PP multiplier +25 to an RR	Allows casting of the 1 st to 8 th level spells from 2 Ranger lists.	
141 to 160:	+10 +1 PP adder	+10 2 PP multiplier Allows casting of a 1 st -5 th level Open Channeling spell.	+15 x2 PP multiplier Allows casting from an Animist list.	Allows casting of the 1 st to 3 rd level spells from an Animist list.	+20 <i>MERP</i> / +6 <i>RMSS</i> to a stat bonus	+25 <i>MERP</i> / +8 <i>RMSS</i> to a stat bonus	+3 PP adder Allows casting of the 1 st to 8 th level spells from 2 Animist lists.	
161 to 170:	+10 +2 PP adder	+10 x2 PP multiplier Allows casting of a 3 rd -8 th level Open Channeling spell.	+15 x2 PP multiplier Allows casting from 2 Channeling lists.	+3 PP adder Allows casting of the 1 st to 5 th level spells from a Channeling list.	+2 PP adder +25 to concussion hits	+3 PP adder Allows casting of the 1 st to 5 th level spells from 2 Channeling lists.	+2 PP adder +50 to concussion hits	
171 to 200:	+10 +3 PP adder	+10 x2 PP multiplier Allows casting of a 1 st -5 th level Ranger spell.	+15 x2 PP multiplier Allows casting from 2 Essence lists.	+2 PP adder Allows casting of the 1 st to 5 th level spells from a Ranger list.	+25 to a skill	+2 PP adder Allows casting of the 1 st to 5 th level spells from 2 Ranger lists.	+2 PP adder +50 to a skill	
201 to 250:	+10 +3 PP adder	+10 x2 PP multiplier Allows casting of a 1 st -7 th level Animist spell.	+15 x2 PP multiplier Allows casting from 2 Ranger lists.	+3 PP adder Allows casting of the 1 st to 5 th level spells from an Animist list.	x2 PP multiplier +25 to an RR	x2 PP multiplier Allows casting of the 1 st to 5 th level spells from 2 Animist lists.	+50 to an RR	
251 or higher:	+10 x2 PP multiplier Allows casting of a 1 st -3 rd level Ranger spell	+10 x2 PP multiplier Allows casting of a 5 th -10 th level Animist spell.	+15 x2 PP multiplier Allows casting from 2 Animist lists.	+20 <i>MERP</i> / +6 <i>RMSS</i> to a stat bonus	+25 <i>MERP</i> / +8 <i>RMSS</i> to a stat bonus	+3 PP adder +35 to concussion hits	x2 PP multiplier Allows casting of the 1 st to 10 th level spells from 3 Animist Ranger or Channeling lists.	

*See Section 10.0 of *The Northern Waste* for more information on spell-beads and runeknives.



DEVELOPING A VIISAAT

MERP: *Viisaat* should be treated as Animists, except that they have no profession bonuses for Read Runes or Use Items; rather, they have +2/level to healing-related skills (excluding herbs).

RMSS: *Viisaat* should be treated as Animists, except that they receive no profession bonuses for Lore-Magical or Power Manipulation categories; rather, they have +10 to all healing-related skills (excluding herbs).

3.7.3 THE UMLI

Quoth Findegil: *The Umlí (sing. Umit) are a tribal people of the Far North. Unlike the Lossoth, their racial heritage is disputed. Haerandir reports that their name means "Half-folk," and the legends they tell of themselves claim that they were sprung from a union of Dwarven and Mannish kinds. Many Dwarves (and Men) find this claim difficult to accept, so that each race tends to dismiss the Umlí as a "lost kindred" of the other. However this may be, it is undeniably true that the language and customs of the Umlí equally manifest Mannish and Dwarven characteristics (though recognition of this fact need not, in and of itself, require belief in the Umitic assertion about their genealogy).*

Years and years of life amid the harsh conditions of the Far North have forced the Umlí to excel in treating illness, injury and wound through a mixture of magical incantations and herbs. (Like the Lossoth, they also occasionally make use of magic artifacts.) Like their Dwarven brethren, the Umlí embrace beliefs about the healing power of gems (See Section 3.2.), though they do not limit their leechery to this lore. Their knowledge of healing techniques and magic stems equally from their frequent commerce with other Mannish races of the North (mainly the Lossoth).

With regard to leechcraft, then, the Umlí enjoy a special position among the peoples of the Far North. Continuous interaction with their neighbors has left them more receptive to other customs than Dwarves would be. Naturally friendly toward other races, the Umlí would not refuse to heal anyone they did not consider an enemy. Since they may have access to a variety of traditions, the Umlí's competencies for healing the body are quite diverse, ranging from basic first aid to the most powerful lifegiving magic. (It would be difficult, though, to find a single Umitic healer possessed of the whole range of these abilities.)

Healers among the Umlí are treated with great respect, especially those with knowledge of Animist spells. These are regarded as sacred for their ability to invoke the power of the spirits who, according to their lore, created the world at Eru's behest. Some Umitic healers may even attain leadership positions, though many refuse this responsibility in order to dedicate themselves fully to their art. Nevertheless, the Umlí always fiercely protect their healers, and woe to anyone who brings harm to a clan's leech.

HIBERNATION POTION

Umitic healers have developed a special mixture of herbs designed to sustain the body as with a *Preservation* spell. Carefully prepared, the potion decelerates the body's metabolism so that the subject need not breathe as often (thus reducing the need for oxygen to 10% of the normal rate/hour, and for food to 2x/week). In fact, the patient seems to be in a state of apparent death. The Umlí use this potion to prevent deterioration of the body, slow poison (reducing its effects to 10%), sustain a subject during a lengthy treatment, and so forth. The potion's effect lasts about 1 week. Since the body is inactive, the person cannot eat, but after the potion runs its course, the subject feels as if he only missed two meals.

DEVELOPING AN UMITIC HEALER

Any Umit, regardless of profession, may learn healing skills.

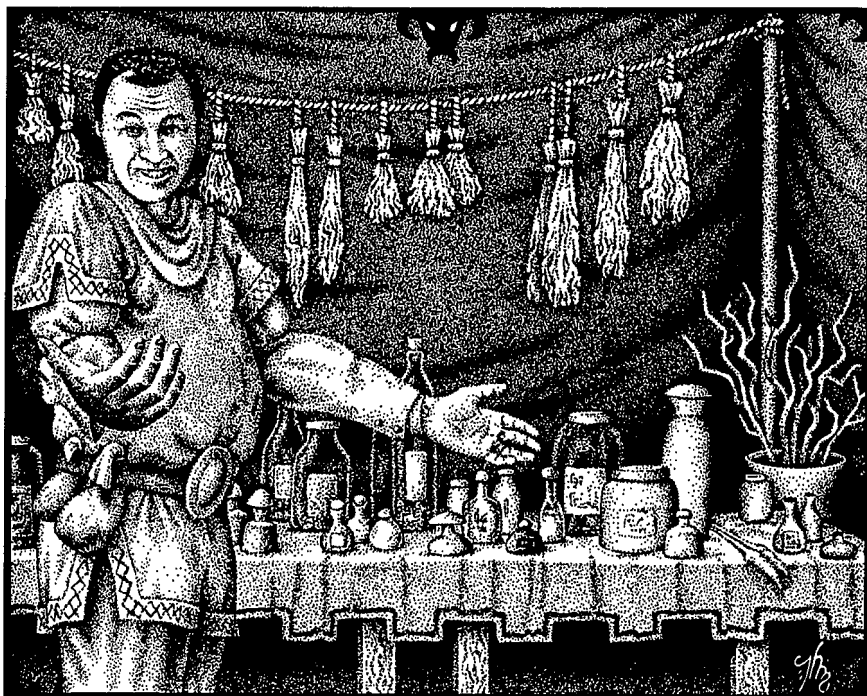
MERP: Animists may be developed as normal, while non-magical healers should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include First Aid and Herb Lore (Lore). Occupation-related skills include Apothecary (Lore), Cookery, Disease Lore (Lore) and Second Aid (Lore).

RMSS: Animists and Lay Healers may be developed as normal, while non-magical healers should be treated as Laymen. Animists, Lay Healers and Laymen must chose the Doctor training package. Occupational skills include First Aid and Herb Lore. Everyman skills include Alchemy, Diagnostics, Disease Lore (Technical/Trade-Vocational) and Second Aid.

3.7.4 THE MEN OF DORWINION

Quoth Findegil: *Dorwinion, Land of Wine, is famed throughout the Westlands for its enchanting vintage—even among the Wood-elves, whose king, father of the noble Legolas, esteems it above all other beverages. But what of the folk of Dorwinion? What manner of Men has that fabled land bred over the long centuries? Our histories refer to them as the Dorwidbrim, but their own name for this country is Folyavuld, Land of Rivers, and they are the Folyavuldok. The Folyavuldok claim descent from a union of Easterling and Daen blood, though in lifeways they now bear little resemblance to either of those peoples.*

The Folyavuldok attribute their herblore to the goddess Aldena, who (they say) sent her handmaidens to transform Dorwinion's naturally fertile valleys into a land of bountiful gardens and well-ordered fields. Aldena's servants, called by the Folyavuldok the "Earth Maidens," came to be especially associated with three highland vales at the headwaters of the River Uldonna, each of which irrigated a sacred garden where the faithful might learn Aldena's secrets. These gardens, and the great sanctuaries that the Folyavuldok built in their midst, became the heart of the Gyogarasag, an order of herbalists and healers devoted to preserving Aldena's wisdom and to safeguarding the well-being of her people.



Each of these sanctuaries is the seat of a master healer known as a *gyogul-arn* (pl. *gyogulak-arn*), the highest office of the Gyogarasag. The *gyogulak-arn* are ultimately responsible for the tending of the sanctuary garden, the upkeep of the Library of Medicines (of which each sanctuary holds a third) and the instruction of a group of seven apprentices in both leechcraft and herbalism, and in the teachings of Aldena. Careful screening restricts entrance into this august body to a select few—typically young men and women who have demonstrated a love and talent for tending plants. Apprentices undergo a seven-year training during which they reside at the sanctuary: studying, gardening, caring for the resident ill and performing menial tasks. Each year, one apprentice graduates to the rank of *gyogul* (pl. *gyogulak*) and so becomes a full member of the Gyogarasag.

Once initiated, the *gyogul* is free to practice the healing arts in whatever fashion and wherever s/he chooses. Some remain at their sanctuary, studying the properties of some local herb or compound; others depart to practice their craft in Folyavuld at large. These latter typically grow their own herbs, occasionally augmenting their supply through merchants. Most commonly, though, the *gyogulak* assume the role of itinerant healers. These roam the land, often traveling abroad in search of new herbs or teaching the precepts of Aldena to strangers, and opposing those who would pervert and corrupt the natural world. Some *gyogulak* find welcome in foreign lands, settling to become valued members of their adopted communities.

Folyavulda herb-merchants are *gyogulak* who have combined their botanical expertise with their commercial talents. These merchants form one of the most powerful guilds in Dorwinion, though they rarely wield influence in the political sphere. The guild's leadership consists exclusively of the

three *gyogulak-arn* (who typically rise into the most influential ranks of the realm). Guild members keep sanctuary stocks high and the sanctuaries themselves financially sound by faithfully paying their tithes. Non-guild members caught trading herbs in Folyavuld quickly earn the censure of the Gyogarasag, a stigma which may lead to police-action at the hands of Dorwinion's Realm-master.

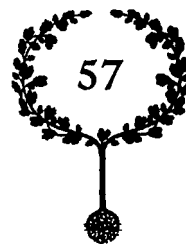
Depending on the herbs or compounds available to them, *gyogulak* can cure any number of afflictions. They excel in first aid and the proper application of herbal remedies. They are also gardeners of extraordinary skill, and can often grow plants twice as bountiful (and potent) as occur naturally. *Gyogulak* usually have access to several local sources

of herbs, both natural and mercantile.

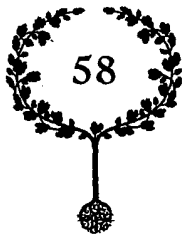
Both healers and herb-merchants typically demand a fee for their services. Besides the cost of replacing their stocks and providing for their own sustenance, *gyogulak* have also yearly tithes to pay to their sanctuaries (though itinerants often pay at less frequent intervals). These tithes help the sanctuaries balance the cost of their most ancient tradition of providing free aid to those who come to them for help. Since the visitation of the Earth Maidens, Aldena's gardens have served as havens where the sorely afflicted may seek physical, mental or spiritual healing. It is the ultimate responsibility of a *gyogul-arn* to preserve these most sacred sites. The Great Plague came very close to ruining the Gyogarasag on account of this practice, since droves of people made pilgrimages to the sanctuaries for relief from their misery. Though the *gyogulak-arn* were unable to cure the pestilence, they were successful in muting many of its worst symptoms and relieving much of the pain inflicted by it.

YARUVA WAX

The Gyogarasag is known best for its highly developed technique of preparing herbal compounds to augment both the potency and longevity of a plant's natural properties. Most commonly, the essence of an herb is extracted through distillation or infusion, and then combined with a special beeswax called *yaruva*, collected from the hives of a species native to the Folyavulda highlands. This mixture produces a salve that may be applied to a wound or massaged into the skin to produce the desired effect. For herbs that should be taken orally, a *gyogul* customarily brews an elixir of tea or syrup, or dries and crushes the herb into a powder that might be added to the patient's food. Depending on the *gyogul*'s success, the speed of effect or overall potency of an herb might thereby double or even triple.



A Dorwinion
herb-merchant



GYOGUL HERB PREPARATION STATIC MANEUVER TABLE (IG)

Less than -26 (Blunder): You completely ruin the herb sample without realizing it. Use of the compound results in 2-20 points of damage to the patient and a 20% chance of infection (in the case of wound treatment), violent sickness (if taken orally) or debilitating rash (if applied to the skin).

-25 to -04 (Absolute Failure): You ruin the entire herb sample. The compound is completely useless. Fortunately, you realize that something is wrong before giving it to a patient. If you're lucky, maybe you can figure out what went wrong before you ruin another batch.

05 to 75 (Failure): You make a mistake before adding the herb. The compound is a failure, but no herbs have been wasted.

[UM 66 (Unusual Event): You have lost your storage jars! You successfully compound the medicine, but have no way of preserving it. Unless the compound is for immediate treatment, it is ruined and all herbs used in its making have been wasted.]

76 to 90 (Partial Success): Unusual circumstances necessitate more hands than you have. Thinking further about the procedure (and possibly looking something up) cause you to waste 2x the amount of time normally needed to make the compound. Try Again!

[UM 100 (Unusual Success): Why haven't you ever thought of doing it that way before? You just found an amendment to the compounding procedure that cuts the necessary time by 20%. When the sanctuaries hear about this, you'll be famous!]

91 to 110 (Near Success): Some days you can't even boil water. Some part of the procedure is taking too long. Try again at +20.

111 to 175 (Success): The compound is completed. All normal benefits of compounding the herb are gained.

176 up (Absolute Success): You have somehow managed to compound an extra-potent compound. Double the normal effects. Maybe this was an especially good batch of herbs, but you prefer to think that it's your own talent.

Modifiers:

+ Apothecary skill.

-70 to +30 for equipment and situation.

RMSS Skill Category: Technical/Trade• Vocational{Re}

DEVELOPING A GYOGUL

Folyavulda *gyogulak* may be any profession, though Animi-
mists and Rangers are most common.

MERP: Instead of their normal profession bonuses, *gyogulak* gain +4/level to all herb-related skills, +2/level to all healing-related skills and +1 to a skill category of their choice. They may also transfer DPs to herb or healing-related skills at a 1:1 ratio. (See Section 24.0 of the 2nd Edition MERP.) *Gyogulak* receive an additional +15 when searching for herbs in the wild.

RMSS: Instead of the normal Occupational, Everyman and Restricted skills for their profession, *gyogulak* receive: the Occupational skill of Herb Lore, the Everyman skills of Horticulture, First Aid, Prepare Herbs and Use Prepared Herbs, and the Restricted skills for their profession. The highest profession bonus (e.g., Weapon Group for Fighters, Subterfuge Group for Thieves—if 2 or more are equal, the player may choose) is reduced by 5, and the bonus for Technical/Trade group is increased by 5.

3.8 EASTERLING TRADITIONS

Quoth Findegil: *Haerandir's treatment of the East is fragmentary. Only of those peoples who have shared our frontiers (or, more often than not, invaded them) do we possess any certain knowledge, and even that is incomplete. It is, however, well-known that the savage Easterlings have ever been eager to the beck and call of the Shadow, time and again serving in the Dark Lord's soldiery. The Variags of Khand appear to have been the longest-lived of these confederations, for their name appears both in very ancient Númenórean records as well as in the Red Book of the Periannath. Other peoples, like the Wainriders or the Balchoth, seem to have been more ephemeral, taking shape only to dissolve again into scattered tribes.*

3.8.1 THE WAINRIDERS

Quoth Findegil: *In one of the summaries of Gondorian history appended to the Red Book, the Wainriders are described as: "a people, or a confederacy of many peoples, that came from the East; but they were stronger and better armed than any that had appeared before. They journeyed in great wains, and their chieftains fought in chariots (LoTR III, p. 329)." The epitome refers, of course, to the period of the Wainrider Wars (T.A. 1851-1945). It appears, however, that this people (or, rather, its constituent tribal elements) had been in existence long before the wars that gave them this name. Haerandir even believes that their lineage may be traced as far back as the Dark Years of the Second Age, when the Nameless One first bent his will upon the inner reaches of Middle-earth. Other loremasters assert that the use of the wain became general among these tribes only after the War of the Last Alliance.*

Whatever the truth of this matter, the innovation which defined the Wainrider Wars was the military use of the chariot referred to above, and the improvement of their warcraft as a whole. In Haerandir's time, these Easterlings fought exclusively from horse-back, and used wains solely for civilian transport. It is therefore not surprising that the true name of this folk—according to Haerandir, the *Ulgath* or "First People"—bears no relation to the name by which they are remembered in our histories. The *Ulgathic* people were very numerous, and only a few of their tribes are known to us by name. The two best known tribal groups were the *Sagath* and the *Logath*.

In Haerandir's day, the *Sagath* confederacy was most pronounced in its worship of Darkness and its hatred of the West. Not always related to one another by blood, "*Sagath*" (which, in the *Ulgathic* tongue, means "Raiders") came to designate any tribal group allied with or friendly to the Witch-realm of Angmar. Traditionally associated with the wide plains surrounding the Inland Sea, the ancestors of the *Sagath* wandered what were once the heartlands of the Dark Lord's ancient empire, and the Nameless One's shadow lingered very noticeably over their latter-day progeny in the guise of *Kêrkassk*, god of the open steppe.

The *Logath* or "Horse-folk" ranged farther north than most of the *Sagath* tribes, occupying the eastern frontiers of Rhovanion above the Inland Sea and adjacent to Dorwinion. In Haerandir's time, control of the *Logath* confederacy was being contested by rival factions: the ruling *Ibar* clan, whose lifeways had become heavily influenced by the Men of Dorwinion, and a resurgent cult of *Vadan*, god of the hunt. Acceptance or rejection of certain healing traditions served as one of the markers of religious and political alignment within this nascent conflict.

The patriarchal Sagath trace their healing traditions back to the Elder Days, when Morgoth still held sway over Middle-earth. In that age were born the Akshum-oymalv, the Night-warders, an order of priests skilled not only in mundane leechcraft but also in the invocation of Shadow-magic (Dark Channeling) for the fortifying of Morgoth's soldiery. The defeat and expulsion of Morgoth from the world initially retarded the Night-warders' powers, but eventually they adapted their arts to the realm of Essence, recognizing that Morgoth's shadow lived on in the very fabric of Arda, lending power to those who would embrace it. The resurgence of Sauron (openly during the Second Age and covertly during the Third) abetted the efforts of the Akshum-oymalv, as Morgoth's successor sent his emissaries among the Sagath tribes to strengthen the invisible bonds of his evil will over them.

Over time, the mundane strands of their craft fell into the hands of the Night-warders' wives, while the Akshum-oymalv themselves focused their efforts on the intricacies of dark magic. Throughout the waxing and waning fortunes of the Night-warders, the healing lore accumulated by their wives continued to grow. An injured Sagath tribesman might place himself in the reliable care of a Night-warder's wife and expect eventual recovery from all but the gravest of wounds and diseases, though the most devoted worshippers of Kêrkassk (Sauron's Third Age messenger to the Sagath) would sooner show their faith by enlisting the direct aid of a Night-warder.

Both Night-warders and their wives offer their services to anyone who is not an obvious enemy of the Sagath, though any whom they regard as "impure of heart" will surely be warned of the risks involved in the performance of an Akshum-oymalv ritual. (See "Sakaji Madness" below.) In exchange, the afflicted is expected to pay some tribute to the practitioner, most commonly in the form of herd animals, valuable barter or (occasionally) deferred labor. The steady accumulation of wealth by Night-warder families has produced powerful figures who sometimes rival their tribal chieftains.

The healing traditions of the Logath reflect deeper cleavages—social, political and ideological—within their confederacy. The Ibar have more or less ruled the Logath tribes since their liberation from Sauron's minions at the close of the Second Age; but the Ibar have lost credibility among the more remote tribes as they have gained wealth and turned away from the traditional pastoralism of their forebears. The development of their capital of Sadvar by wealthy Folyavulda merchants has acculturated the Ibar and their allied clans to the point that they no longer understand or sympathize with their poorer and "wilder" cousins, who continue to live the life of the nomad. Residents of Sadvar or its environs more often seek the aid of a *gyogul* (See Section 3.7.4.) than one of their own clan healers. Several of these expert herbalists live in Sadvar, and some are even willing to travel into the Logathic steppe to treat a patient. A more worldly (and wealthy) Logath might even make a trip to one of the Gyogarasag sanctuaries of Dorwinion to seek relief from his pain.

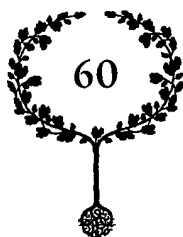
Sauron's minions have been quick to take advantage of the erosion of Ibar authority by catalyzing a revival of the cult of Vadan, the ancient Ulgathic god of the hunt whose legends predate the Dark Years (thereby hoping to plunge the Logath into civil war). An order of Vadanic priestesses imbued with the power to bless and curse has arisen at the mountain shrine of Gazu Darshan-zar. The priestesshood claims to have received a visitation from its god, who declares that the Logath "have lost their way and should return to their most ancient traditions to please the hunter-god." The traditions mandated by the Vadanic priestesses do not, in fact, always derive from archaic Ulgathic custom, but few among the Logath possess the lore-mastery and awareness of the past necessary to perceive such discrepancies (especially since the Ibar have themselves fallen so far away from their true heritage).

One novel practice which the Vadanic priestesses have introduced to the Logath (and which has since been accepted as an "ancestral" custom by its adherents) is blood-letting, the ritual offering of one's blood as a show of devotion. The belief that blood is the physical embodiment of one's strength and health is the foundation of the healing magic of Vadan's priestesses, who regard the pain associated with blood-letting as the transference of power and life-force. In most cases, blood is cast upon a sacred shrine maintained by the priestesses near a tribe's camp.

While this custom may seem barbaric, the effects of its enchantments are quite real and sometimes take miraculous form. In fact, under the tutelage of their deity, the Vadanic priestesses have become formidable magicians whose powers garner them fear and respect among the Logath tribes (regardless of affiliation). At times, Vadan's priestesses have been known to mend flesh and bone, or cure illness, before the eyes of many witnesses. On other occasions, patients have died as a consequence of the extensive blood-letting required to complete their spells.

An Easterling
"night-warder" gains
a new convert





The priestesses reserve their blessings and healing magic for Vadan's worshippers and any prospective converts to his cult (though they are not as selective when dealing out curses). Non-Logath would only receive aid from a Vadanic priestess under extremely rare and extenuating circumstances. While his priestesses demand no formal compensation of those who receive the benefits of his blessings, there is always the implied obligation to serve Vadan and to pursue the "traditional" Logath way of life he prescribes.

SAKAJI MADNESS

When the Night-warders intend to heal their afflicted tribesmen, the nihilistic rage that inheres in the Shadow-substance they wield often creeps into the person receiving the enchantment, driving them into crazed fits of uncontrollable violence. The tribesfolk know this effect as the *sakaji*, and invariably blame its incidence on the patient, whose heart was obviously not completely given to the will of Kêrkassk. Every time a Night-warder works healing magic, the patient must make an RR vs 8th level Essence or Channeling (whichever is harder).

SAKAJI MADNESS TABLE

Success by 0-20 or failure by 1-20: The patient feels a building hatred against all whom he believes to have wronged him in some way. This hatred fades after the spell is completed, but the memory of it remains (with long term effects at GM's discretion).

Failure by 21-50: The patient flies into an uncontrollable rage at everyone around him. If unrestrained, he vents his wrath upon a random target, be it tree, river, flower or priest (slightly greater chance for attacking animals and humans than non-animate objects). During this fit, the patient's Strength bonus is increased by 50%.

Failure by 51-100: As "21-50" above, but for the first 3 rounds the patient's strength is quadrupled and he does triple damage (thereafter it is doubled and he does double damage).

Failure by 101+: The patient feels a burning hatred for everything around him, but retains his cunning. He may wait until the healing is complete before attempting to slay everything around him. All destructive actions are at +30.

VADANIC PRIESTESS' BLOOD

The blood of one of Vadan's priestesses is believed to be the conduit through which she casts enchantments and works miracles. A curse often involves the priestess slashing the palm of her hand, then flicking the blood with a fluid motion at the recipient of the curse. Divination similarly involves bleeding on a specially prepared surface and reading portents from the blood's flow and hue. Additionally, priestesses often bestow favored tribesfolk with a *maruseg*: a simple carved stone talisman that has received the blood of a priestess during a blessing ceremony. These talismans are widely reputed to bring luck and health to their bearers for weeks after they have been given. Similarly, great enchantments such as healing spells usually involve the patient consuming some small quantity of priestess-blood, in addition to the great deal of blood-letting that the patients themselves are invariably forced to undergo. Indeed, many recipients of healing magic must be bound to a tree before undergoing the treatment, lest they resist the blood-letting and ruin the ritual.

All magical effects initiated by a Vadanic priestess above 3rd level must be accompanied by some form of blood-letting (usually from the priestess and/or the recipient of the enchantment). Such blood-letting causes concussion hits is equal to $5 + (\text{level} \times \text{level})$ (e.g., a 7th level spell would require $5 + (7 \times 7) = 54$ points of damage. The required damage may be distributed among willing participants or sacrifices, and many Vadanic priestesses have talismans that can reduce the amount required. In all cases, the blood of the Vadanic priestess must come into contact with the recipient, such as by flicking blood at him. This may require a successful maneuver (usually below Hard).

DEVELOPING A NIGHT-WARDER

Night-warders find it difficult to cast spells of a non-destructive/aggressive nature. The fumble range of a spell is increased to UM 01-05 for a non-destructive spell and UM 01-10 for a spell of creation. For this reason, a Night-warder would rather cast a spell to break the limb of an opponent, rather than "calm" him (which would fumble on a UM 01-05), or incite lust rather than love (which would fumble on a UM 01-10), or remove the fear of those going into battle rather than alleviate the pain of a woman in childbirth.

MERP: Night-warders should be treated as Wizards, except that they may only learn and cast Open Essence and Channeling lists to 8th level. They may choose any 3 lists (even other professions base lists) as base lists that may be learned and cast to 10th level.

RMSS: Night-warders should be treated as Sorcerers, except that all spell list costs are increased by 1/1/1 (i.e., 4/4/4 becomes 5/5/5). Their base lists may be one of Sorcerer, Evil Essence or Evil Mentalism.

DEVELOPING A VADANIC PRIESTESS

MERP: Vadanic priestesses should be treated as Animists, but with base lists of Essence Hand, Essence Perceptions, Spirit Mastery, Direct Channeling, Blood Ways, Bone /Muscle Ways, Organ Ways and any I Mage base list.

RMSS: Vadanic priestesses should be treated as Clerics, with base lists of Curses, Dark Channels, Dark Lore, Disease, Wounding and any I Cleric base list (the GM may allow Evil Channeling lists to be swapped for Cleric base lists).

3.8.2 THE VARIAGS

Quoth Findegil: To the east of Mordor lies the Gap of Khand, the rugged steppe-land of the Variags. These savage folk have long been worshippers of Darkness, and have played a part in all of the Nameless One's wars against the West. Even a folk so warlike and en-shadowed as the Variags must possess some measure of leechcraft, and it is perhaps not to be wondered at that the sorceresses and priestesses among them have relied upon that lore in order to encourage continued adherence to their other blasphemous practices.

The martial traditions of the Variags have, over time, facilitated the development of a rudimentary, yet practical, leechcraft. The ability to staunch wounds, set broken or splintered bones and other similar techniques are common



knowledge among the more experienced warriors of Khand. More serious ailments are referred to the *kekhavrathí* (sing. *kekhavra*), the spiritual leaders of their clans, whose knowledge of medicine and healing power are most valued. Each Variag clan possesses a single *kekhavra*, who is assisted by several younger clanswomen.

In addition to her mastery of manual healing skills, two elements mark the domain of the *kekhavra* and her apprentices. The first is an exhaustive knowledge of the preparation and application of herbs, resins and ointments to soothe and cure. The *kekhavra* makes use not only of the native herbs and reagents of Khand, but also those from beyond its confines. As the *kekhavra* works only with reagents plucked with her own hands or those of her trusted apprentices, the procure-

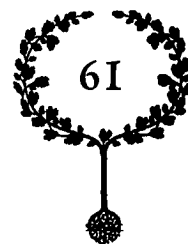
ment of needful herbs often spawns long and perilous journeys to distant or little-known regions. The involved nature of *kekhavra* practice means that the healing of outsiders is a rare and unusual event.

The second component of a *kekhavra's* art—and arguably the more powerful—is her ability to cull the favor of her deity, Kondrí Odchí (that aspect of the Variag Lord of Darkness which concerns thought, growth and creation). Through her chants, prayers and rituals, the *kekhavra* seeks to draw upon Kondrí Odchí's power to drive out ills and pains which wrack the body, or to close and mend wounds of the flesh. Not all *kekhavrathí* possess this gift, but those who do command respect from their peers and kinsfolk alike.

The *kekhavrathí* are not the only healers among the Variags. In the shadow-haunted temples of lower Khand reside the *kekhavra's* counterparts, the *vracarathí*—priestesses of Tûmrakhí, Lord of Darkness. Not all of these meddle in leechcraft; only those of the powerful Odchí sect, whose temporal power derives from the wealth its many shrines and temples amass. Services rendered by Odchí-priestesses range from simple blessings and newborn-deliveries to the arduous staving of death from a mortally wounded warrior. Like all priestesses of Tûmrakhí, the Odchí *vracarathí* also wield the hands of death, and are feared only slightly less than their peers in other, less amicable sects. A visit to an Odchí shrine can bring respite from even the most grievous of wounds. For some, the price for such a service might only be taxing to the purse; for the unlucky, it could be far worse. Should a zealous priestess sense in her patient a lack of faith in the Lord of Darkness, his passage to Tûmrakhí's domain would be greatly hastened.

KEKHAVRA TOMES

The sum of the *kekhavrathí's* knowledge is preserved in a body of sacred tomes called the Agûth-ot-Kekhaolthí. Bound in horse-skin, these books are of incalculable value to a *kekhavra* and her clan. Within their hoary pages may be found an extensive list of herbs and reagents, along with instructions for their preparation and application. Some tomes concentrate on rituals and chants that confer the blessing of Kondrí Odchí. Still others gruesomely depict the bones, flesh, muscles and eviscerated bellies of men and women, with illustrations bereft of anatomical discretion. It is taboo for any man to touch a *kekhavra* tome (even one belonging to the *kekhavra* of another tribe or clan), and such sacrilege is punishable by death. In fact, Variag warriors deny knowledge of the existence of these tomes, avoiding all contact with them (even as war-spoils).



A Variag priestess invokes the Lord of Darkness



DEVELOPING A KEKHAVRA

MERP: *Kekhavrathí* should be treated as Animists. They can learn and cast spells up to 6th level from the Open Channeling lists. Their base lists are Blood Ways, Bone/Muscle Ways, Purifications, Surface Ways and Direct Channeling, all of which may be learned and cast up to 10th level.

RMSS: *Kekhavrathí* should be treated as Animists, except for spell development (in which instances Healer development costs should be used). *Kekhavrathí* are Hybrid spell-users who combine the realms of Mentalism and Channeling (Prime Stats = Intuition, Presence and Self Discipline). Their base lists are Blood Law, Bone Law, Concussion's Ways, Muscle Law, Herb Mastery and Communal Ways.

DEVELOPING A VRACARA

MERP: *Vracarathí* should be treated as Animists. They can learn and cast spells up to 5th level from the Open Channeling lists and up to 4th level from the Open Essence lists. Their base lists are Blood Ways, Bone/Muscle Ways, Organ Ways, Surface Ways, Controlling Songs and Direct Channeling, all of which may be learned and cast up to 8th level.

RMSS: *Vracarathí* should be treated as Clerics, except for spell development (in which instances Healer development costs should be used). They are Hybrid spell-users who combine the realms of Mentalism and Channeling (Prime Stats = Intuition, Presence and Self Discipline). Their base lists are Blood Law, Bone Law, Muscle Law, Nerve Law, Organ Law and Dark Channels.

3.8.3 THE ASDRIAGS AND ODHRIAGS

Quoth Findegil: *Haerandir reports that, in his day, the steppe corridor between the Inland Sea and the Ash Mountains of Mordor was inhabited by the Asdriags and Odhriags, Easterling tribes related (as their names suggest) to the Variags of Khand. Though different in temperament from one another, both peoples shared a common animosity for their more easterly neighbors, who had persecuted and oppressed them in earlier times, driving them westward to the frontiers of Rhovanion and Gondor. Haerandir visited for a season among both peoples; but even that brief exposure served to reveal how different one Easterling tribe may be from another in custom and belief.*

The Asdriags are a very superstitious people whose hard life on the brutal plains of Rhûn has made them ever wary of impending misfortune. To outsiders it seems that they have protective rites and charms for every aspect of life—which is nearly true. Asdriags interpret all manner of misfortune—to their tents, animals and bodies—as incursions from evil spirits known as the Khia-vôl. Though there are many types of these evil spirits that seek to afflict and harm the Asdriags, the most common (and weakest) are believed to be the shades of deceased kinsfolk forever incapable of being reborn into a new life among their people. Instead of remaining solitary and lonely, these troubled spirits are thought to ease their disincorporate misery by taunting the living and causing further deaths.

Since the Asdriags believe that life and death are inseparably connected in a continuing cycle of reincarnation, it is to the spirits of the noble warriors that will soon reincarnate that the Asdriags look to for protection from the Khia-vôl. In all things the Asdriags try to hold evil spirits at bay by constantly purifying themselves with short incantations and warding rituals, while constantly seeking to curry the favor of their more benevolent warrior spirits. Healing for the Asdriags lies not, therefore, in the curing of wounds and ailments, but in the (supposed) prevention of bodily injury and maladies through a host of rituals.

The Asdriags believe that only those possessed of *khû-mev* (valor) are capable of eventually escaping the Spirit World and returning to the abode of the living. *Khû-mev* is earned in any way that serves the betterment of their people, most commonly (by men) through battle and (by women) through the successful rearing of children to adulthood. In this regard, though the highly influential Asdriag priestesses do not make it their concern to actually heal children, mothers or warriors, they do take great stock in aiding women in birthing and in the determination of who is worthy of healing.

It is commonly believed that the Hur-hûdria, the guardian spirits of the Asdriags, are simply too busy in the Spirit World to heal everyone in need of relief from pain, suffering or illness. Accordingly, priestesses frequently—and, it might be added, brutally—judge that many of their people already “eligible” for reincarnation have no need of healing. Instead, the priestesses, trained in their own arcane arts, endeavor to “hasten” these afflicted souls to the Spirit World as quickly and painlessly as possible. To this end, the effective use of a myriad of poisons, along with specialized techniques (for dire situations) of “near painless” executions, are important skills for an Asdriag priestess to master.

Thus, warriors severely wounded in battle and older mothers stricken with illness take great pride in being “dispatched” by the priestesses, confident that their approved death not only ensures them a future life, but also that it brings greater blessing upon their family (since, as Hur-hûdria, they will be able to better protect their kinsfolk). Grieving family members of those “sent forth” to the Spirit World mourn their loved-ones only briefly, choosing instead to remember each of their deceased kin by adorning themselves with a red garnet (signifying the spent blood and spirit of the deceased).

Like their Asdriag cousins, the Odhriags—by their own right a fierce and proud people—closely link illness and health to the Spirit World and the garnering of aid from ancestral shades. Yet since they do not subscribe to a doctrine of reincarnation, the Odhriags hold that to be stricken by any wound, illness or blight renders one not more but less whole (and, in fact, a bit unclean) in the eyes of their deceased forebears. Contrary to Asdriag attitudes, the tribes of Gathod believe that it is health and well-being—not death—that connects them to their ancestors.

To the Odhriags, spiritual weakness (which includes physical illness) hinders the aid of their fourteen tribal spirit-guardians, the Hur-kûdri, who have been charged with protecting the Odhriags' homeland. Consequently, over the centuries they have taken great interest in leechcraft; and

because they view illness and injury so negatively, most Odhriag families are possessed of a rudimentary surgical lore. Boasting strains of civilized Aharic blood, the Odhriags also employ a number of herbs, venoms, ointments, salves and other medicinals to aid them in their quest for wholeness. The Odhriags, therefore, have done marvelously well at combining different healing traditions, leading to highly dependable treatments for all but the worst wounds and diseases.

Asdriag leechcraft, on the other hand, is not much better than that practiced by Orcs. Cauterizations of war wounds, potent yet unpredictable ointments, and serums that kill as often as heal, reflect the darker history of the Asdriags' age-long service to Morgoth and Sauron. Asdriags commonly brand the sick and wounded as weak individuals who have fallen prey to the Khia-vôl. Though they possess a limited arsenal of curative paraphernalia, it is to the specialized female healers known as *olvath-va* that most Asdriags turn in times of need.

Trained by their elite priestesses, the influential *olvath-va* have not only perfected their leechcraft—though, of course, “perfection” is a term that must be used rather loosely when characterizing the Asdriags—but have been instructed in lesser arcane arts empowering them to invoke the Hur-hûdria. If enough purifying rituals are performed by those afflicted with light illness or injury, and if the *olvath-va* are able to invoke the advent of enough Hur-hûdria, the evil spirits may occasionally be “banished” if they have not taken too great a hold upon their victims; those with serious wounds or infections are deemed to be deep in the clutches of the Khia-vôl and rarely recover (and those who do are eyed with great suspicion even by their closest relatives).

Asdriag fortunes drastically changed with the rise of Angmar. Impelled to the Witch-king's aid by an oracle of Kêrkassk, god of the steppe and guardian of the Hur-hûdria, numerous Asdriag warriors were quick to offer their support to the foe of the vicious and hated Dûnedain. Involvement in the wars of the North gave the Asdriags access to better and more reliable leechcraft. The militant plains god was also quick to teach new and more potent incantations to the *olvath-va*, enabling them to rid their people of the foul Khia-vôl.

Unbeknownst to the Asdriags, the same power that helped heal their sick and wounded also made them more susceptible and bendable to the will of Sauron and his servants (+10 cumulative points/healing to any Influence attempt). In time, Asdriag priestesses began receiving increasing frequent oracles from Kêrkassk to use their special skills of “easing death” in order to “dispatch” several people in neighboring lands to be judged by their ancestors. Though nothing more than an elaborate plot to assassinate Sauron's enemies among the Free Peoples, these manifestations of Kêrkassk's will chimed well with the Asdriag belief that true justice cannot be meted out by Man, only by a council of spirit-ancestors.

JOGHUL'S SHRINE

In T.A. 483, Ivêk Joghul, one of the Odhriag's greatest war heroes, stumbled upon a pool possessed of curative powers. (Odhriags place great confidence in the healing

virtue of the water-spirits of their land, frequently bathing when sick—though rarely at other times, so as to preserve the water's potency.) In time, word of the pool's power spread; and Joghul, after his death, was laid to rest in a small shrine near the tarn, joining the ranks of the Hur-kûdri. Joghul's tribe continued to visit the shrine, providing for its growing priestesshood. The priestesses of Joghul's shrine quickly grew in fame and were sought out by many of the land's ill and wounded. Not all entrusted to their care found healing, but a great number did, gradually recovering their health by bathing in the water. When it was discovered that the pool's healing virtue sprang not from the water itself but from the small rocks and stones lining it, Joghul's high priestess secured them from desecration by adding the pool to the precincts of the shrine. Desiring to bring the healing power of the stones to the many Odhriags who could not make the difficult journey, the priestesses began sending them out in the care of acolytes (accompanied by warrior-escorts) on pilgrimage throughout Gathod. After a year's sojourn or longer, the acolytes restore their pebbles to the pool, thus completing their initiation into the priestesshood of Joghul's shrine.

Always leery of foreigners until they know them well enough to trust, the Odhriags are none too keen on total strangers visiting their shrines. But, since they place such great emphasis on the need for healing themselves, they would not turn away the needy so long as they deem that the suppliant poses no threat to them—physically or by mockery of their religious ways. Accordingly, the small pool adjacent to Joghul's shrine is occasionally visited by people who have heard of its potency.

When resting in their pool, the healing stones of Joghul's shrine act as a x5 PP multiplier that may be used by anyone possessing knowledge of the Bloodways, Bone/Muscle Ways and Organ Ways spell-lists. In addition, spells from the Purifications list may be cast up to 4th level (without PP modifications). When removed from the pool on pilgrimage, the potency of the stones is reduced (x2 PP multiplier).

DEVELOPING AN ASDRIAG PRIESTESS

Healing skills may be learned by any Asdriag, but are limited to a maximum of 5 ranks.

MERP: Priestesses of Kêrkassk should be treated as Animists with base lists of Direct Channeling, Blood Ways, Bone/Muscle Ways, Organ Ways, Purifications, Creations, Physical Enhancement and Illusions.

RMSS: Priestesses of Kêrkassk should be treated as Clerics with base lists of Communal Ways, Protections, Lesser Illusions, Curses, Dark Channels and Concussion's Ways.

DEVELOPING AN ODHRIAG PRIESTESS

MERP: Priestesses of Joghul should be treated as Animists with 3 DPs in Subterfuge skills, and none in Movement and Maneuver or Weapon skills. These latter 2 skill categories may, however, be transferred at half the normal cost.

RMSS: Priestesses of Joghul should be treated as Clerics with an Armor-Light cost of 4/4/4.

3.9 SOUTHRON TRADITIONS

Quoth Findegil: *The peoples of the South have long been known to us by virtue of their dealings with our Númenórean ancestors. Traditionally, our cartographers have divided the Southlands into Near and Far Harad, the nearer being reckoned as those regions over which the Winged Crown of Gondor has in the past exercised some form of hegemony, the latter referring to anything that lay beyond our sphere of influence. At the height of Gondor's power, the haven of Umbar marked the southernmost extent of Near Harad, which principally encompassed the vale of the River Harnen. The Great Desert of Haradwaith separates Near Harad by countless leagues from the two major population centers of the Far South. These habitable regions comprise Bozisha-miraz (also known as the Raj) to the southwest and Sîrayn to the southeast.*

3.9.1 THE HARUZE

Quoth Findegil: *It has been many centuries since amicable relations have existed between our people and the Men of Near Harad, darkened as they were by the Nameless One's growing power in the world. Through war and diplomacy your glorious father at last re-established peace between Gondor and the nearer South, though perhaps in these latter days we cannot hope to wholly restore the conditions of which Haerandir writes. In fact, for long years, many of the Haruze (as they name themselves) were actually numbered among the subjects or allies of the Faithful; and of all the races of the Southlands, their healing traditions have been most influenced by (and contributive to) the true legacy of Númenor.*

The people of Near Harad consider their civilization to have a lineage and depth of learning as great as that of any mortal race in Arda, including even that of fabled Númenor. The Dúnedain claim to have brought enlightenment to the "weak and fearful" Men of Middle-earth, the land of "swift death and little bliss (*Sil*, p. 263)." The Haruze, however, know that they tilled fields and gathered medicinal herbs for centuries before the founding of Umbar or Gondor. According to their own myths, their first healing lore came from their closeness to the earth and its creatures. They added to this body of knowledge by seeking out and outwitting the Azhan, the immortal spirits who had ruled Near Harad since before the first rising of the Sun.

These legends, the "first-gift" tales, can be found gracing the pages of any tome of Haruze medicinals. First-gift tales create a picture of the earliest Haruze as their descendants wish to see them, brave and clever. Such stories might tell of a lost nomad finding an herb near an enchanted well and using it to cure a child of fever. Another might tell of a warrior matching riddles with a demon, confusing the monster and then making off with the secret of a poultice to cleanse the festering wounds of his companions.

While the Dúnedain view existence as a gift of the benevolent Eru and the Variags see it as a struggle in which dark powers test mortals with pain, the Haruze face the world with wit and courage, accepting the good and besting the ill as it comes. Little is lost in this message if many of the first-gift tales appear in tomes of medical lore written in Sindarin, the learned tongue of Gondor, or ancient Adûnaic, the high speech of Umbar. Dúnadan dominance in Near Harad is an essential fact of its history.

The Haruze boast of a formalized system of court physicians, doctors of medicine and mysticism, and guilds of midwifery, apothecary, alchemy and herbalism. This system arose in the wake of Númenórean domination of Haradwaith's coastlands, and the Númenóreans contributed a wealth of knowledge to Second Age Haruze medical practice. After Númenor's Downfall, Umbarean, Gondorian and Haruze scholars formed an interracial community, of sorts. Even through the terrible years of the Kin-strife, the Cosrah empire and the Great Plague, the physicians of the three nations kept up tenuous contacts. As a result, they share a library of potent drugs, herbs and palliative treatments. Indeed, Westron was given a formal grammar in early Gondor so that Haruze treatises on midwifery could be translated for the common people. Learned physicians speak a bit of all four of the tongues common to their lands—Haruze, Westron, Sindarin and Classical Adûnaic—and consequently are much prized as diplomatic envoys and translators.

Most Haruze peasants see healers of this exalted rank only from a distance. In Harondor, the Gondorian nobility and their physicians follow the common Dúnadan practice of tending to the ills of the common folk out of moral obligation. This builds fidelity among their Haruze subjects, but good feeling is tempered by the Dúnedain's little-disguised preference for spending most of their charity on



A Haruze court physician

their Gondorian subjects. The Haruze rural gentry and landowning *feswan* class retain physicians, midwives, nurses and apothecaries in their own households or engage the services of similar healers living in a nearby town or estate.

While a few of these servants of wealth also deal with the poor, their fellows seldom approve of such mixing of the better and meaner ranks of society. This leaves medical treatment among the myriad of villages and nomadic clans of Near Harad to traditional peasant healers. The most successful of these practice midwifery, surgery and herbcraft full-time, but most treat their fellow villagers in moments taken away from tilling their fields or tending their flocks. A lucky village might boast a midwife who has spent time as servant to a nobleman's physician. An even luckier one might be the home of a religious mystic with some monastic training and some ability to read and write. Rural Haruze herblore is competent enough, but impoverished. All too often, village healers are superstitious, chanting to fend off evil spirits who might or might not exist when a better physician would be calling for clean bedding, clean food and a poultice to draw the poison humors from the wound or organ.

The divisions of social class are less severe in Haruze towns. Trained healers of varying degrees of skill may be consulted by the merchant, the tradesmen or the artisan, the quality depending on their ability to pay. The great schools, religious houses and public charities all donate time and resources to the care of the poor. The apprentices of both physicians and apothecaries spend time in the public hospitals. If some threat of mass contagion or injury spread by filth, vermin, curse, war or riot arises, the best medical minds in the city are called forth to organize a public response, enforced by the city council and guard.

All major Haruze cities have schools of medicine, usually supported by the local elite: kings, nobles, merchant princes and temples, providing a consistent level of quality. Surgeon-practitioners are not uncommon in the cities, making a living off the middle class and caravan trades. Surgeon-avocates (part-time practitioners such as barbers and white-smiths) work for the lesser coin of the common people, but also have the most votes in the Guild of Surgeons, obliging physicians to treat them with respect. Midwives have a lesser status in Near Harad than in other countries of the Westlands because of male Haruze attitudes towards women in general. In cities, half of all midwives are male; in rural villages, most are female and of higher social rank because of the lack of physicians. Because the cities of Near Harad lie along the greatest landward trading route of Middle-earth, their apothecaries, druggists, herbalists and alchemists are more broadly knowledgeable than any in the world. Sadly, they also know more about poisons than their counterparts in the West and East.

As noted in the first-gift tales, the Haruze view their medical lore as practical knowledge wrested by wit and luck from the spirits who once ruled the world and still wander it. Thus, most of their doctors and lesser healers view illness and injury as problems to be solved by secular means first, with appeals to the gods and charms against demons added as precautions. The difference between a physician of the

mystic orders and one from the royal school is that the former might cast the patient's star-chart *before* (rather than after) drafting a prophylactic elixir. The mystic might take more care in drawing a sign against the demon on the bedpost, but both doctors expect the sign to ward off any witch-spirits in the area. The secular doctor might also hope it keeps mice and flies out of the bed-clothes.

Traders and adventurers of many nations travel the caravan routes of Near Harad. Those with money can find here the best of Haruze and Dúnadan healing traditions, administered by practitioners used to meeting odd foreign notions and suspicions with tact and diplomacy. Respected and bound to ply their craft through war and turmoil, Haruze healers intend for their traditions to survive the destructive conflict between Gondor and Umbar. In a later age, the "Lords of Men" and the "Wild Folk" of the East may well look to Near Harad for the knowledge lost to them by their wars and folly.

THE HOSPICE OF LOST FAITH

All the great cities of Near Harad boast of hospices dedicated to the care of the sick and injured. The well-off usually take their cures in the safety of their homes. However, the poor and the foreigner cannot always count on having friends in town. Because the wealthy have no direct need of them, hospices in Near Harad are maintained as private or religious charities. The guilds of the skilled healing professions provide volunteer staff to augment the attendants and acolytes of the hospice who provide day to day care of the afflicted.

In Amrûn, the largest city in western Near Harad, the oldest and most mysterious of these havens is the Hospice of Lost Faith, occupying a massive, creaking old Númenórean castle near the merchant's square on the western side of the city. The hospice is run jointly by the Elder Merchants' League and the Sisters of Nightsong. Once worshippers of Sauron in the Dark Years of the Second Age, the Nightsong Sisters have since become the protectors of impoverished women all across Near Harad. They still despise the Dúnedain, feeling that poverty would disappear if the "Lords of Men" left the Southlands alone. However, the Proctoress of the Merchants' League (who is mistress of the hospice) forbids arguments and discussions of theology in her wards, allowing anyone in need to enter. The Sisters tend all patients who mind their speech; they speak little themselves to foreigners, and the Wardress does not ask them what they do with the blood and surgeon's waste they take into the catacombs each day.

The traveler unshaken by the echoing, gloomy maze of the hospice and by the odd, aloof manners of its staff may find it an oasis of safety and care in a hard world. All who enter here pay as they can. Three reasonably clean common wards (10% reduction in recovery time) hold a hundred or more ailing peasants on any night. Wealthy merchants might find themselves on an upper floor, in private quarters with a personal attendant (20% less recovery time).

The two dozen attendants, acolytes and nurses on hand have steady hands and good basic lore (20 in all healing skills). Midwives (Midwifery 60) are always busy in the

common ward. Surgeons from the Amrûn guild (Surgery skill 70) are always nearby (1-10 minutes away). Physicians and their apprentices are in the ward daily (80% chance/hour in daylight, 60% in the evening, 2-20 minutes delay otherwise). These vary in quality (Physic 40-80, Apothecary and Poison Lore 30-70), but most are thoroughly familiar with the dangers of life on the streets of their city.

Magical healing is harder to come by. Only the most common healing herbs and medicines are available. There is a 70% chance of some acolyte knowing mystical healing (1st-10th level Animist from a religious order) but s/he does not expect to use these miraculous powers on hospice patients. Those hoping for such special treatment must find the right person and make strong arguments.

DEVELOPING A HARUZE PHYSICIAN

In addition to physicians, Near Harad, with its multiplicity of religions and philosophies, boasts a broad range of priest-healers, priestess-midwives, monastic healers, lay healers, mystics, holy men and astrologers. All of them fall into the standard *MERP/RMSS* character guidelines; however, like their fellows elsewhere in Middle-earth, they most often combine secular medical practices with their mystical abilities.

MERP: Haruze physicians should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include First Aid and Second Aid (Lore). Occupation-related skills include Cookery, Herb Lore (Lore), Surgery (Lore) and any 3 Lore skills and 1 Influence secondary skill. They may transfer DPs to appropriate healing skills at half the normal cost. (See Section 24.0 of 2nd Edition *MERP*.)

RMSS: Haruze physicians should be treated as Laymen. Occupational skills include First Aid and Second Aid. Everyman skills include Diagnostics, Herb Lore, Surgery, any 3 other Lore skills (except Lore-Magical) and 2 Influence skills.

3.9.2 THE BOZISHNAROD

Quoth Findegil: *Bozisha-miraz, "Dowry of the Goddess," is the name which its inhabitants give to the Raj, that relatively fertile corner of Haradwaith dominated by the Brij-mijesec hills and enclosed by the forests of Gaj and Suza Sumar; its denizens call themselves the Bozishnarod. The goddess after which both land and people are named is Ladnoca the Moon, and it is to her gentle illumination that the Men of Far Harad look for healing. Haerandir points out that, as "Bozishnarod" refers to all devotees of Ladnoca, it properly encompasses not one but three distinct peoples: the urban folk of the Raj, the shepherd folk of the Brij-mijesec hill country, and the desert-dwelling nomads who wander its fringes. To the world at large, however, the name is most closely associated with the first group, and especially with the Men of Bozisha-dar, the great port-city of the region. Out of convenience, my presentation of Haerandir's account follows this conventional nomenclature, reserving separate entries for the other two groups mentioned above.*

Two cities dominate the healing traditions of the Bozishnarod. The larger of these is Bozisha-dar, commercial hub and political capital of the Raj. The long-standing

mercantile role of the Dar has made available to its citizenry a rather extensive array of health-care options. However, while a sizable portion of the Dar's leechcraft can indeed be traced back to the ancient benefactions of the Númenóreans, a great deal of local superstition and traditional belief has encrusted itself onto many of the sounder practices.

The port's busy docks and streets daily receive commodities from the North, East and Utter South. Herbs and drugs of all virtues are numbered among these, giving the Dar the best-stocked pharmacies in Bozisha-miraz. Many potent herbs may also be culled from the neighboring Suza Sumar. An enterprising and brave herb-gatherer can make a fortune scouring that mysterious jungle for its hidden bounty (or meet with a painful death beneath its fever-ridden eaves). Family-run shops are the most common channel for procuring herbs (and poisons) in the Dar. The drug emporiums of the merchant quarter are certainly the best in the city, with a few in the west shop district following close behind. Practically any medicines known to the Bozishnarod may be found somewhere within the walls.

As for actual medical care, herb-sellers are proficient in treating surface wounds (cuts, bruises, sun and sand-burn). They are less skilled at healing bone damage and skin diseases. In all cases, they are usually willing only to tend the most minor of injuries if their charge is not a close kinsman, for fear of clan retribution in the event that the patient should die under their care. (Considering the general lack of true medical competence among these vendors, this is not an uncommon phenomenon.)

More serious ailments (and most requests from foreigners) are referred to the Karalija, the magician guilds of the Dar. The two primary guilds, the Kromet and Mudrat, vie every twelve years to win from the ruling city council the exclusive right to solicit their services. In fact, Bozishnarod mages are usually no more competent in leechcraft (and are sometimes even less so) than the common herb dealer. The Karalija compensate for this deficiency through their skill in healing enchantments. For injuries requiring surgery, the Karalija are the patient's sole hope of recovery. The cost for such services is quite high, especially for foreigners. Legally, any guild could petition for the privilege; but this has never happened, since everyone knows that no one else can do a better job than the Karalija. One outcome of this arrangement is that leechcraft is usually viewed as a commercial rather than a humanitarian enterprise, rendering the quality of some care less than ideal.

The second source of Bozishnarod healing lore originates in Tresti, the hero shrine of Junast, champion of the moon goddess. Tresti is the locus of the Kentribá Ladnoca, college of Ladnoca's priests, the *kerjalén* (sing. *kerjalin*). Governed by the Diet of Junast, the *kerjalén* are renowned throughout the Raj (and beyond) for providing both spiritual and physical care for all the Bozishnarod. The members of this revered order wander among the peoples of Far Harad, teaching those who will listen of Ladnoca's goodness and serving those they meet in any way they can; for just as Ladnoca seeks to heal her chosen land, so too the *kerjalén* seek the well-being of the goddess' people. While healing is not their sole calling

by any means, the sick and dying are often the first ones presented to a traveling *kerjalin* upon entering a community.

Constant experience with wounds and disease throughout the course of their lives has made the *kerjalén* the best physicians of Bozisha-miraz. They can set bones, stop bleeding in most cases and successfully diagnose almost any illness (although successful treatment of many ailments remains beyond their means). Usage of a wide variety of potent herbs and medicinal teas culled from the Gaj forms a major component of *kerjalin* leechcraft. Ladnoca's priests also possess knowledge of special forms of healing magic known only to their orders. The feats of healing achievable by the most skilled *kerjalin* through these means are usually described as nothing short of true miracles.

In contrast to the Karalija, the *kerjalén* charge next to nothing for their services. They are highly respected by virtually all the Bozishnarod, and their unifying efforts bring much order to the region. What is remarkable about the Kentribá Ladnoca is its willingness to admit females into its ranks. Clan and family heads from every corner of the Raj petition the Diet of Junast to enroll their sons and daughters into the *kerjalén*, and competition for entrance into the august college is often fierce. The Diet accepts only Bozishnarod into Ladnoca's service. Children begin their education in the ways of their goddess at the age of eleven, and undergo training for many years before being given formal instruction in the magical arts. By late adolescence, the student must choose which of the four orders of the Kentribá Ladnoca to enter.

The four *kerjalin* orders are named after the essential elements of life in Far Harad: Majten (Wind), Rhinera (Light), Dauroun (Water) and Maktaben (Earth). Upon the completion of formal training, the student graduates to the rank of journeyman and begins his or her travels in the company of an older, more experienced *kerjalin*. Some *kerjalén* choose to settle permanently in one community, while others are content to roam the land, sometimes even traveling beyond its distant borders, aiding all who chance to cross their paths.

KERJALIN HEALING SPELLS

All four *kerjalin* orders require the learning of a spell unique to their element. This spell is normally taken as a sign that the *kerjalin* has progressed to full membership in the Kentribá Ladnoca (usually around 3rd level). All the spells presented here become the 7th level spell on the appropriate Mage spell list.

- **Majten** (Wind): *Vacuum* > *Living Breath* (U, RF5)—Caster chooses one of the following effects: 1) heals 11-60 hits; 2) heals all stun or fatigue effects, the target suffering no further fatigue and being capable of running at full speed for 3x normal duration; 3) repairs most lung damage and cures most respiratory disease. (GM Note: *Vacuum* may be re-used as the 8th level spell for this list, displacing *Airstop II*.)
- **Rhinera** (Light): *Light V* > *True Sight* (U, RF5)—Cures blindness or enables target to see as in normal daylight for a number of hours equal to the caster's level;



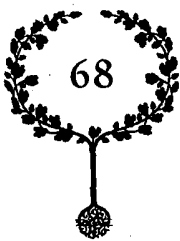
A Bozishnarod healer barbers for desert amber

during this time, any damage from the sun (to the eyes, skin, etc) is blocked. (GM Note: *Light V* may be re-used as the 9th level spell for this list, displacing *Dark V*.)

- **Dauroun** (Water): *Waterwall True* > *Potions True* (U, RF10)—When cast on a bottle of water, any healing spell known to the caster transforms the water into a potion with the same effects as that spell. *Potions True* becomes 2x as potent when the targeted water has been drawn from Junast's Well at Tresti (GM's discretion).
- **Maktaben** (Earth): *Stone/Earth* > *Earth Salve* (U, RF15)—By applying mud to an injury, the caster may cast this spell to heal up to 40 hits, and many bone and skin ailments. (GM Note: *Stone/Earth* may be re-used as the 8th level spell for this list, displacing *Earthwall True*.)

Alternatively, the GM may prefer to provide original spells to *kerjalin* characters:

- **Majten** (Wind): Level 3 — "Ladnoca's Breath." Heals movement impairment of a joint or limb. This impairment may stem from a wound, disease or disability from birth. Movement is restored by 5%/level of the caster.
- **Rhinera** (Light): Level 3 — "Soft Light." Heals burn damage, heat and sun-related ailments (such as sunstroke, heat exhaustion, sun blindness, etc). Up to 10 hits/level of burn damage may be healed, and other ailments must make an RR vs the caster's level or be alleviated.
- **Dauroun** (Water): Level 3 — "Lifewater." Rejuvenates the body after an exhausting illness, long journey, continued poor diet, etc. The exhaustion of the hardship is relieved at a proportion of 10%/level of the caster.



- **Maktaben (Earth):** Level 3 — “Blessing of the Earth.” Strengthens the patient against all manner of ailments that attack the body (disease, certain magics, heat exhaustion, cramp, etc). For 1 day/level of the caster, the target resists such maladies at +15. Note that this is a preventative measure, rather than a cure.

DEVELOPING A KERJALIN

Kerjalén of each order can learn as a base list the elemental spell list that corresponds to that order’s theme.

MERP: A *kerjalin* may be either a Ranger or an Animist.

Ranger Base Lists: the same, except for Moving Ways, which is treated as an Open Channeling list. A spell list unique to their specific order replaces it as a Ranger Base list. A Ranger cannot learn the Spell Defense list. Animist Base Lists: Blood Ways, Bone/Muscle Ways, Animal Mastery, Plant Mastery, Purifications, Creations, Lore (Bard Base) and I spell list unique to their order. An Animist cannot learn Organ Ways.

RMSS: A *kerjalin* may be either a Ranger, an Animist or a Cleric. Ranger Everyman Skills: Herb Lore and First Aid. Ranger Base Lists: the same, except for Moving Ways, which is treated as an Open Channeling list. A spell list unique to their specific order replaces it as a Ranger Base list. No access to the following lists: Spell Defense, Nerve Law and Organ Law. Animist Everyman Skills: Time Sense, Meditation, First Aid, Religion and Foraging. Animist Occupational Skills: Herb Lore. Animist Base Lists: Animal Mastery, Herb Mastery, Nature’s Lore, Nature’s Protection, Holy Healing and I spell list unique to their order. Learned as Open Channeling: Plant Mastery. Learned as Closed Channeling: Organ Law, Nature’s Movement/Senses. No access to the Nerve Law list. Cleric Everyman Skills: Time Sense, Meditation and First Aid. Cleric Occupational Skills: Religion and Divination. Cleric Base Lists: Protections, Holy Healing, Lore, Creations, Elemental Summons (See below.) and I spell list unique to their order. Available as Closed Channeling: Life Mastery and Nature’s Lore. No access to the following lists: Repulsions, Communal Ways, Channels, Nerve Law and Organ Law. Elemental Summons: As Summons (Cleric Base), but replace the 3 spells *Demonic Gate I, II, and III* with *Summon Elemental Servant*, *Summon Weak Elemental* and *Summon Strong Elemental* respectively. The type of Elemental summoned is based on the order of the *kerjalin* casting the spell.

3.9.3 THE NARODBRIJIG

Quoth Findegil: *The Narodbrijig, the people of the Brij-mijesec hills, are a collection of sheep and goat-herding clans. A rustic folk, the clans shun the “softening” luxuries of their urban cousins, preferring in their stead a violent life of banditry and feuding. Nonetheless, these Hillmen participate in the common veneration of Ladnoca, and their healers seek to mirror the goddess’ touch in all their labors.*

Perhaps surprisingly for a people as warlike as themselves, the Narodbrijig regard leechcraft with some disdain. Valorizing martial prowess, the Hillmen of the Raj relegate the task of “licking other people’s wounds” to their women-folk—not a flattering outlook! It is fortunate indeed for the Narodbrijig men that their women imbue this calling with some dignity and purpose. The matriarch of each family serves as its acknowledged healing expert (whether or not her skill actually exceeds that of her kinswomen); and, in turn, the matriarch passes on her wisdom to the wives, sisters and daughters of her clan’s more powerful families.

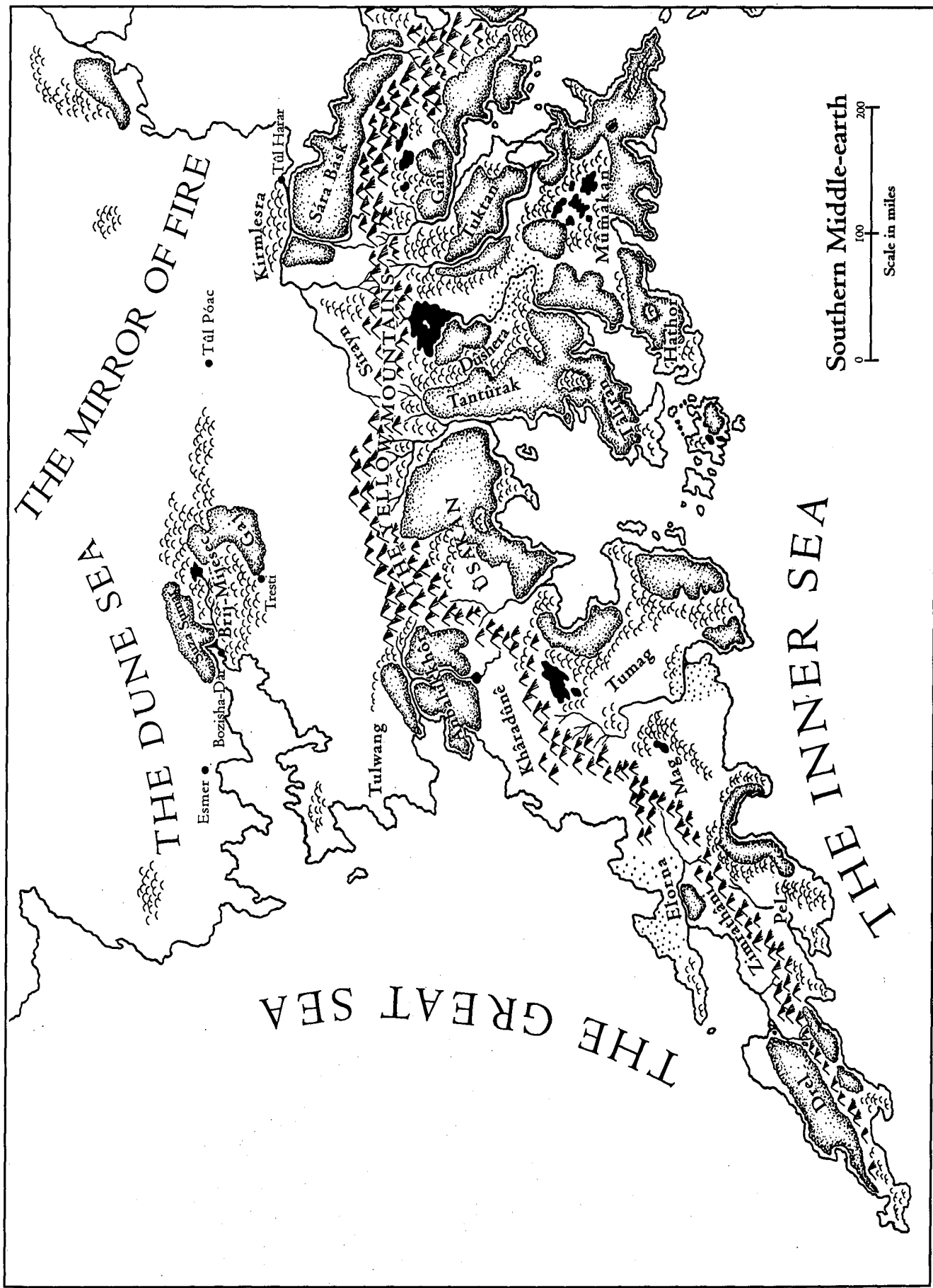
Generations of rigidly yoking the transmission of healing lore to networks of familial authority has resulted in the accretion of often harmful superstition. For example, the cherished Narodbrijig belief that the lungs are the seat of a person’s soul has generated a taboo against invasive treatment of any major chest injury. Narodbrijig women would rather see a patient die than risk such a sacrilege, fearing imminent vengeance from the patient’s ancestral spirits.

In spite of such fetters, the more experienced women among the Narodbrijig are reasonably adept at handling common illnesses and injuries. Bleeding is easily staunched, while bones are set awkwardly at best. Contagious disease remains a mystery to the Hillmen, whose best treatments for such maladies involve little more than the application to the skin of various unguents. But while their leechcraft may not be all that effective in healing the men-folk, Narodbrijig women are indisputably the best veterinarians of Bozishamiraz—no small boast for a people whose livelihood depends upon the continual productivity and well-being of its herds.

DEVELOPING A NARODBRIJIG HEALER

MERP: Healers should be female and are treated as Civilians (Prime Stat = Constitution). Occupational Skills include Animal Handling and First Aid. Occupation-Related Skills include Cookery (Lore), Second Aid (Lore), Animal Healing (Lore), Local Herbs (Lore) and Leather-working (Craft).

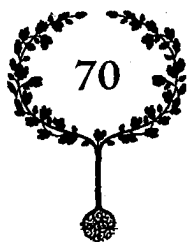
RMSS: Healers should be female and are treated as Laymen. They must choose either the Doctor or Herbalist training packages (or, if the GM allows, they may choose both). Occupational Skills include Animal Handling and First Aid. Everyman Skills include Cooking, Second Aid, Animal Healing, Herb Lore, Preparing Herbs, Using Prepared Herbs and Leather-crafts.



Southern Middle-earth

0 100 200

Scale in miles



3.9.4 THE COVSHEK-PUST

Quoth Findegil: *The nomadic clans that wander the fringes of the Great Desert between the Dune Sea and the Mirror of Fire are named the Covshek-pust. Related to the Ayten of the further south and east, the Bozishnarod nomads make an existence for themselves in an environment most people would view as uninhabitable. The Covshek-pust possess specialized healers known as lanarek (sing. lanareki). The pious nomads regard these individuals almost as priests, embracing as they do the worship of Ladnoqa and the ideal of healing that she embodies.*

Removed from the lore of more civilized peoples, the potency of Covsheki leechcraft is understandably low. They possess little knowledge of herb preparation or use (there being practically no vegetation of any kind native to the wastelands they inhabit). The most needed and useful medicinals are imported at great cost from Tûl Póac, the Raj or Ayten lands. Nonetheless, given quick attention, a *lanareki* can successfully deal with the majority of problems likely to be encountered in the harsh desert environment. Bleeding and exposure burns are easily healed, and at times even the most minor of surgical operations are performed (though their success rate is somewhat low due to ignorance of sterilization).

Apart from vitamin deficiency in their diet, few other serious maladies afflict the Covshek-pust. Broken bones are uncommon upon the flat and sandy wastes, and (most importantly) disease and infection are relatively rare, especially among those clans living on the edge of the Mirror of Fire. Those clans residing nearer to the Brij-mijesec, however, are routinely stricken with the diseases common to the rest of the Bozishnarod.

Every Covsheki marks his or her role in the clan by wearing a distinctive headwrap called a *bedronat*. The *lanarek* wear a very simple cross-wrap design, uniquely distinguished by its brilliant blue coloration, purposely designed to stand out from the otherwise bleak surroundings. The dye used in manufacturing *bedronat* cloth is imported and very expensive, indicating the level of respect the *lanarek* command among their people. (Colored headwraps are a mark of honor enjoyed only by *lanarek* and clan leaders.) It is possible, however, that *lanareki* headwraps are also a liability. The Razarac, a mysterious demon of immense power who roams the Mirror of Fire, attacks any who wear *lanareki* headwraps on sight, regardless of any other closer prey. The reasons for this peculiar animosity are unknown, but as a result, *lanarek* are always well-protected with armed escorts any time they travel between camps or water sources.

FUINUR'S WELL

The Covshek-pust tell many legends about the Mirror of Fire, the lifeless stone plain upon whose barely habitable edges they eke out their existence. The greatest of these tales concerns Fuinur's Well, a site of primeval power reputed to lie deep within the uncharted reaches of the fiery plateau. According to Covsheki folklore, Fuinur, an ancient Black Númenórean lord, braved the alien landscape of the Mirror in search of the "living waters" said to course beneath a great mountain that rose at its center. Here Fuinur sunk his well,

and was never heard from again. Some say that he conquered death, and that he lives still in a great subterranean throne room far below the blasted surface of the Mirror.

Though none among the desert nomads has ever ventured so far onto the perilous and inaccessible wasteland to behold Fuinur's mountain or his storied well, their lore concerning it actually contains much that is true. The Mirror of Fire is, in fact, all that remains of the Great Lake of Almaren, first dwelling place of the Valar within Arda in the beginning of the world. This island and its surrounding lake were annihilated by the destroying flames of Ormal, one of the two Great Lamps that lit the world before the Sun and Moon or the Two Trees. Forsaking Almaren for the Undying Lands of Aman, the Valar abandoned the primal waters of this lake to the consuming flames of Melkor's wrath. Many of its waters, however, survived the cataclysm, continuing to run in caverns deep beneath the stony surface of the dead lakebed. While the Covshek-pust have learned to tap the outlying veins of these waters, none have drunk of the streams that coarse beneath the heart of the Mirror, beneath the mountainous wreckage of Almaren itself. These waters, which still contain echoes of the First Spring of Arda, possess virtues beyond mortal comprehension.

Imbued with the unsullied vitality of the primeval paradise of the gods, the waters of Fuinur's Well manifest potent healing and lifekeeping properties. Imbibment of this water restores all internal damage to the body at a rate of 50-100 hits/round; bathing an external injury with it produces identical results (though it cannot re-attach severed appendages). When drunk, the water also has the power to purge the body of disease and illness, fortifying the subject's RR by +20/round until the ailment is cured. If removed from the well and preserved in bottles or skins, the water retains some of its virtue, but in diminishing measure (½ reduction in potency/day).

Yet these marvels are but trivial adornment to the water's greatest power: its ability to sustain life indefinitely. A mortal who descends into Fuinur's Well, surrendering his life's breath, finds (after awakening from a brief drowning experience) that its waters are breathable. So long as he remains submerged within those liquid depths, his body ceases to age (or, rather, slows down to so slight a rate of growth that only a deathless Elf or undying god might perceive it). Such seeming immortality, however, is not without its price.

After a number of hours equal to his Constitution, the waters cause the seeker of eternal life to fall into a sleep from which he cannot awaken unless removed from the Well. After once more undergoing the wrenching transformation from a water-breathing existence to one governed by air, consciousness is restored to the subject and his body resumes its natural aging process—with one important difference. If the period of his sojourn amid Fuinur's dark waters has surpassed the appointed span of his mortal life, time catches up to him, exacting a terrible vengeance. As soon as he is freed from the waters' sleep, his wretched soul is forced to endure the anguish of mortal decay (and, finally, death) at a vastly heightened intensity.

The details of this torment—its severity, its prolongation, and the brevity of time allotted to the unsuspecting soul prior to its onset—depend on the period of time for which he has thus far eluded his natural death. The closer to his appointed time of death his awakening is, the swifter the onset of his punishment and the shorter its duration: a mortal who uses the waters of Fuinur's Well to persist for a year or two beyond his allotted lifespan would begin to pay the price for his folly within minutes of awakening, and his suffering might be a matter of hours; for those who have cheated death for centuries, on the other hand, the signs might not manifest themselves for weeks—even months—and their term of torment could last just as long. Once awakened from their dark slumber within the Well, nothing—no spell, no herb, no prayer—has the power to rescue them from the living hell they must now endure.

Despite their incredible potency, the more benign virtues of Fuinur's Well are rarely sought out due to the dangers which a journey across the Mirror of Fire would pose. Only the Covshek-pust possess the requisite bodily protection and lore to survive the heats of the burning plain. In addition to the natural peril from scalding fire winds and desert storms, there is Razarac the Destroyer, vicious demon of the wastes, who stalks the sun-blasted plain by night. Content for the most part to tell fantastic tales of this Well, the Covsheki nomads prefer to seek the healing bounty of its waters by means of desert amber, which resin (they claim) still preserves the shadow of their fabled powers.

DEVELOPING A LANAREKI

MERP: A *lanareki* should be treated as an Animist with a few modifications. 2 of the DP costs are altered: General Skills (3), Spell Lists (4). Base lists include Blood Ways, Organ Ways, Purifications, Path Mastery (Ranger Base), Nature's Ways, Surface Ways, Wind Law (Mage Base) and Creations. No access to the following lists: Direct Channeling, Bone/Muscle Ways, Plant Mastery.

RMSS: A *lanareki* should be treated as an Animist with a few modifications. A *lanareki* must take the Shaman Priest training package. Base lists include Nature's Lore, Nature's Protection, Moving Ways (Ranger Base), Nature's Way (Ranger Base), Weather Ways (Open Channeling) and Concussion's Ways (Open Channeling). Learned as Closed Channeling are Herb Mastery, Animal Mastery, Nature's Movement/Senses, Nature's Summons (Ranger Base). No access to the following lists: Plant Mastery, Symbolic Ways, Nerve Law, Bone Law.

3.9.5 THE SĪRANIANS

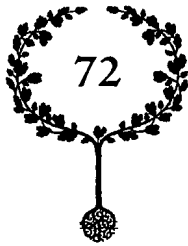
Quoth Findegil: *Sīrayn, the abundantly watered valley of the River Sīresha, is the heartland of cities in Far Harad. Centuries and millennia of interaction among Southron, Easterling and Númenórean traditions have forged a civilization of great sophistication and resilience, in spite of its tolerance of slavery and certain cults of Darkness. Not surprisingly, the healing practices of the Sīranians display a comparable diversity and eclecticism.*

The leechcraft of most Sīranian cities is based largely on Apysanic and Chyan principles, but is also influenced by Ayten customs and the harsh but effective remedies of the Black Númenórean domain of neighboring Chennacatt. In the port city of Tūl Harar, healing lore and practices from the Utter East are added to this assemblage. An account of Sīranian leechcraft is further complicated by the hierarchical stratification of Sīrayn's urbanites, which renders generalizations about the kind of access to healing available to any given social stratum difficult. Finally, public attitudes toward leechery vary from city to city and from year to year—practices encouraged in one city may be illegal in another. Nonetheless, a description of broad themes is possible.

In terms of effectiveness, the level of healing care offered in the seven cities of Sīrayn is generally the most advanced and comprehensive in Haradwaith. (Even dental care is available.) Magicians, scribes, priests, Ayten women seeking urban opportunity, and dishonest charlatans all offer their services in Sīrayn's cities. Priests of the Tayé faith frequently and freely wield Channeling magic on behalf of the faithful, using their gifts to both cure illness or injury and increase allegiance to their god. Tayé priests are also willing to heal non-believers, though a generous "offering" to their cult is expected in return. Priests of the dark cults also boast of skilled magical healers, but make available their services only grudgingly. Keepers of the True Flame wield potent healing magic, but heal only those who convert to their faith or pay a steep price in gold. The Desert Screamer typically refuse to heal anyone but themselves. In rare and unusual circumstances, the Tayb may be persuaded to provide healing, though they demand the removal of a patient's eyes and/or tongue as payment.

Mages who possess potent medical skills also set up shop throughout the seven cities. Although their primary function is not healing, many whose research has involved the mortal body are able to care for a variety of maladies through herbal elixirs, magical charms and surgical operations. Although there is no assurance that a given mage has the skills to perform what he claims, true spell-users do possess the greatest scope and range of healing abilities.

Scribes are among the most educated citizens of Sīrayn, and frequently apply their lore for public benefit (and



personal profit). Though unlikely to use magical powers, scribes often do possess knowledge of manual healing techniques and herbal remedies, which they provide to any who agree to pay their fees.

Less costly than mages or scribes are the young Ayten women who often set up shop in Sirayn's cities, though they seldom earn enough in this capacity to live self-sufficiently. Some even provide their care charitably (which is fortunate, since the urban poor are the most susceptible to conniving swindlers selling useless herbs and luck charms).

The Karstet ir Maubezain (the governing council of Tûl Harar) has made efforts to rein in some of the more free-wheeling healing practices. Standards have been legislated for licensing, minimum training (except among priests) and fair prices among those who would heal others' afflictions. An advisory board is also active in exposing unsanitary conditions which might lead to public health problems, a level of oversight also unique among Siranian cities.

FINDING A SÎRANIAN HEALER

-150 or Lower: You find a healer in only 1-10 days, but that herb he gives you just makes things go all sleepy....You wake up in a small cell. You wonder if all your body parts are still there.

-149 to -50: After 2-20 days you find yourself surrounded by a band of thugs, while your new "healer friend" watches. Hopefully they just want to sell you into slavery.

49 to 05: You search for 2-20 days, but no one seems to be able and/or willing to help you. Keep trying.

06 to 50: After 2-20 days you find someone offering his services for 150% of the normal price. Unfortunately, after paying him you are not sure he knows what he's doing (35% chance of success).

51 to 76: After 1-5 days you find a healer for the usual price. His methods are a little strange, however (65% chance of success, 85% chance of some strange side effects).

77 to 90: You find a reputable healer in 1-10 days. He's a little busy, however, and demands 2x the normal payment.

91 to 110: You find a reputable healer in 1-10 days. He is willing to do the job for the normal price.

111 to 140: A healer is found in 1-10 days willing to do the job for 75% of the normal price. You wonder why (80% chance for a side effect or less than full effect).

141 to 170: A reputable healer willing to do the job for the normal price. You found him in 1-10 days.

171 to 200: A reputable healer willing to do the job for the normal price. You found him in 1-5 days.

201 to 250: After just 1 day you find a healer willing to do the job for 80%-100% of the normal price.

251 or higher: After only a few hours you find a healer willing to do the job for ½ price. This seems too good to be true!

Modifiers:

- + Contacting skill (RMSS).
- + PR stat (MERP).
- 70 to +30 for level of skill required for healing.
- 50 to +50 for patient's importance in the city (e.g., +30 for a wealthy merchant, -40 for a ill-mannered foreigner).

DEVELOPING A SÎRANIAN HEALER

MERP: Non-spell using Siranian trained healers should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include Disease Lore (Lore), First Aid and Second Aid (Lore). Occupation-related skills include 3 of the following: Apothecary (Lore), Cookery, Herb Lore (Lore), Surgery (Lore).

RMSS: Non-spell using Siranian trained healers should be treated as Laymen. They must chose the Doctor training package. Occupational skills include Diagnostics, Disease Lore (Lore-Technical) and First Aid. Everyman skills include 4 of the following: Alchemy, Diagnostics, Herb Lore, Second Aid, Surgery. The Riverine cities of the Sirayn are also one of the few places in Middle-earth to train Lay Healers.

3.9.6 THE AYTEN

Quoth Findegil: *The Ayten are a nomadic people, related to the Covshek-pust, who wander the arid hill country of Kirmlesra on the fringes of Sirayn. The Ayten clans are ruled by matriarchs, and the high esteem in which the nomads hold their women may in part be ascribed to the potency of their leechcraft. Indeed, the womanly care of the sick and the wounded is a tradition that is firmly grounded in Tarat Balazayn, the sacred writings of the Tayé faith to which the Ayten devote themselves.*

By and large, traditional Ayten leechcraft emphasizes herbal remedies and manual skills (though invasive procedures are avoided). Healers dress wounds, set broken bones and administer salves and potions to cope with everything from sunburn to snake bites. There are no formal mental or spiritual remedies beyond faith and constant prayer. Healing lore is said to be the gift of Ladnoca, so that her people might be protected from the worst excesses of Ganiraib and the dreadful Mal'azaud.

Although some Ayten have been exposed to the more cosmopolitan traditions of Sirayn, few of its urban healing customs have ever been accepted by the Ayten matriarchs, suspicious as they are of outsiders and their ways. Also strongly discouraged among the Ayten is the wielding of magic for healing, because of its association with the forces of Ganiraib and the dreadful cataclysm which removed the gods from the world. It is possible that a clan might accept those with sorcerous prowess if they performed some great and heroic service, but the few Ayten with such skills usually keep their talents hidden. Practitioners of magic are usually punished by banishment or death. Thus, their mundane leechcraft, though it has served the Ayten well for thousands of years, has its limitations.

The sister of an Ayten matriarch usually becomes the clan's chief healer or *po kala*. She is generally the most knowledgeable and experienced medic, though in fact she only treats serious afflictions, devoting much of her time to the preparation of elixirs and the training of younger women in the healing ways. Thus, most Ayten women are reasonably skilled healers. At adolescence they begin a five-year apprenticeship to their *po kala*, and must be re-certified by her every two years, swearing an oath of service to the clan. This decentralized approach to the transmission of healing lore

greatly improves the odds of survival should an Ayten find him or herself separated from the clan *po kala* by the vast distances involved in a nomadic lifestyle.

No Ayten healer would ever accept compensation for her services; she would be dishonored if anything of value were offered. Although rivalries exist between clans, no healer would refuse to treat any free person in need, though enemies might receive less vigorous treatment than friends. Only Orcs and other unnatural creatures are considered beyond the pale.

LADNOCA'S SONG

Though Ayten culture prohibits the working of magic, these attentive female healers do wield a remarkable ability with music and verse which acts as potently as some minor spells. As part of their medical training, Ayten maidens are taught the enchanting powers of ethereal song and music performed in praise of Ladnoca. Although no channeling process is at work, the comforting lyrics and hypnotic melodies created by these women serve to soothe the anxieties and quell the chronic pains that afflict those under their care. Whether by voice, sitar or lyre, their musical skill puts patients into a more relaxed frame of mind that may aid their recovery. If a successful Singing and or Play Instrument roll is made, the patient's healing rate increases by a % equal to the Pr stat bonus (*MERP*)/3x SD stat bonus (*RMSS*) of the singer.

DEVELOPING AN AYTEN HEALER

MERP: Ayten healers should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include First Aid and Second Aid (Lore). Occupation-related skills include Animal Healing (Lore), Cookery, Desert Lore (Lore) and Herb Lore (Lore).

RMSS: Ayten healers should be treated as Laymen. Occupational skills include First Aid. Everyman skills include Animal Healing, Cookery, Diagnostics, Herb Lore and Second Aid.

3.9.7 THE DANAK

Quoth Findegil: *In the course of his travels through Strayn, Haerandir tells of a scattered folk whose isolated households rule the highland vales of the Yellow Mountains. These are the Danak, whose name derives from D  n Kal  , most renowned among their ancestors. The Danak worship their forebears as gods, and believe that they can be called upon to aid the living. Above all, the Sons of D  n value harmony and well-being—in the world, with their neighbors and among themselves. This overarching ideal is the wellspring of Danak leechcraft.*

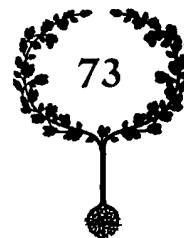
The most potent healing among the Danak resides with the *bakalluk* (sing. *bakal  *), familial shamans who mediate relations between the living and the dead, and who oversee all ritual life. Only the most serious illnesses or injuries are brought before the *bakalluk*, who must personally petition D  n Kal   to intervene on behalf of the afflicted. Lesser maladies are referred to the *palak* (sing. *pal*), a term which refers not to a formal role but rather to anyone in a Danak village skilled in first aid, herb-

harvesting or the preparation of elixirs. *Palak* may be either male or female, whereas the *bakalluk* are exclusively male. Finally, there are the *sakalluk* (sing. *sakal  *), solitary hermits who, though skilled healers, are not always willing to make their gifts available to others—even their own kinsfolk.

Healing practices among the Danak are indelibly linked to their theology. In the Elder Days, their eponymous ancestor, D  n, promised to deliver his people from shadow and despair to a land of peace. Though he died shortly after their arrival in the Yellow Mountains, D  n's heroic deeds on behalf of his people elevated him to the head of their ancestral pantheon, and all beneficial herbs and healing magics are ascribed to his influence. While *bakalluk* invoke D  n Kal   when they heal, each extended family might also pray to some other revered ancestor for aid.

Between the *bakalluk*, the *palak* and the *sakalluk*, the Danak have access to a surprisingly sophisticated network of care. In addition to the resources available to combat physical problems, options exist for treating mental and spiritual afflictions. A series of warm, soothing hot springs are nestled in the higher peaks of the Yellow Mountains, and the Danak find that bathing in those mineral waters melts their troubles away. Moreover, many practice a form of meditation designed to bring them more in tune with their divinized forebears.

It is the philosophy of the Danak that all their people should have equal access to healing. Care is freely offered and shared across families and villages by the *palak*. Even those banished for criminal offenses would not be denied healing were it sought. The friendly and open demeanor of the Danak also welcomes stranded travelers who might need assistance, and this help is offered willingly and without the expectation of compensation. *Hakalluk* also willingly work their powers on outsiders, unless they are obvious enemies. (The exception to this pattern, of course, is the *sakalluk*, who prefer to ignore everyone.)



An Ayten matriach instructs her daughter in leechcraft



In spite of its ample resources, Danak healing is hindered by several limitations. Surgery is viewed as an abomination to the body, and maladies which might otherwise be cured through invasive procedures are allowed to run their course unhindered. Moreover, for some reason which is not understood, neither the *palak* nor the *hakalluk* have developed effective remedies for cardiovascular problems, and their infant mortality rate is unusually high. The Danak react to these problems by maintaining their elaborate series of daily rituals involving dances and melodic chants, intended to keep the world in spiritual balance.

HAKALŪ LIFEGIVING

The Danak worldview of an intertwined cycle of life extends to their healing practices, which emphasize self-sacrifice and dedication to the common good. This idea is manifest at a basic level in the willingness of all villages to share herbal remedies with residents and strangers alike. It reaches its ultimate expression in the form of a unique power practiced by the *hakalluk*, allowing willing subjects to donate a portion of their life-force to aid those suffering from grave illness or injury. Though the procedure itself is painless, donors suffer a permanent reduction in their Constitution (GM's discretion).

The process may cure any acute illness or injury inflicted through non-magical means. The *hakalluk* only invoke this enchantment on healthy and mature donors who understand the consequences of their decision. Among the Danak this is rarely an issue, for donors accept that others in the village would quickly do the same for them. Rumor of this lifegiving power has resulted in the mistaken belief that the *sakalluk* mystics possess the ability to reincarnate the dearly departed into other life forms.

DEVELOPING A PAL

MERP: *Palak* should be treated as Civilians (Prime Stat = Intuition). Occupational skills include First Aid and Herb Lore (Lore). Occupation-related skills include Midwifery (Lore), Second Aid (Lore) and either Animal Healing (Lore) or Disease Lore (Lore).

RMSS: *Palak* should be treated as Laymen. Occupational skills include First Aid and Herb Lore (Lore). Everyman skills include Diagnostics, Midwifery, Second Aid and either Animal Healing or Disease Lore (Technical/Trade-Vocational).

DEVELOPING A HAKALŪ

MERP: *Hakalluk* should be treated as Animists. They may not learn Creations (Animist Base); instead, they have access to Nature's Ways (Ranger Base).

RMSS: *Hakalluk* should be treated as Animists.

3.10 TRADITIONS OF THE UTTER SOUTH

Quoth Findegil: I use "Utter South" to refer to all lands that lie beyond the Yellow Mountains (though, in fact, some of the traditions covered here find a home also beneath their northward-facing slopes). Now in truth the lands reckoned as belonging to the Utter South extend much farther than Haerandir appears to have journeyed or had knowledge of; for Elessar, your illustrious father, claimed to have set foot in his wandering days upon lands "where the stars are strange (LotR I, p. 261)," lands now sundered from the main continental mass of Endor by one of the great "inner seas" of which our ancient Númenórean ancestors brought report. These regions are sometimes referred to collectively as "Morinóre," purportedly because they were (and perhaps still are) almost entirely dominated by Mornatani, Black Númenóreans. But however you may prefer to name them, these extremities do not enter into Haerandir's researches.

In Haerandir's day, the coastal regions surrounding the Yellow Mountains were the nearer heartlands of Black Númenórean power—Anbalukkbôr (Ciryatanor), Khâradûnê (Hyarmustar), Zimrathâni (Mîrenor), Tantûrak, and many other lordships of equal antiquity. But as I have already presented your majesty with an adequate account of the leechcraft practiced by the King's Men (Section 3.3.2), let us turn rather to the healing traditions among the many tribal peoples of these far lands.

3.10.1 THE ADENA

Quoth Findegil: Haerandir reports that the Adena are an Apsyanic people who originally occupied the broad plain of Araden, but that they later spread farther south and west along the great peninsula which our colonizing ancestors named Khâradûnê (a name they also applied more exactly to Araden itself). In this way, the Adena came to inhabit the forests and wetlands of Zimrathâni and Elorna. According to their own legends, it was out of this "Time of Travels" that their distinctive healing traditions emerged.

Unlike other subject peoples of the Númenórean dominions of the Utter South, the Adena retain a purely indigenous healing tradition, though their techniques have not remained unchanged by external pressure (first from Númenóreans and more recently the growing cults of Darkness). Many Adena healers entreat Râskara, the Dark One, not to interfere with their rituals, but fewer ask for Teva-vel, the "All Being," to bring him into check.

Religious authority and healing skills are the exclusive domain of the Vara-na, an order of animistic priests, though in fact the Vara-na display a mix of knowledge and ignorance in matters of leechcraft. Given time and the right resources, they can heal nearly any physical disease or wound; yet in an emergency, where swift action is required, they are often powerless. The Vara-na use local herbs, massage techniques and serpent venom to heal a great variety of wounds and diseases, but have virtually no knowledge of even basic first aid. By carefully governing the dosage of medicinal plants, the Vara-na can heal cuts and bruises, nearly all burns, any broken or shattered bone, and stop the worst bleeding. They cannot preserve any of these herbs for more than a few days

though, and so are at the mercy of the seasons and luck when it comes to finding them. Advanced massage and meditation techniques help the Vara-na by greatly slowing down a patient's metabolism and inducing a more relaxed state. This allows more time for procuring necessary healing resources, but these are not much use in dealing with very painful injuries.

Adena religion and healing arts center upon the spirits of earth and water. These spirits are thought to take form in the many serpents of Khâradûnê, Zimrathâni and Elorna. In their role as keepers of lore, the Vara-na tell that in the Time of Travels many of their people fell sick from bad food, venomous serpents and noxious airs. All those that fell sick died within three days and no new children were born. During this time there were none among them skilled in leechcraft, so a great multitude of serpents approached the Adena and sought to instruct them. Only a few could understand the serpent-speech (those who did became the first Vara-na). Each serpent, bearing witness to the spirit that indwelt it, declared to the Adena that, if they heeded their words, their people would grow strong and multiply. The first of the snakes to speak was the ringed serpent (the spirit of healing and sickness). It taught the Vara-na of the healing plants, the soothing arts and (most vital of all) of the healing venoms. (See below.)

The Vara-na are a woodland order that does not enter cities. This has led many urban and rural Adena to forsake their ancestral leeches in favor of Drel or Pel healers. Still, when someone contracts blood poisoning or a disease that ravages an organ, many make the long journey to the forest shrines of their native faith. Non-Adena can expect little sympathy from the Vara-na unless they are friends or offer to perform some service. The Vara-na have little need for coins or other goods, all being provided for them by followers of the faith. In some towns or cities (particularly the more southerly ones of Zimrathâni and Drel) it is possible to find a renegade Vara-na willing to perform *nomniva* rites for a fee. However, without the aid of other Vara-na and several special herbs from the more northerly wilderness, the chances of surviving the ritual are reduced.

NOMNIVA VENOMS

By far the most important factor in Adena healing techniques, in both spiritual and practical terms, are the *nomniva* or healing venoms obtained from the snakes of the Adena lands. After having brought about through complex rituals a deep meditative state in their patients, the Vara-na induce a snake to inject a long stream of poison into an afflicted person's bloodstream. Continued repetition of the ritual converts the venom into a healing serum of the same nature as the poison. (For example, the nerve-destroying poison of the *sarpi* snake, when transformed by the *nomniva* ritual, heals nerves.) With the help of the *nomniva*, the Vara-na can heal virtually any organ, nerve, muscle damage or blood poisoning. The ritual is successful roughly 90% of the time (the skill of the Vara-na, the severity of the wound and the age of the snake all play a role), while the unlucky die a horrible death (claimed as the ringed serpent's due, say the Vara-na).

NOMNIVA RITUAL STATIC MANEUVER TABLE (IG)

Less than -25 (Blunder): The ritual goes horribly wrong. The patient dies over the next 3 hours in excruciating agony. The lead Vara-na dies immediately, due to the venom being transferred to his system. All assisting Vara-na must make an RR vs poison or suffer the effects of the venom.

-25 to 04 (Absolute Failure): The ritual goes badly wrong. The patient dies over the next 3 hours in excruciating agony. The lead Vara-na must make an RR vs poison or die from the venom; all participating Vara-na must make RRs at +30 vs poison or be similarly affected.

05 to 75 (Failure): The ritual fails. The patient dies swiftly from the venom.

[UM 66 (Unusual Event): As per "Partial Success." The mind of the serpent comes in contact with that of the lead Vara-na, whose body takes on an aspect of the snake (e.g., their hand becomes scaly).]

76 to 90 (Partial Success): Partially transformed into healing serum, the venom must make an RR at -50 vs the disease or wound (GM's discretion). If the RR fails, the patient dies.

[UM 100 (Unusual Success): The ritual is successful. The minds of the serpent and patient come into close contact. The snake now acts as the patient's familiar.]

91 to 110 (Near Success): The venom is partially transformed to healing serum, and the patient must make an RR vs the level of the disease or the wound (GM's discretion). Total level of all Vara-na involved in the ceremony becomes a bonus to the patient's RR. If the RR is successful, the patient is cured.

111 to 175 (Success): The venom is transformed to healing serum. The patient is cured.

Greater than 175 (Absolute Success): The venom is transformed to healing serum. The patient is cured. All participating Vara-na gain a permanent +10 to performing the ritual for this type of wound or disease again.

Modifications:

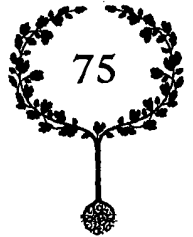
- + lead Vara-na's bonus in *nomniva* ritual skill.
- + 1/5th fifth of other Vara-na's *nomniva* ritual skill.
- + 2x level of snake's venom.
- 2x level of disease or wound (GM's discretion).
- RMSS skill Catagory: Self Control {Em}

DEVELOPING A VARA-NA

Vara-na should be treated as Animists; however, their base spell lists differ from standard Animists, and they have access to the *nomniva* ritual skill.

MERP: Vara-na base lists include Direct Channeling, Animal Mastery, Plant Mastery, Purifications, Creations, Nature's Guises (Ranger Base), Path Mastery (Ranger Base) and Forest Perceptions (as Essence Perceptions, but only functions in woodlands or jungle).

RMSS: Vara-na base lists include Animal Mastery, Herb Mastery, Nature's Lore, Nature's Movement/Senses, Nature's Protection and Plant Mastery. Access to Snake Summons (as Summons Cleric Base, but only effective for snakes), Path Mastery (Ranger Base) and Forest Perceptions (as Essence Perceptions, but only functions in woodlands or jungle) as closed Channeling lists. No access to Bone Law, Blood Law, Muscle Law, Nerve Law or Organ Law.



3.10.2 THE SEDERI

Quoth Findegil: *The Sederi are a tribal people of Kirani origin who wander the plains, deserts and rugged lowlands of Khâradûnê, Zimrathâni and lands south of the Yellow Mountains. Haerandir reports that their name derives from sedu, a thick, minty paste which this itinerant folk relies upon for sustenance. Among the peoples of the Utter South, the Sederi are distinguished for fostering an order of warriors who fight without weapons. Their cunning and martial prowess are renowned.*

Unlike the Adena, whose Vara-na act as loremasters, priests and healers, no one group among the Sederi specializes in leechcraft. Sederi healing traditions derive from many sources. They share much the same herblore with the Adena, while other techniques have been borrowed from the Drel and Pel, or derive from their Kirani roots. These many sources have combined with native Sederi courage, hardiness and factionalism to create a unique and varied healing tradition.

The Sederi revere the serpents of the Adena alongside family spirits similar to those of the Drel and Pel. The Sederi's primary divinity is Ascuru Hudari, god of struggles. His embodiment of perseverance through pain and injury has played a significant role in the development of Sederi values. Ancient myth has it that Ascuru Hudari had two wives, Cubuwa and Casu-sadu, who quarreled constantly over which of them Ascuru Hudari loved most. Ascuru said that he loved neither of them yet, but would love best the one that gave him the strongest and hardest children. From Ascuru's wives came the two tribes of the Sederi. Each struggles to be the strongest and hardest so that Ascuru Hudari will favor them and their mother.

Each individual among the Sederi is expected to master lore and practices to aid him in his life. Virtually all Sederi know how to treat minor wounds and possess some herblore. In addition, within each clan there is at least one person who manifests a special aptitude for healing. These individuals can come from any profession and may be male or female. They do not give up their vocation, but tend to spend more time around the campsite than usual. These are given the title of *kasadari*, and their presence testifies to Ascuru Hudari's favor.

Kasadari do not usually have access to magic, though some who have friendly contact with the Vara-na occasionally learn herbal enchantments. Unlike the Vara-na, who rely solely on herblore, many *kasadari* practice fairly sophisticated surgery. Though skill varies from individual to individual, most *kasadari* can set badly broken (though not shattered) bones, prevent infection and staunch all but the worse bleeding. Muscles, tendons and cartilage provide greater challenges, and with such injuries the wounded must often seek out the skills of another clan's *kasadari*. This, however, is undertaken only as a last resort, since *kasadari* always demand compensation from members of other clans (and acknowledging that one's own *kasadari* is not as skillful as another is a slight which few Sederi can bring themselves to utter).

The martial virtues and hard lifestyle of the Sederi leave no room for the weak or sickly. Malformed or ill-favored infants are usually exposed at birth, left on a hillside for Ascuru Hudari to nurture or ignore as he pleases. Childhood illnesses are thought to weed out the unfit, and so are left to run their course. This custom has left a considerable gap in Sederi leechcraft, which rarely displays a comprehension of disease. Most often, an ailing Sederi avails himself of self-healing, entering a tent full of scented wood-smoke, where he endeavors to purge the illness through *nas* meditation. (See below.) Similarly, mental illnesses or spiritual maladies are often thought to be merely a lack of sufficient will. Those with such maladies must seek out other means of aid.

NAS MEDITATION

Regardless of their injury or ailment, Sederi may seek healing through a meditative state known as *nas*, named after the legendary *kasadari* reputed to have been capable of healing any wound or disease. Ascuru Hudari took *Nas* as his spear-bearer, and the Sederi believe that her spirit enters them whenever they successfully enter the meditative state. Induced by certain Adena relaxation techniques and matched by Sederi will to live, *nas*, when performed successfully (the smoke from certain woods can aid in this) may triple the natural recuperative powers of the meditant. Non-Sederi find this state very difficult to achieve.

NAS MEDITATION STATIC MANEUVER TABLE (PR)

Less than -25 (Blunder): Instead of increasing the healing power of the body, you reverse it. The disease/injury now runs 3x as fast and is 3x as severe.

-25 to 04 (Absolute Failure): Your healing system shuts down. The disease/wound now runs its course unchecked.

05 to 75 (Failure): The meditation fails. The healing system is unaffected.

[UM 66 (Unusual Event): You successfully tap into your inner strength, but your healing system is unaffected. Instead, you get an increase roll for a stat of your choice. (Any roll that results in a reduction of a stat should be re-rolled.) You may try to meditate again.]

76 to 90 (Partial Success): Your healing system is strengthened by ½.

[UM 100 (Unusual Success): The meditation was successful. Not only is the disease/injury completely cured, but you are immune to all similar diseases (though not wounds) for 1 year.]

91 to 110 (Near Success): Your healing system is strengthened by ½. You may try to meditate again.

111 to 175 (Success): The strength of your healing system is doubled.

Greater than 175 (Absolute Success): The strength of your healing system is tripled.

Modifications:

+ *nas* meditation bonus.

+30 to -70 for situation (e.g., +30 for quiet room with scented smoke to -70 for being in the middle of a dangerous swamp being pestered by insects).

RMSS Skill Category: Self Control {Pr}

DEVELOPING A KASADARI

Kasadari do not form a separate character class. All Sederi have access to the *nas* meditative skill.

MERP: To be a *kasadari*, characters must spend 2 background options. This gives them +10 to all healing skills, including herblore relating to healing.

RMSS: To be a *kasadari*, characters must spend 2 background options (or 13 talent points). This gives them +10 to all healing skills, including herblore relating to healing.

3.10.3 THE DREL

Quoth Findegil: *Drel is the pre-Númenórean name for the great bay of Zimrathâni and the lands surrounding it to the southwest. Four Apyсанic tribes, bearing this name, inhabit the region. Though a savage people, the leechcraft of the Drel amply reflects millennia of Númenórean influence, relying as it does upon (ostensibly) rational knowledge and the rejection of superstition. Drel leechery, however, as with all aspects of their lore, is enmeshed within a rigid and exclusionary caste system (inspired, no doubt, by the regrettable legacy of the King's Men), making it a tangled skein indeed.*

Professional healers among the Drel form a select group known as the Dasic, derived almost exclusively from one of seven extended families. The familial basis of the Dasic stems from their belief that ancestors indwell their descendants, thus enabling the transmission of knowledge and wisdom from one generation to the next. Notwithstanding this, some Drel from outside the seven families do join the Dasic. Those who desire to become healers may seek to learn from non-Drel or, more rarely, may be adopted into one of the seven families. This adoption only occurs if the familial priestess confirms the candidate as a *lac evo* or "wrong child" (meaning that the individual was born into the wrong family).

The strength of the Dasic lies in accumulated knowledge and skilled teaching. An average Dasic healer can return any broken limb or damaged joint to functionality (though usually with some permanent restriction of movement), staunch external wounds and prevent infection. Basic surgery also lies within the grasp of most Dasic. The Dasic maintain many practices unique among the cultures of the Utter South, such as sterilizing medical instruments, ensuring general cleanliness, and careful storage and preparation of food. Often this is just a matter of tradition, but a few Dasic understand that "unseen infection" is to blame for many illnesses.

The treatment and prevention of disease is the focal point of Dasic leechcraft (though they are often better at diagnoses than at cures). Mental illness is usually thought to be the symptom of an imbalance in bodily fluids; bleeding and purging are the usual methods for treating such individuals. The level of success in such treatment is difficult to determine.

The major herbs of Drel are known to and used by the Dasic, but few know how to find them in the wild or how to vary dosage for desired effect. Herbs are usually procured through trade with the Sederi, the Dark Elves, or (more rarely) the Adena or Chaialla. Minerals obtained from the Dwarves of the Yellow Mountains are also used to create compounds designed to alleviate uncomfortable, and some potentially fatal, ailments such as food poisoning, urinary and fungal infections. Still, the Dasic rely primarily on manual skills, rather than herbs or magic. This means that they seldom find themselves at a loss due to season or luck, but they often cannot heal patients as fast or as completely as other leeches of the Southlands.

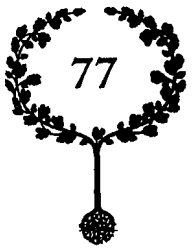
The Drel caste system ensures that the Dasic are a privileged and unchallenged group, and the arrogance of the Dasic toward their inferiors is renowned. For many decades now the healing lore of the Dasic has stagnated into strict adherence to age-old principles. Argument and debate exists within the Dasic class (as it does at all levels of Drel society), but such disputation centers around details and semantics, rather than the exploration of new ideas or the questioning of existing beliefs. Every so often, a Dasic does rise to challenge some of the more obviously ineffective or obsolete practices; when this happens, the seven families close ranks and the heretic is exiled from Drel lands. Such individuals may be found in cities throughout the Utter South.

The Dasic are not the sole source of healing among the Drel. Farmers and practitioners of other banausic professions are often adept at relieving sore muscles, sprained joints and minor ailments. Warriors can staunch wounds, splint bones and perform other simple techniques. Familial priestesses are also sometimes versed in healing magic; often beseeching ancestral spirits to purge an illness. Upon occasion, this practice has seemingly brought about miraculous results, but usually its effectiveness is minimal. Such methods are frowned upon by the Dasic, but most Drel turn to their priestesses first.

DEVELOPING A DASIC

MERP: *Dasic* should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include Disease Lore (Lore), First Aid and Second Aid (Lore). Occupation-related skills include Apothecary (Lore), Cookery and Surgery (Lore).

RMSS: *Dasic* should be treated as Laymen. They must chose the Doctor training package. Occupational skills include Diagnostics and Disease Lore (Lore-Technical). Everyman skills include Alchemy, First Aid, Second Aid and Surgery.



DEVELOPING A DREL PRIESTESS

MERP: Drel priestesses should usually be treated as Bards, though other professions are open to them (without base lists). Both Channeling and Essence lists may be learned to 3rd level. Secondary skills may be transferred at a 1:1 ratio. (See Section 24.0 of 2nd Edition MERP.)

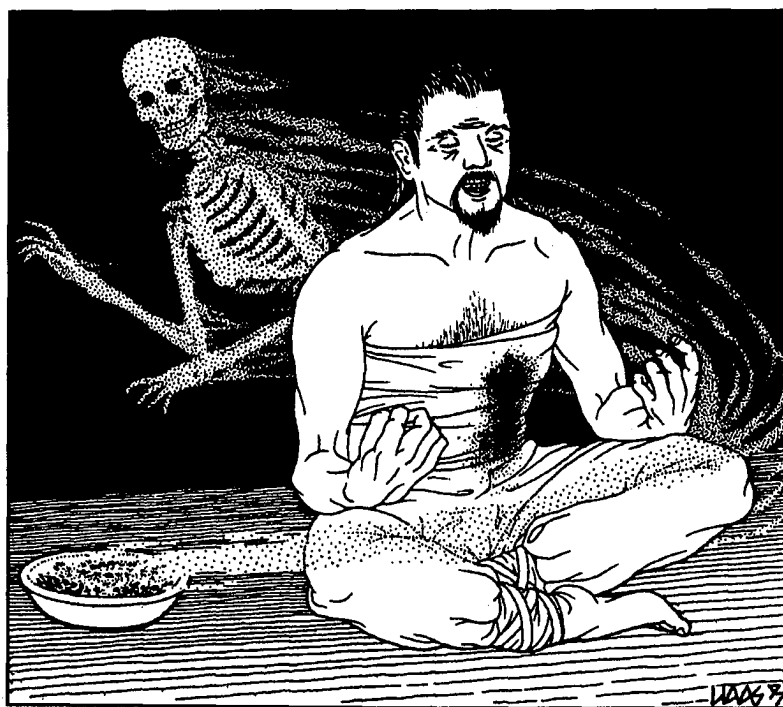
RMSS: Drel priestesses should usually be treated as Sorcerers, though other professions are open to them (without base lists). Both Channeling and Essence lists may be learned to 3rd level. An additional appropriate Everyman skill may also be chosen.

3.10.4 THE PEL

Quoth Findegil: *As their name suggests, the four tribes of Pel are kinsfolk to the Drel, from whose confederacy they separated themselves in the course of their ancient wanderings. As with the Drel, the customs and lifeways of the Pel have been profoundly influenced by the legacy of the King's Men (and not always in the noblest of directions, as is borne out by their tolerance of the institution of slavery). In Haerandir's day, a Black Númenórean oligarchy still ruled over these tribes from their haven of Arpel, the largest city of southwestern Middle-earth. This cosmopolitan environment served, at least, to wean the Pel away from the caste system of their Drel cousins and, in truth, stimulated the emergence of by far the most diverse healing tradition of the Utter South.*

Having borrowed herblore from the Adena, meditation from the Sederi, and technique from the Drel, the Pel have formed their own unique blend of healing arts. Pel healers may be found all over southwestern Middle-earth. Many seek to gather all the leech-lore its peoples have to offer (and more than a few have lost their lives in such a search). Healing magic is virtually unknown among the Pel, though it features prominently in their legends and myths. A few mystics from

*A Sederi
meditant combats
the enemy within*



the wilder regions claim the power to wield restorative enchantments, but such individuals are seldom to be found. The Pel also believe that magic-use places its beneficiary forever at the mercy of its wielder, and so is to be avoided.

Pel leechcraft centers on the theory that illnesses are caused by spirits which must be exorcised or placated in order for health to be restored. Each type of illness-spirit requires a different means of dislodgment; and since these spirits are supposed to be capable, through experience, of resisting familiar curatives, new methods must always be developed to combat sickness. In spite of its impetus towards experimentation and innovation, this theory leaves something to be desired in the way of treatment. Since each symptom is presumed to originate in a separate illness-spirit (rather than as part of a larger ailment), each must be dealt with separately.

The city of Arpel houses no less than four healing academies known as the *rayahajinji* (as well as a myriad of independent practitioners) whose research and practices are premised on this theory. Three of the four *rayahajinji* are sponsored by prominent Pel families; the fourth is patronized by the Black Númenórean lord of the region. Each of the four *rayahajinji* instructs students in similar lore and techniques, but embraces a distinctive philosophy.

First and second aid, and simple surgery, make up the bulk of Pel leechcraft. All students who emerge from the *rayahajinji* learn the arts of binding wounds and setting bones (though joints remain a mystery). While not as skilled as the Drel Dasic in mending such injuries, the Pel are competent and knowledgeable enough to prevent infection from setting in. Herbs also play their part in *rayahajinji* tradition; but, like the Dasic, few Pel have accurate knowledge of their procurement or preparation. (Herbs are usually acquired from Dark Elves or the Sederi.) Despite their awareness of Dasic mineral-use in the manufacture of beneficial compounds, Pel healers have yet to discover their recipes. The Pel do, however, mix many herbal remedies of their own which are nearly as effective. Meditation completes the range of *rayahajinji* practices, especially as an aid to recuperation or the alleviation of pain in chronic maladies.

THE RAYAHAJINJI

In addition to the common skills they impart to their students, each of the four *rayahajinji* has its own particular specialties in which its members excel.

The Rayahajinji-ya-Tumbo specializes in midwifery and childhood illnesses. It also teaches a special meditation technique called *ajinel*, which (they say) puts the healer in touch with the patient's pain, facilitating more accurate diagnosis. The other *rayahajinji* ridicule *ajinel* as an elaborate hoax.

As the tool of its Black Númenórean overlord, the Rayahajinji-ya-Arthrazoc trains its students primarily as battlefield medics. Brutal wounds, broken bones and fatigue are the primary care of this school, in addition to veterinary medicine for horses. This particular feature of the Rayahajinji-ya-Arthrazoc's training is a source of constant amusement to the other *rayahajinji* (who regard the treatment of animals as

something beneath their station). Most students complete their training by looking after their benefactor's standing army, though (much to his anger) some graduates have gone to serve rival Black Númenórean lordships.

The Rayahajinji-ya-Yav is the only group in southwestern Middle-earth that crafts artificial limbs and aids for the crippled or maimed. (Whether from birth or due to accident, a fair number of Pel have come to need these services.) The Rayahajinji-ya-Yav teaches its students to be humble and courteous to all clients (though this doesn't extend to students of rival *rayahajinji*), and this civility has made them one of the most popular healing groups among common Pel. The Rayahajinji-ya-Yav also have discovered an herbal compound that can speed the recovery of even severe nerve damage fourfold. The recipe for this mixture is only known to the masters of the academy, who provide it exclusively to their graduates.

The noble Pel family of Oilti sponsors the fourth *rayahajinji*, which specializes in mental disorders and the enhancement of mental prowess. The Rayahajinji-ya-Oilti is also associated with the Servants of the Real Fire, a dualistic creed which has gained many adherents in the lands of the Utter South in recent years. Its advocates teach that madness can only be cured when the two flames of mind and soul are in harmony. This ideal is achieved through various acts of self-restraint, such as going without food for days, endurance of pain or regulating the air within the body. In spite of censure from the other academies, the Rayahajinji-ya-Oilti have occasionally worked miracles with mentally impaired or ill patients.

DEVELOPING A RAYAHAJINJI HEALER

MERP: Pel healers should be treated as Civilians (Prime Stat = Intelligence). Occupational skills are based on the individual's *rayahajinji* or teacher. Occupation-related skills include First Aid, Herb Lore (Lore), Meditation and Second Aid (Lore).

RMSS: Pel healers should be treated as Laymen. They must chose the Doctor training package. Occupational skills are based on the individual's *rayahajinji* or teacher. Everyman skills include Diagnostics, First Aid, Herb Lore, Meditation and Second Aid.

3.10.5 THE MÛMAKANI

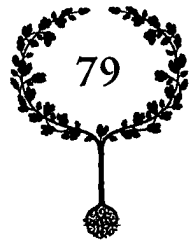
Quoth Findegil: *Best known to us among the races of the Utter South in these after-days are the Mûmakani, due to the prominent part they played in the Battle of the Pelennor Fields—and in all of the Dark Lord's wars against us in the latter years of the age. These people are named after the mûmakil, the great tusked beasts upon which they ride into battle. Haerandir reports that the Mûmakani are a barbaric tribal folk who herd these great steeds across broad plains that march upon the eaves of dark jungles, and that they have ever been subject to the Shadow and its minions.*

The mundane healing arts found among the Mûmakani are largely the province of midwives called *muskril* (sing. *muskar*) and (mostly male) herbalists called *gankannil* (sing. *gankana*). Both of these specialists also—in fact, primarily—tend to the needs of their *mûmak*-herds, leaving ordinary tribesfolk to their own devices. Consequently, most Mûmakani possess a basic knowledge of dealing with cuts, abrasions and broken bones, as well as a keen eye for avoiding the common animal and plant poisons of the region. *Muskril* and *gankannil* alike have access to local herbs (their stores dependent upon their individual status) and possibly to others imported or taken from raids upon neighboring lands.

While not common, several Channeling professionals with access to healing magic may be found with some regularity among the Mûmakani tribes (usually in leadership roles). Tradition draws distinctions among *hagril* or priests (sing. *hagar*), *anû lôril* (sing. *anû lôar*)—which include both shamans and healers proper—and an order of holy warriors known as the *soramril* (sing. *soramar*). *Hagril*, *anû lôril* and *soramril*, though almost all followers of the Cult of Melkor (which has become deeply intertwined with Mûmakani lifeways), are nevertheless likely to be conversant in healing magic common to their professions (Closed Channeling, Healer or Paladin lists as appropriate, usually to 10th level). Due to the dark nature of the Mûmakani, however, convincing any of them to treat outsiders is often difficult (or costly, and often not in coin—would you care to shovel *mûmak dung*?).

GANIK AM HÔLG

Many native medicines are prepared from *mûmak* products—milk, internal and reproductive organs, bones and tusks. The ivory of these beasts, valued by nearly all cultures, has a special significance for the Mûmakani, who apply it to their leechery in a powdered form mixed with fermented milk (and often blood). This concoction, called *ganik am hôlg*, is drunk at some of their most important religious occasions, including cardinal days, coming-of-age ceremonies, weddings, and ordinations of chieftains. *Ganik am hôlg* can have a permanent effect on a variety of glands in the body. The glands affected vary due to the mental state of the taker, which in turn is induced by the particular ritual performed.



Effects nearly always include an apparent increase in fertility and sexual drive. Other common effects may be a general increase in adrenaline (+3 Ag (*MERP*)/+1 Qu (*RMSS*) stat bonus), a increase in strength (+3 St (*MERP*)/+1 St (*RMSS*) stat bonus) or an increased resistance to disease and poison (+10 to RRs). However, beneficial effects can often be accompanied by a slight decrease in independent thought and empathy for others (-3 Pr (*MERP*)/-1 Pr and/or Em (*RMSS*)). This is particularly the case in rituals heavily influenced by the Cult of Melkor.

DEVELOPING A GANKANA

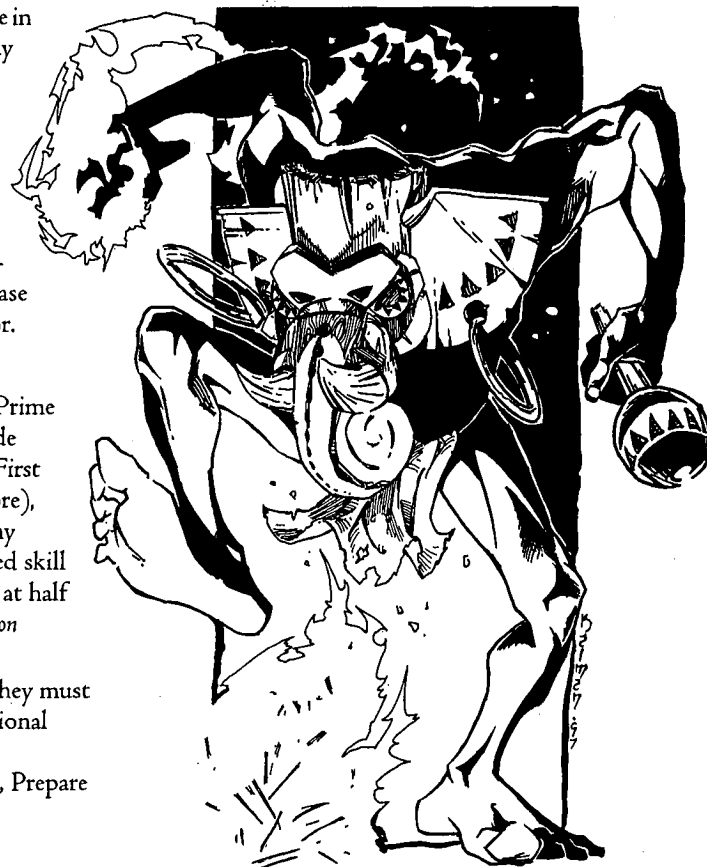
MERP: *Gankannil* should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include Herb Lore. Occupation-related skills include First Aid, Horticulture (Lore), Animal Healing (Lore), Plant Lore (Lore) and Poison Lore (Lore). Any Mûmakani who takes 5 ranks in an herb-related skill may transfer DPs to appropriate healing skills at half the normal cost. (See Section 24.0 of 2nd Edition *MERP*.)

RMSS: *Gankannil* should be treated as Laymen. They must chose the Herbalist training package. Occupational skills include Herb Lore and Animal Healing. Everyman skills include Diagnostics, First Aid, Prepare Herbs, Flora Lore and Poison Lore.

3.10.6 THE KIRANI

Quoth Findegil: *The dark-skinned Kirani are the only Men apart from ourselves known to have enjoyed close and enduring relations with an Elven folk—not indeed one of the Eldarin kindreds, but immortals nonetheless. These are the Kinn-lai, one of the Avarin tribes that haunt the jungles of the Utter South. Though wild and unlearned by the standards of the Elves of the West, the Kinn-lai befriended the Kirani in their youth, ennobling the mortals according to their measure. Subsequent contact with our own forebears further enriched the lore and skills of the Kirani, though they were selective in their adoption of other Mannish ways, trusting rather to their Avarin ties.*

The sagacity of the Kirani served them well during the Dark Years of the Second Age. Their republic emerged from the ashes of Númenor's empire intact and independent, and went on to resume its role as one of the great mercantile powers of the South. In Haerandir's day, the Kirani still maintained frequent dealings with the Kinn-lai, and it is from this intercourse that the distinction of their healing tradition derives.



The warm and humid lands of the Mûmakan are ripe with both diseases and herbs to counteract them. The rain forests surrounding Koros Bay are a veritable treasure-house of Yavanna's blessings. The Kirani republic maintains an abundant store of herbal remedies for its substantial fleet as well as its land forces. Partnerships maintained jointly by Kirani and Kinn-lai healers subsidize training in first aid to selected members of the troops. The ownership and transference of many herbal medicines is limited by license, for many herbs are dangerous when misused, and poison is an all too common weapon in the surrounding lands. Sadly, organized pilferage on the docks is also endemic to the region.

Perhaps the most common working arrangement between Kinn-lai and Kirani healers is the familial partnership. This is a contractual agreement between two families—one of a Kinn-lai healer, the other of their Kirani partner. The Elf, being essentially immortal, provides stability, continuity and a wealth of experience to the undertaking; whereas the Kirani brings the boundless energy and fresh ideas of youth. Children assist their parents if they have an aptitude for, and interest in, the healing arts. As they reach maturity, they are either set up in a practice of their own or assume their parent's place. Contractual arrangements to buy out the surviving family member's interest in a business are common, provided none of them are willing and able to take an active part in the practice.

*A Mûmakanian
witch-doctor
frightens away
malevolent spirits*

Avarin-assisted leechery among the Kirani emphasizes the skills of the physic and apothecary. Though nimble in hand and sufficiently versed in anatomical knowledge, the Kinn-lai shy away from invasive surgery, chiefly because their own meditative disciplines are potent enough to induce self-healing in most instances. Some Kirani have incorporated Avarin healing trance into their own leech-lore, though their mastery of it is nowhere nearly as great as the skill of their Elven teachers. Compensation for Kirani healing services is always handled through monetary mediums.

KIRANI MUD BATHS

The Kirani put great faith in the rejuvenative powers of herbal mud baths at several key sites in the northwest of their land. Volcanic activity deep below the earth heats underground springs, whose waters rise to form steamy pools rich with minerals. Mud from these pools is placed in large tubs and appropriate herbs are added, after which the patient soaks his body in them. Those with a variety of ailments, including respiratory diseases and arthritic aches find relief at these sites, reducing the permanent effects of disease, hereditary conditions, wounds, poor diet or illness by 40%-100% for 10-100 days. Mud baths also increase Constitution by 1-10 points for 3-30 days.

DEVELOPING A KIRANI HEALER

MERP: Kirani healers should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include Physic, Meditation and Apothecary. Occupation-related skills include First Aid, Singing and Herb Lore.

RMSS: Kirani healers should be treated as Laymen. They must chose the Doctor training package. Occupational skills include Physic, Meditation and Apothecary. Everyman skills include First Aid, Singing and Herb Lore.

3.10.7 THE HATHORIANS

Quoth Findegil: Haerandir reports that among the many strange and exotic peoples of the Utter South, none seem more out of place in their environs than the folk of Hathor. This land of tangled jungle takes its name from its guardian spirit, Hathor, a being whom Haerandir believes to be a Maia of Tulkas' people. This may well be believed, for the people of that land excel in martial sports and games of physical prowess. But it is the appearance of the Hathorians that most arouses the wonder of visitors from the North, for they are fair-haired and fair-skinned—as like to us as are the Northmen of Rhovanion. Though their true origins are now shrouded in the mists of history, some scholars believe that the Hathorians' forebears were, in fact, Eriadorian Northmen, settled in the Mûmakan by our Númenórean ancestors. (Whether this alleged exodus was undertaken willingly or under compulsion is no longer remembered.)

In leechcraft, the Hathorians are the most advanced nation in the whole of the Mûmakan, and possibly of all the Utter South. Far more so than any other culture in the region, Hathorian lifeways are oriented towards recreation and the pursuit of pleasure. When combined with their national penchant for risk-taking and participation in often violent sports, this bent leads to a high casualty rate from accidents and consequently has produced great sophistication in the healing arts.

All ordinary Hathorians know basic first aid for a wide variety of injuries, particularly those accruing from strenuous activity (usually 2 ranks/level up to rank 10). Most know that diseases can be spread by unsanitary conditions and even insects. Numerous and highly skilled professional surgeons reach still greater heights of skill, while the wielders of healing magic achieve legendary feats under the guidance of the spirits of the land (often knowing their appropriate spell lists to 20th level or even higher). Due to the easygoing nature of the Hathorians, who are known for their boisterous hospitality, it is easy for outsiders to find healing for all manner of ailments in Hathor—often without charge if circumstances so warrant (e.g., sporting injuries). Even captured Mûmakani raiders receive treatment, if only to keep the prisoner alive to face Hathorian justice.

Hathorians attribute much of their leechcraft—especially its magical component—to Anorel, consort of Hathor and patroness of healers. Unlike in neighboring Tantûrak, where different professions have segregated themselves into rival guilds, all Hathorian healers—from village surgeons to very powerful spell-users—are joined together into one large and very influential guild called the Hands of Anorel, which actively recruits new apprentices every year. While many individual Hands practice in the Hathorian capital of Tanith (center of the southern herb trade and location of the guild's main chapter-house) and in other large population centers, they may also be found throughout the land—especially where sporting events are held. All professional healers must meet the qualifications of the Hands, and “healing without Anorel's leave” is considered a serious offense.

SLEEP OF ANOREL

For centuries now, the Hands of Anorel have also taught a self-healing meditative technique to Hathorian children called the “Sleep of Anorel.” It is a special trance based on Meditation Healing and aided by the natural drug contained within the edible roots of *hugar*, a composite-family wildflower found along the Hathorian coastline and now extensively cultivated. When a patient enters the Sleep of Anorel under the guidance of a Hand, this trance effectively doubles the rate of healing for injuries or diseases, and similarly enhances the effects of magical healing.

SLEEP OF ANOREL STATIC MANEUVER TABLE (PR)

Less than -25 (Blunder): The patient falls into a deeper sleep than is normal. Healing effects are doubled, but unless drastic and/or magical measures are taken, the patient never awakens.

-25 to 04 (Absolute Failure): Instead of increasing the healing power of the body, you reverse it. Any healing applied to this wound is at ½ effectiveness or takes 2x as long.

05 to 75 (Failure): The meditation fails. The healing system is unaffected.

[UM 66 (Unusual Event): The illness or wound transfers itself to the guiding Hand! The patient is healed, but the Hand must seek out healing for himself.]

76 to 90 (Partial Success): The effectiveness and speed of healing are not enhanced, but the patient is relaxed and well-rested, which may be of benefit in itself.

[UM 100 (Unusual Success): As "Success," but from now on the patient and the guiding Hand occasionally share, and exist in, each other's dreams. Freaky!]

91 to 110 (Near Success): As "Partial Success," but you may try again at +10.

111 to 175 (Success): Healing is now 2x as fast and effective.

Greater than 175 (Absolute Success): Healing is now 2½x as fast and effective.

Modifications:

+ 1/3 Sleep of Anorel bonus.

+ guiding Hand's Sleep of Anorel bonus.

+30 to -70 for situation (e.g., +30 for quiet room, -70 for being in the middle of a haunted ruin).

RMSS Skill Category: Self Control {Pr}

DEVELOPING A HAND OF ANOREL

MERP: Hathorian surgeons should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include First Aid, Second Aid (Lore) and Surgery (Lore). Occupation-related skills include Cookery, Herb Lore (Lore), Poison Lore (Lore) and either Midwifery (Lore) or Animal Healing (Lore). They may transfer DPs to appropriate healing skills at half the normal cost. (See Section 24.0 of *2nd Edition* MERP.)

RMSS: Hathorian surgeons should be treated as Laymen. Occupational skills include First Aid, Second Aid, Diagnostics and Surgery. Everyman skills include Herb Lore, Poison Lore and either Animal Healing or Midwifery.

3.10.8 THE SHARAeki

Quoth Findegil: *Haerandir reports that Dûshera (the southern foothill-country of the Yellow Mountains) is home to a once proud and noble people who, in the distant past, had suffered under some strange malediction which brought them to the mean state in which they now live—scattered villages bereft of central leadership. Their more civilized Kirani neighbors refer to them by the somewhat derogatory name of "Hillmen," though Haerandir claims that their right name for themselves is the Sharaeki.*

Centuries of inbreeding and a relatively limited diet have left the Sharaeki a short, stocky and unhealthful people. Their long physical decline has paralleled a decline in their knowledge of the healing arts, and ignorance and superstition run rampant. Only in recent years has any measure of leechcraft filtered in from the slow rebuilding of trust with their more sophisticated Kirani and Hathorian neighbors. What leechery exists among the Sharaeki villages is largely the province of the midwife and herbalist, usually combined in the person of the *arat naik* (pl. *aratén naik*). The great majority of *aratén naik* are older women (most frequently widows who have made a valued trade of their accumulated wisdom, thereby justifying the continued support of their village). True spell-using healers of any profession are very rare in Dûshera, and those that do exist most frequently disguise their talents behind the traditional role of the *arat naik*.

As is often true of isolated peoples, even ordinary Sharaeki villagers know basic first aid for cuts, burns and broken bones, and their wives have some skill in midwifery and local herblore. The *aratén naik* of the larger villages also have access to a few imported herbs from Hathor or the Kirani republic. They are usually quite good at first aid and have some proficiency in the more advanced medical skills. Due to the isolated and superstitious nature of the Sharaeki, convincing them to treat outsiders is often difficult and/or costly.

DEVELOPING AN ARAT NAIK

MERP: *Aratén naik* should be treated as Civilians (Prime Stat = Intelligence). Occupational skills include 1 of the following: First Aid, Cookery, Animal Healing. Occupation-related skills include 3 of the following: Animal Healing, Cookery, First Aid, Herb Lore (Lore), Midwifery (Lore), Poison lore (Lore).

RMSS: *Aratén naik* should be treated as Laymen. Occupational skills include 1 of the following: Cookery, First Aid, Animal Healing. Everyman skills include 4 of the following: Animal Healing, Cookery, Diagnostics, First Aid, Herb Lore, Midwifery, Poison Lore.

4.0 HERBS, CURATIVES AND POISONS

"Master Meriadoc," said Aragorn, "if you think that I have passed through the mountains and the realm of Gondor with fire and sword to bring herbs to a careless soldier who throws away his gear, you are mistaken....you must send for the herb-master of this House. And he will tell you that he did not know that the herb you desire had any virtues, but that it is called westmansweed by the vulgar, and galenas by the noble, and other names in other tongues more learned, and after adding a few half-forgotten rhymes that he does not understand, he will regretfully inform you that there is none in the House, and he will leave you to reflect on the history of tongues."

—*The Return of the King*, p. 146.

This is an alphabetical compilation of the major herbal resources available (indigenously or through trade) to healers from the cultures dealt with in the previous chapter. All of the medicinals and poisons listed here have also been indexed in Section 5.3 according to the category of their medicinal use(s) and the typical terrain where they may be found, along with a cross-referencing index of different names by which a given curative may be known. For further details regarding the finding, identification, preparation and use of healing herbs, see Section 2.3. For more information about an herb or its geographical setting, the reader is invited to peruse one or more of the sources listed under the "Original Reference" heading (*ToMe* = *Treasures of Middle-earth*).

Language Note: Even within a single culture, herbs are often known by a variety of different names. The name that marks the alphabetized heading of each entry usually reflects the commonest form by which that medicinal is known. Immediately beneath it are given its "learned" names—those which a character would likely find it under while consulting ancient scrolls or books of lore in one of the libraries of Arnor or Gondor. Keep in mind that, unless explicitly noted, these "scholarly" names do not necessarily represent a direct translation of the heading name or of any of the herb's other appellations (though sometimes they do).

ACÁNA

(*S. Gurtbmallen, Q. Malinuru*)

Other Names: None.

Type: Poison.

Original Reference: *MERP*, Greater Harad.

Attack Level: 10.

Range/Where Found: Rocky outcroppings in the upper elevations of mountain ranges, usually above the treeline and usually in the shade of large boulders.

Characteristics: *Acána* is a small herb with 4 triangular leaves, a short stem and a small, yellow flower that appears in midsummer. It blossoms for several weeks before dying and dropping dozens of black, pin-head sized seeds onto the ground. After the snows melt, the seeds take root and new plants appear in only a few days.

Medicinal Uses: None.

Other Uses: If ground into a paste with a small amount of vinegar, the *acána* flower yields a fantastically powerful poison that can either be applied to the edge of a weapon or

placed into food or beverage. It gives off a faint, orange-like scent, but the victim usually doesn't have time to comment on this before dropping dead; the poison kills instantly. If water is used to grind the flower, the paste exudes a stronger citrus smell, but with different effects. Instead of killing, it places the victim in a coma for 2-12 days. During this time, ironbina is the only available antidote. (When properly prepared, the *acána* acts too fast for ironbina to be of any use, but the antidote is necessary if any life-preserving herbs are to be administered effectively; otherwise the victim perishes upon revival.)

Cost: 600 gp/dose because of the danger of preparation.

Difficulty of Finding: Extremely Hard.

Warning: *Acána* is absorbed through the skin, and any contact with it (even squeezing a flower in a bare palm) is lethal.

AKBUTEGÉ

(*S. Dordos, Q. Normatussa*)

Other Names: None.

Type: General Purpose.

Original Reference: *ToMe*, *Shadow in the South*.

Range/Where Found: The Elorna wetlands of southwestern Middle-earth are home to this member of the laurel family. It is typically found in meadows and marshes, or along the edges of forests if adequate water is nearby.

Characteristics: Averaging 4' in height, the trunk of this shrub is twisted and black. Its leaves are dark green, the undersides turning pink from their normal green-grey during the 2 weeks following an extremely cold part of the winter. In spring, white flowers cluster at the ends of its branches; a month later, the decaying pink berries quickly fall off the plant.

Medicinal Uses: When eaten, an *akbutegé* leaf with a pink underside restores 1-10 concussion hits. The leaf is extremely bitter and may cause embarrassing (though not painful) intestinal gas.

Other Uses: *Akbutegé* berries may be used to make a wine that is popular throughout certain parts of southwestern Middle-earth.

Cost: 25 gp.

Difficulty of Finding: Very Hard.

Warning: Ripe, healing leaves only occur during winter; to preserve them for the rest of the year, herbalists must press them between damp pieces of cloth. Once a leaf dries out it becomes brittle and is worthless, losing all of its healing properties.

ALAMBAS

(*S. Thargeber, Q. Narnassë*)

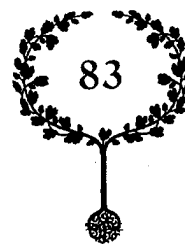
Other Names: Spike.

Type: Burn/Exposure Relief.

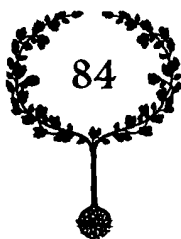
Original Reference: *ToMe*, *Shadow in the South*.

Range/Where Found: *Alambas* is a fairly common short grass on the plains of Zimrathâni in southwestern Middle-earth. The plant is found in meadows or anywhere there is full sunlight.

Characteristics: Patches of spiky leaves characterize *alambas*. For most of the summer, they are small (usually less than 1'



Akbutegé



tall) and their medicinal powers are only 1/10th of what they normally are. During the last month of the summer, however, up to 6 leaves/plant rise to a height of 4½'. These leaves are rubbery to the touch. A single, small, orange flower grows in the hollow formed at the center of the leaves.

Medicinal Uses: When crushed, the thick juice of ripe *alambas* leaves may be used to treat burns. A single, 3' leaf provides enough juice to treat 2' x 2' of 3rd degree burns. A salve may be made from the juice, but its preparation requires the harvesting of several plants. The gathered juice must be heated and simmered without bringing it to a boil (otherwise the healing powers of the extract are destroyed). The volume must be reduced until the juice becomes a thick jelly (a process usually taking over a week), during which time the heat must be constantly monitored. Once prepared, the salve retains its properties indefinitely (so long as it is not allowed to dry out; in which case it becomes a thick, worthless paste).

Other Uses: None.

Cost: 10 gp buy a large, fresh leaf. A single application of the salve may cost up to 10 times that amount, depending on supply.

Difficulty of Finding: Light.

Warning: None.

ALDAKA

(*S. Cenetholeh*, *Q. Cerryasulca*)

Other Names: Baby-sitter.

Type: Organ Repair/Preservation.

Original Reference: *MERP*.

Range/Where Found: Mountains, colder climes.

Characteristics: *Aldaka* is a difficult plant to take advantage of because the most useful part of it, a large tuber-like root, is usually located several feet from the plant. The plant is small, appearing to be less than 1' tall with several slender stalks, each with several perfectly round leaves. Uprooting the plant reveals several lateral roots (rhizomes) shooting off to all points of the compass. One of them leads to the plant's main root; it may be located as far as 10' from the rest of the plant. Attempts to pull on the rhizomes breaks them, and the ground must be excavated by hand in order to keep track of where these roots lead. The plant is common in the higher elevations, but the time-consuming act of finding the root makes it expensive. When found, the *aldaka* root is about the size of a man's fist, brown on the outside and orange within, with the consistency of a hard boiled egg: firm, but easily crushed. Each spring, the *aldaka* sends out new rhizomes which eventually sprout, continuing the process. Where these meet rhizomes from other plants they join and produce an herb that, by the end of the season, generates its own rhizomes. Harvested roots keep for up to 2 weeks in a cool, dry place.

Medicinal Uses: If crushed and boiled, the *aldaka* rhizome repairs damage to eyes burned by extreme light or heat. The patient must drink the mixture and then keep his eyes covered for 1 week. During this time, he must ingest a full dose of the mixture each day. *Aldaka* has no effect on an eye that has been punctured.

Other Uses: In the regions where this plant is found, parents sometimes promise their children prizes if they can find and

bring back a predetermined number of rhizomes (an activity guaranteed to take an entire afternoon). For this reason, *aldaka* is sometimes called "baby-sitter."

Cost: 100 gp/root. Not surprising, given the harsh terrain, the short growing season, the difficulty of finding the rhizome, and its short shelf-life. To someone blinded for life, it is a small price to pay.

Difficulty of Finding: Hard.

Warning: If travelers are invited to an *aldaka* hunt by mountain villagers, it generally means they aren't welcome. They should take the hint and move on.

ALOE

(*S. Sautboel*, *Q. Ürenubtar*)

Other Names: Heat-heal.

Type: Burn/Exposure Relief.

Original Reference: *MERP*, *ToMe*, *Arnor*, *Shire*.

Range/Where Found: Generally found wild in higher elevations of the Southlands, aloe is also widely cultivated in sheltered gardens throughout Eriador. In the wild, aloe is usually found in scrub areas without much competing ground cover.

Characteristics: The plant is composed of long, broad, spike-shaped leaves that are rubbery to the touch. The leaves are green and there may be small white dots present. Once a year, small, yellow flowers develop at the ends of the leaves. Cut leaves regenerate if placed in wet sand.

Medicinal Uses: The crushed leaves yield a sticky juice that is good for treating injuries (1-4 hits, 5 hits/dose) that are the result of burns. Burns treated in this way heal at 2x their normal rate. Being only a mild anesthetic, the juice works only 20% as well on major injuries. A salve may be made from the juice, the process for which has been passed from one healer to another through oral tradition.

Other Uses: None.

Cost: 5 bp/application of salve or leaf.

Difficulty of Finding: Medium.

Warning: Taken internally, aloe cause cramps and nausea.

ANCALTHUR

(*S. Henungol*, *Q. Lianteben*)

Other Names: None.

Type: Poison.

Original Reference: *Arnor*, *Shire*.

Attack Level: 2.

Range/Where Found: Along the shores of cold bodies of freshwater.

Characteristics: This flower is unremarkable, except that it has 4 white petals, each rimmed with black. The center of the flower is gold and red, and resembles the eye of a huge insect, glittering with murderous intent in the dawning sun of a newborn day.

Medicinal Uses: None.

Other Uses: If ground and mixed with water and then left overnight in the mouth of a dead man, the *ancalthur* stem ripens into a poison favored by assassins. If administered by means of a venomous blade, *ancalthur* warps its victim's sense of time, leaving him uncoordinated and virtually incapacitated for 2-4 hours. If ingested, an RR failure of 1-50 leaves the victim at -75; a failure of 51+ means the victim is at -100.

Cost: 45 gp/dose.
Difficulty of Finding: Very Hard.
Warning: None.

ARFANDAS

(*S. Lebellas*, *Q. Lempelassè*)

Other Names: Keltakukka.

Type: Bone Repair.

Original Reference: *MERP*, *ToMe*, *Arnor*, *Shire*, *Northern Waste*.

Range/Where Found: *Arfandas* is usually found in temperate to northern climes and prefers shaded river and stream banks. Pleasing to the eye, many keep *arfandas* in their gardens.

Characteristics: *Arfandas* is a small flower, usually growing to no more than 8" in length. Its pale, yellow blossoms comprise 5 large petals growing around a blue center.

Medicinal Uses: *Arfandas* aids in the healing of bone fractures (2x normal healing rate). The stem of the plant is ground into a thick paste, which may be used as a poultice. It must be used fresh, because it does not keep for more than a few hours after being picked.

Other Uses: A small bouquet of blooming *arfandas* looks nice on almost any table and is sure to brighten the room.

Cost: 2 sp is what vendors charge in the marketplace.

Difficulty of Finding: Very Hard.

Warning: When a picked plant is too old to use, its petals fall off.

ARKASU

(*S. Naeglaew*, *Q. Naicelaivè*)

Other Names: All-heal, Mtrm, Rune Salve.

Type: Mixture.

Original Reference: *MERP*, *ToMe*, *Arnor*, *Shire*.

Range/Where Found: Anywhere the formula is known and ingredients available (requires secret herbs which come from the Utter East).

Characteristics: *Arkasu* is a cream-colored salve that keeps for several months in a tightly sealed container.

Medicinal Uses: This salve restores 2-12 hits and speeds the closing and healing of large open wounds (1½x normal rate). It also numbs any skin it comes in contact with and, when taken internally, erases headaches or mild joint, limb or body pains.

Other Uses: It is also a cure for sunburn.

Cost: 3 gp/dose; 35 gp/jar.

Difficulty of Finding: Medium.

Warning: Most merchants allow potential buyers to try out a tiny sample to verify its authenticity. The practice of buying by name alone has spawned some unscrupulous merchants who try to cheat unwary buyers, often with two piles of the salve (one for those who know what they're looking for and how to test it, the other for those who have only heard about it).

ARLAN

(*S. Orluin*, *Q. Oroluin*)

Other Names: White Slipper.

Type: General Purpose.

Original Reference: *MERP*, *ToMe*, *Arnor*, *Shire*.

Range/Where Found: *Arlan* is a small, common plant that grows in rich, shady soil (usually in the mountains).

Characteristics: During the summer, *arlan* boasts a large blue flower streaked with black. The plant is small (usually under 1' in height) and has 2 large, white leaves at its base.

Medicinal Uses: *Arlan* leaves may be ground and placed in a poultice useful for concussion relief. When applied to an injury, they cure 1-6 hits (if picked wild) or 4-9 hits (if raised and bred domestically). In addition, the root, a small, white, fibrous part of the plant, may be ground up and mixed with boiling water. When the fumes from this tea are inhaled on a daily basis, the patient experiences an increased recovery from a respiratory illness (5x normal rate). It also acts as a decongestant, adding +20 to RRs vs colds. The leaves are good for a month after being picked if prevented from drying out. The roots are good for a year.

Other Uses: An *arlan* flower in the lapel of an eligible, young man may mean that he wants to look nice.

Cost: 6-13 sp, depending on season and availability.

Difficulty of Finding: Easy.

Warning: None.

ARLAN'S SLIPPER

(*S. Arlandal*, *Q. Ninquetal*)

Other Names: None.

Type: General Purpose.

Original Reference: *ToMe*, *Arnor*, *Shire*.

Range/Where Found: This small flower is usually found in woodlands or along mountain slopes.

Characteristics: The plant is small (no more than 5" in height) and appears delicate and fragile. In contrast to the stalk (which is of a darker shade), its leaves are small and light green. The small flower appears later in the summer and is shaped like a slipper after it opens; it is white with light blue lines along its borders. The plant is hardier than it appears, though easily crushed underfoot. Its flower exudes a pleasant fragrance. Its single, large taproot, extending up to 1' into the ground, is a thick structure, resembling a man's thumb in diameter. It must be dug out of the ground. (Attempts to pull it out break it.)

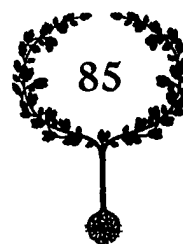
Medicinal Uses: When extracted and dried, the root is a handy remedy for colds and stuffed heads. (The dried root must be boiled and the vapor inhaled.) It also speeds recovery from respiratory diseases (5x normal rate) and enhances resistance to the common cold (+20 RR). A dried root keeps for years.

Other Uses: Elves have occasionally used this flower as a subject for still-life paintings for untold generations.

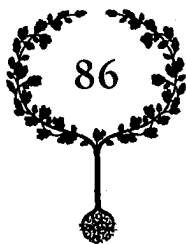
Cost: 1 bp/application for 1 person.

Difficulty of Finding: Extremely Hard.

Warning: Painting a picture of this plant does not automatically qualify the effort as art.



Arlan's Slipper



ARPSUSAR

(*S. Tarlisg, Q. Tallixë*)

Other Names: None.

Type: Muscle/Cartilage/Tendon Repair.

Original Reference: *MERP*.

Range/Where Found: This member of the reed family is found along the banks of freshwater streams and rivers in temperate regions.

Characteristics: *Arpsusar* is a reed that grows to a height of over 10'. Its stalk is thick (up to 4"), but hollow and dark brown in color. The plant flowers late in summer, and pieces of fuzz may be seen scattered downwind of *arpsusar* plants as the flowers disintegrate into seeds.

Medicinal Uses: If slit lengthwise, the reed may be wrapped around a limb or spread out to lay flat against the body. If heat is applied to the outside of the reed, it has the power to heal any muscle under it. This is usually accomplished by placing hot coals on the wet reed, a practice that sounds

dangerous, but usually isn't because the reed protects the patient from being burned, even though much of the heat bleeds through. The hot compress must remain in place for 1 hour to be effective. If the reed dries out, it becomes worthless.

Other Uses: None.

Cost: 30 gp/foot of reed.

Difficulty of Finding: Hard.

Warning: None.

ARROWEED

(*S. Calembilin, Q. Laicapilin*)

Other Names: Nura.

Type: General Purpose.

Original Reference: *LOR*.

Range/Where Found: Short grasslands and meadows in temperate climes, especially along the edges of forests.

Characteristics: Over a dozen stems growing straight up in close proximity to one another like arrows in a quiver characterize this plant. Each green stem is about 2' in height. Its large, pointed leaves (each about the size of a man's hand) cluster with jagged edges around the base of the plant. Its red flowers, flame-shaped with a rounded base tapering to a tip, appear in spring and fall off to be replaced by a seed pod that begins green, but turns brown by the end of summer. Inside are a dozen black seeds the size of peas. The seeds keep for several months before drying out and losing their power.

Medicinal Uses: If a seed is eaten, it restores 1-3 hits immediately.

Other Uses: None.

Cost: 1 gp/dose.

Difficulty of Finding: Medium.

Warning: None.



Arunya

ARUNYA

(*S. Orroen, Q. "Sunlight's Trace"*)

Other Names: Red Sleep, Orrain.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe, Arnor, Shire*.

Range/Where Found: Warm hillsides in temperate climes.

Characteristics: This small flower is unremarkable until it comes into bloom. The flower is bright red and highly visible and impossible to miss. It remains in bloom for over a month, beginning in late summer.

Medicinal Uses: The juice from *arunya* roots causes unconsciousness and 1 hour of sleep (equal to 4 hours of normal rest). Sometimes used by the drop during surgery, it becomes addictive if used for more than 2 consecutive days. The process of purifying *arunya* juice is a tricky one not readily accomplished by non-healers. The roots must be ground up, pressed and heated gently and slowly. The warm oil must then be passed through a mixture of specialized fungi known only to apothecaries and finally filtered with a specially treated cloth. The juice is then good for several months.

Other Uses: The *arunya* flower is especially useful in attracting the attention of the opposite sex when worn in the lapel (for men), behind the ear (for women) or in the groin (for Orcs).

Cost: 2bp/drink for 4 hours of sleep.

Difficulty of Finding: Hard.

Warning: Doses are not cumulative with respect to time (i.e., taking 4 doses not make one sleep 16 hours); instead, the patient will likely lapse into a coma and possibly die.

ASP GLANDS

(*S. Lygmael, Q. Leucamailë*)

Other Names: Reptilove.

Type: Organ Repair/Preservation.

Original Reference: *ToMe*.

Range/Where Found: Grasslands and forests of temperate climes.

Characteristics: These are the dried poison glands from the common asp. They resemble yellow peas and are often accompanied by green asp skins as proof of authenticity.

Medicinal Uses: Asp poison is deadly when injected into the bloodstream. When ingested, however, it has a very different effect, being a powerful organ restorer. Certain Easterling and Southron tribes believe the glands to be powerful aphrodisiacs (a belief which may stem from the psychedelic convulsions that affect many ingesters). Many patients are restrained by straps or ropes before the administration of the glands because of the possibility of fits of peculiar, ungovernable madness. The first fit usually lasts for only a few minutes and generally subsides within 1 hour. Fits may recur unexpectedly (at least once again) within the next few days, though with diminishing intensity.

Other Uses: None.

Cost: 50 gp/gland with authenticity asp skin; 20 gp/gland without proof of authenticity.

Difficulty of Finding: Light.

Warning: Proof of authenticity should be required. (Common often attempt to pass off dried yellow peas as asp

glands.) Attempts to raise asps for the purpose of extracting their glands should be discouraged due to the dangers inherent in dealing with large numbers of poisonous reptiles.

ASP VENOM

(*S. Lychaew*, *Q. Leucasangwa*)

Other Names: Snakebite.

Type: Poison; Organ Repair/Preservation.

Original Reference: *MERP*.

Attack Level: 5.

Range/Where Found: These green snakes enjoy making their home in the tall grasses of temperate environments.

Characteristics: Asp venom is a clear, yellow fluid obtained by squeezing freshly harvested poison glands from an asp and collecting the yield.

Medicinal Uses: See ASP GLANDS.

Other Uses: When struck with a venomed blade, the victim loses the use of the location for 3 days, during which time the limb is totally useless, alternately numb, aching or throbbing. If sandclaw leaves are crushed and packed into the wound within an hour of being hit, the herb neutralizes the venom.

Cost: 23 gp/dose.

Difficulty of Finding: Light.

Warning: Asps are mean-tempered.

ATHELAS

(*S. "Beneficial Leaf," Q. Asia Aranion*)

Other Names: Kingsfoil.

Type: General Purpose.

Original Reference: *MERP*, *ToMe*, *Arnor*, *Shire*, *Mirkwood*.

Range/Where Found: Any land where Númenóreans have lived (Eriador, Gondor and possibly the coastal regions of southern Middle-earth). Unfortunately, although it is not rare, *athelas* is easily confused with other wildflowers.

Characteristics: These small plants bloom for much of the year, their small, white flowers contributing to their reputation of healing by being pleasantly scented.

Medicinal Uses: *Athelas* leaves are crushed, placed in boiling water and inhaled. In addition to easing mental travail, *athelas* cures many diseases, neutralizes minor poisons, slows major poisons, staves off supernatural maladies and hastens the healing of wounds (3x normal rate). As its Westron name suggests, the potency of *athelas* is increased in the hands of a royal scion of Lúthien's line.

Other Uses: A small bouquet of *athelas* flowers is a token of goodwill toward the sick.

Cost: 180-300 gp.

Difficulty of Finding: Hard.

Warning: None.

ATIGAX

(*S. Gailgened*, *Q. Alcenie*)

Other Names: Allsee, Firegaze, Punasalvia, Metsästäjän Ystävä.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP*.

Range/Where Found: Taiga or other very cold scrubland.

Characteristics: This hardy member of the grass family grows in sparse clumps. Many different plants appear to sprout from the *atigax* root (though in fact they are the same plant). Those on the outside appear as long, green grass; the next layer within displays broad leaves; then tiny, spiky leaves; finally, a central mass that combines all four forms. The entire plant is usually no more than 1' in diameter by 1' tall.

Medicinal Uses: None.

Other Uses: If placed in a fire, the *atigax* root quickly blackens and shrivels, seemingly ruined. If opened, however, the center discharges a white powder which, when added to boiling water, produces a drink that affects the imbiber's optic nerves so that his eyes become capable of withstanding bursts of sudden or blinding light. The effect lasts for 9 hours, during which time normal vision remains unaffected.

Cost: 40 gp/dose.

Difficulty of Finding: Medium.

Warning: None.

AVHAIL

(*S. Noryldos*, *Q. Malinyávë*)

Other Names: None.

Type: Nutrition/Refreshment.

Original Reference: *ToMe*, *Arnor*, *Far Harad*.

Range/Where Found: *Avhail* is common to the coastlands of Eriador, though it is rare farther inland. The plant is easy to find and may be located in short grasslands or meadows.

Characteristics: *Avhail* is a short bush (about 3' high) with a brown stem and orange leaves. Its yellow, cherry-sized fruits (found in abundance after the summer solstice) have a sweet, mellow-like taste, numerous tiny seeds, and are very nutritious.

Medicinal Uses: None.

Other Uses: *Avhail* fruits may be eaten as a food source or a dessert treat when baked into pastries. They are also fermented into a potent brandy called *biotaille*.

Cost: 3 bp/fruit.

Difficulty of Finding: Easy.

Warning: Overindulgence of *biotaille* can result in a severe (though temporary) headache the following morning.

BALÁK

(*S. Asgnaitth*, *Q. Axonebra*)

Other Names: Boneboon.

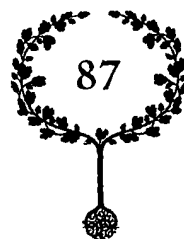
Type: Bone Repair.

Original Reference: *ToMe*, *Shadow in the South*.

Range/Where Found: Tidal marshes along the Elornan shore.

Characteristics: *Balák* is a tall (up to 7') member of the reed family. The top of the plant is spear-shaped and brilliantly blue. *Balák* reeds typically grow in clumps of over a dozen plants.

Medicinal Uses: If harvested and crushed while fresh, the *balák* stalk may be used to brew a thick tea with the consistency of porridge. If the imbiber is allowed to rest overnight in an immobilized position, ½ cup of this tea heals the most badly broken bones. If the person moves the break while the healing is taking place, the break may mend improperly,



possibly crippling the patient even more. (The tea is typically given with a strong sedative to diminish this possibility.) A dried *balák* stalk used to brew this tea requires 5 times the dosage and 8x the recovery time to produce the same effect.

Other Uses: Vara-na healers (See Section 3.10.1.) advertise their use of *balák* by affixing two crossed "spearheads" to their door.

Cost: 45 gp/dose.

Difficulty of Finding: Hard.

Warning: Anyone ingesting *balák* tea typically becomes constipated for 1 week.

BALDFOOT

(*S. Rúdal*, *Q. Rúlatal*)

Other Names: Splort, Carahsá.

Type: Concussion Relief.

Original Reference: Previously unreported.

Range/Where Found: Deciduous forests, near granite outcroppings.

Characteristics: This woody shrub prefers the shade of the forest, but thrives only near large rocks. Its roots are white, smooth and largely exposed (thus its name). It stands only about 5' high, has a twisted trunk, and thick bunches of arrowhead-shaped leaves each about the size of a man's tongue. In early summer clusters of black berries appear on its branches. Many of baldfoot's nutrients come from the action of root secretions that mingle with the rain and the nearby rocks.

Medicinal Uses: Ingestion of a baldfoot berry instantly restores 1-10 hits. The berries keep for up to 2 weeks before losing their potency.

Other Uses: None.

Cost: 2 gp/berry.

Difficulty of Finding: Hard.

Warning: If more than one berry is eaten, it only cures 1-10 hits and strikes the consumer with severe vertigo for 1-4 hours, during which time he is unable to engage in any activity and must be carried due to loss of balance. After 2 hours, however, another dose of this plant's fruit (1 berry) may be consumed without any side effects.

BARNAIË

(*S. Cumidh*, *Q. Cumbusérë*)

Other Names: Barn Clove.

Type: General Purpose.

Original Reference: *Arnor*, *Shire*.

Range/Where Found: All temperate regions, usually in grassy land fertilized by herds of domesticated animals.

Characteristics: *Barnaië* is a tiny, wild, ground plant. It is very common and is regarded as a weed in some areas. It grows about 1' height, with a yellow, fuzzy flower that turns grey and disperses on the wind over a period of 1 week. Its leaves have yellow veins and jagged edges.

Medicinal Uses: A tea brewed from *barnaië* leaves lessens the intensity of nausea and vomiting by 75%.

Other Uses: None.

Cost: 3 sp/dose.

Difficulty of Finding: Common.

Warning: If taken from a meadow fertilized by herds of domesticated animals, the plant must be well washed before being used or there is a 50% chance for actually doubling the amount of nausea or vomiting.

BEARDED FANG

(*S. Fangarch*, *Q. Fangarcara*)

Other Names: Yayum.

Type: Nutrition/Refreshment.

Original Reference: *Mount Gundabad*.

Range/Where Found: Underground.

Characteristics: This mushroom has a 3" white cap with a dangling mass of fibers that resemble a beard around the stalk. The fibers are usually speckled with black, harmless spores.

Medicinal Uses: None.

Other Uses: Bearded fang is delicious, nutritious and eagerly sought after by mushroom lovers. The beard is tasteless, but often allowed to remain as a way of verifying its pedigree to customers.

Cost: 6 gp/each.

Difficulty of Finding: Hard.

Warning: None.

BELAN

(*S. Camlanglas*, *Q. Málassë*)

Other Names: Blood-nut, Scass.

Type: Circulatory Relief.

Original Reference: *MERP*.

Range/Where Found: Along seashores in tropical climes.

Characteristics: *Belan* trees are members of the palm tree family, but much rarer than coconut or date palms. This variety only grows to a height of 10' and produces its fruit all year round. The brown but smooth *belan* nuts are the size of a man's fist. If broken open, their soft, light brown meat smells faintly like roast poultry.

Medicinal Uses: If the meat from an entire nut is consumed, it stops external bleeding. The consumer must not move for 1 hour or the wound(s) reopen, negating the nut's effect (which usually commences 1-10 rounds after the last of the meat is swallowed). If meat from this nut is eaten and no bleeding is present, nothing happens. The nuts keep for up to 3 months before their meat turns rancid.

Other Uses: Natives in the regions where this tree grows sometimes roast large numbers of them for festivals.

Cost: 40 gp/nut.

Difficulty of Finding: Hard.

Warning: Falling asleep under a *belan* tree may be an unpleasant experience when a nut drops (10% chance for anyone lying under the tree for more than 1 hour; 1 hit/nut).

BERTERIN

(*S. Baranas*, *Q. Varnissë*)

Other Names: Rot-not.

Type: Organ Repair/Preservation.

Original Reference: *MERP*.

Range/Where Found: Deciduous forests, usually on rocks in shady, cool areas.



Berterin

Characteristics: This brown moss is fairly common, but often missed because of its light brown color (easily mistaken at a quick glance for a dead colony of another type of moss).

Medicinal Uses: None.

Other Uses: *Berterin* may be boiled into a powerful preservative for organic matter (1 day duration if the outer surface of the object is bathed with the brew).

Cost: 19 gp/dose (enough to coat a man-sized area).

Difficulty of Finding: Light.

Warning: None.

BITTERLOVE

(*S. Dolgened*, *Q. Nullacenië*)

Other Names: Elfblind.

Type: Drug.

Original Reference: Previously unreported.

Range/Where Found: Temperate grasslands and meadows.

Characteristics: Bitterlove resembles ordinary clover, except that it is always 4-leaved. Its flowers are small and pink, usually growing in large, thick bunches.

Medicinal Uses: If fresh leaves are boiled in water and the steam inhaled (creating a horribly bitter taste in the mouth), the subject enjoys sensory enhancement. Men and Elves are enabled to see as well as Dwarves in darkness. The effect lasts for a full day, and even the slightest whiff is enough to create the effect. On Dwarves themselves this drug has the opposite effect, retarding their vision). If any have any inkling that the herb is being boiled, they generally take up a place well upwind of the experiment (unless they've never been exposed to it before, in which case they might well have a learning experience ahead of them).

Other Uses: Bitterlove makes a wonderful place to bed down for the night, being soft and cushiony.

Cost: 9 sp/dose.

Difficulty of Finding: Light.

Warning: None.

BITTERWOOD

(*S. Celebrif*, *Q. Telperima*)

Other Names: Ket.

Type: General Purpose.

Original Reference: Previously unreported.

Range/Where Found: Hot jungles and rain forests. These plants can often be seen in the gardens of healers.

Characteristics: Though a shrub, bitterwood resembles a tree (growing to a height of more than 20' with a woody, trunk-like stem). The brownish-green bark is very rough, shot through with what appear to be veins of silver. Bitterwood leaves are large (often 1' in length and 6" in diameter) and also appear to be edged with silver.

Medicinal Uses: If uprooted, a large (3' x 2', 50 lbs) tuberous root is exposed. The white root may be eaten, raw or cooked, but its crunchy texture only lends itself well to salads. If smoked, however, its nutrients become useful. Smoking is a laborious process and takes at least 3 days, during which a smoldering fire must be kept going under the

suspended root. To ensure success, the rest of the shrub should be used as fuel. One adult plant (20' tall) is generally enough to smoke its own root (other wood can supplement the fire, but some bitterwood should be present at all times). As the root matures over the fire, it takes on a rich, smoky taste (not unlike that of ham) and a softer, meatier texture. Consumption of a fully smoked root halts external bleeding. In addition, the root cures any and all organ damage. A raw root keeps for several months if kept in a cool, dark place. A smoked root only lasts a few weeks.

Other Uses: 1 lb of smoked root has enough nutrients to sustain a man for 1 day.

Cost: 15 gp/dose; 50 gp/pound.

Difficulty of Finding: Very Hard.

Warning: Consuming smoked root makes one very thirsty.

BLACK CACKLER

(*S. Morladhad*, *Q. Mornalalië*)

Other Names: Duhhmaker.

Type: Drug.

Original Reference: *Mount Gundabad*.

Range/Where Found: Underground.

Characteristics: This mushroom is blackish with orange spots all over the cap (which is 18" in diameter). The stalk is 2' high and ringed with orange every 6." It tends to grow alone.

Medicinal Uses: None.

Other Uses: If eaten, the bitter tasting flesh produces uncontrollable laughter and foolish behavior for 4-7 hours.

Cost: 2 gp/dose.

Difficulty of Finding: Hard.

Warning: There is no known antidote for the effects of this fungi. Fortunately, they are not cumulative, regardless of the amount consumed.

BLACK CLOVER

(*S. Mornast*, *Q. Mornasto*)

Other Names: Black Lung.

Type: Poison.

Original Reference: *ToMe*.

Range/Where Found: Southward faces of mountain ranges; temperate grasslands.

Characteristics: Black clover resembles normal clover, except that the undersides of its leaves have a black, dusty coating on them. Always 4-leaved, it is unlikely to bring good luck. The black spores become evident a month after the summer solstice and continue until first frost.

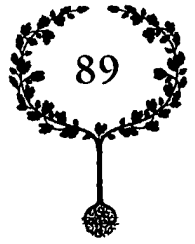
Medicinal Uses: The spore-bearing leaves may be collected and ground up into a paste for coating weapons.

Other Uses: None.

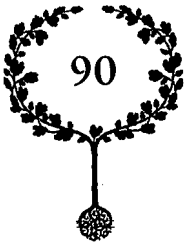
Difficulty of Finding: Extremely Hard.

Cost: 25 gp.

Warning: If the spores are inhaled, a burning sensation in the lungs results, lasting for about 1 hour. Continued exposure leads to a slow and painful death.



Black Cackler



BLACK VINES

(*S. Oldur*, *Q. Mornolos*)

Other Names: Vision-maker.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*.

Range/Where Found: Deep within the forests of Rhudaur, among the roots of only the oldest and largest trees.

Characteristics: This thin-stemmed vine sports only a few small, black leaves. The plant has the ability to grow at the rate of up to 1"/minute.

Medicinal Uses: None.

Other Uses: When pressed against the skin so that their oil is quickly absorbed, black vine leaves induce incredibly intense states of euphoria that end in a delirious slumber. The effect, while powerful and long remembered, is non-addicting.

Cost: 205-300 gp/application.

Difficulty of Finding: Absurd.

Warning: If one comes across black vines in the forest and reclines on its leaves (falling prey to its euphoric effect), the plant begins to grow, putting down roots and smothering its victim within a few hours.

BLUE PINE

(*S. Luinthon*, *Q. Luinisono*)

Other Names: Mother Pine.

Type: Nutrition/Refreshment.

Original Reference: *ToMe*, *Arnor*.

Range/Where Found: Rhudaur and coniferous forests throughout the Westlands.

Characteristics: The most common of the evergreen trees of Rhudaur, the bluish needles of this pine harbor very large (up to 1' in length) cones, each of which can weigh up to ½ lb and contain up to 6 thumb-sized seeds.

Medicinal Uses: None.

Other Uses: Blue pine seeds are used as a food source by the Hillmen of Rhudaur. They are acidic in taste, though this may be cured by slow, careful roasting. The seeds are nutritious (5 make up the equivalent of 1 meal) and keep very well (for years) once dried. If dried and ground, their flour makes a satisfying soup; if roasted, the nuts of the seeds are added to a little boiling water with salt.

Cost: 1 cp/ cone.

Difficulty of Finding: Easy.

Warning: None.

BLUEDRAKE

(*S. Urli*, *Q. Úrelis*)

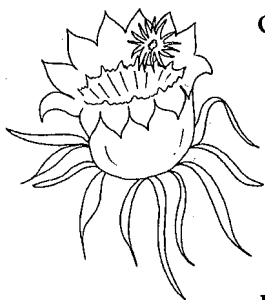
Other Names: Bluetongue.

Type: Burn/Exposure Relief.

Original Reference: Previously unreported.

Range/Where Found: Marshes and swamps.

Characteristics: This bright blue flower is large and bulbous, resembling a small vase. It is half filled with nectar used to trap insects. The plant grows to a height of 1'; the flower is easily half of that.



Bluedrake

Medicinal Uses: If poured onto any burn, no matter how severe, the nectar numbs the area, healing the burn if left undisturbed for the next 6 hours. The flower's nectar takes 1 week to replenish itself, and may be stored while retaining its powers for up to 9 months.

Other Uses: None.

Cost: 50 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: None.

BODEZLIST

(*S. Sigillas*, *Q. Sicillasse*)

Other Names: Daggerleaf.

Type: Nutrition/Refreshment.

Original Reference: *ToMe*, *Far Harad*.

Range/Where Found: Far Harad.

Characteristics: The *bodezlist* resembles a pin cushion, except that it is helmet sized with pins that grow up to 18" in length. Its leaves are sharp, and anyone brushing up against them suffers a cut (1-6 unmodified dagger attacks). If someone runs into a *bodezlist* bush, the damage is more severe (1-10 +20 attacks)—not a plant to discount when traveling after dark. *Bodezlist* leaves may be cut from their cushion and used as weapons. (After their first bout, the leaves wilt and lose their edge. If dried, the leaves become brittle, crumbling if used as weapons.)

Medicinal Uses: None.

Other Uses: Within the center of the plant is a sweet, succulent mass that provides water equal to 1 day's ration. Removing the spines isn't hard (Normal maneuver roll, modified by Foraging skill). They can also be made into an exquisite custard if baked.

Cost: 4 gp/leaf; 12 gp/succulent tissue.

Difficulty of Finding: Light.

Warning: Death by impalement is always a possibility when dealing with this plant. Bleeding is a probability. Some frustration is certain.

BOGLOCK

(*S. Aechaew*, *Q. Sangwaica*)

Other Names: Snakegrass.

Type: Poison.

Original Reference: Previously unreported.

Range/Where Found: Bogs, swamps and marshes.

Characteristics: This insidious vine can grow up to 5' in length. It possesses a yellow stem, light green leaves and black thorns. If touched, boglock is capable of incredibly rapid, minute growth spurts in preferential areas (usually on the side away from the contact, which gives it the illusion of moving to wrap itself around whatever touched it). It cannot close and grip a touching limb, but if a person attempts to pull away hastily, the thorns embed themselves in skin or clothing. If a thorn breaks the skin, it injects poison into the wound. The best way to extract oneself is to move slowly and surely. The poison usually acts quickly, every thorn-stab causing the victim to writhe in incapacitating muscle spasms for 1 minute/prick. If this happens in the wild, the writhing can facilitate other stabs (which means more time down, which means a greater potential for more stabs).

Medicinal Uses: None.

Other Uses: Boglock may be harvested using a pole or other long reaching device to uproot it. Once done wrapping itself around something, several hours must pass before it can repeat the process. (It cannot do so again after it is uprooted.) If the thorns are removed, ground and boiled with a little water until reduced to a thick paste, a more potent version of the poison may be produced. If the poison reaches the bloodstream of a victim through food, drink or blade, it triggers muscle spasms of such a magnitude that the victim's heart is affected, killing him in 1-10 rounds.

Cost: 500 gp/dose, because of the difficulty in obtaining it.

Difficulty of Finding: Extremely Hard.

Warning: See above.

BONESET

(*S. Lasgorn*, *Q. Axosulca*)

Other Names: None.

Type: Bone Repair.

Original Reference: *ToMe*.

Range/Where Found: Southward-facing vales of the White Mountains.

Characteristics: Boneset is a low-growing bush that rarely reaches more than 2' in height. It typically has a reddish hue to its woody stem. Its leaves are small and perfectly round, clustering in groups of 9 at the ends of stems.

Medicinal Uses: If eaten, the root of the plant (whether fresh or dried) speeds the healing of fractures (3x normal rate). Multiple doses do not increase the rate of healing.

Other Uses: None.

Cost: 14 gp/dose.

Difficulty of Finding: Medium.

Warning: Broken bones must be properly set before the root is consumed or improper healing results.

BOSKONE

(*S. Amlotbluin*, *Q. Aldaseron*)

Other Names: Da'Nella.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*, *Arnor*.

Range/Where Found: *Boskone* grows on the tallest trees amid the remnants of Eriador's primal forest. Never found closer to the ground than 100', it is usually situated on the upper face of a tree's side branches.

Characteristics: This small orchid grows on ancient trees. Its leaves are wide (about the size of a man's thumb). Its flowers bloom bright blue for most of the year.

Medicinal Uses: None.

Other Uses: If *boskone* flowers are dried and ground into a blue powder, they may be inhaled to stimulate the senses to a level equivalent to Presence Awareness (*RMSS*) or Nature's Ways, Nature's Awareness and Essence Perceptions (*MERP*). The heightened awareness lasts for 10-20 rounds before fading into a severe headache (-30) for 1-8 hours.

Cost: 80 gp/ dose.

Difficulty of Finding: Sheer Folly.

Warning: *Boskone* powder is addictive if used more than 2x a month. Once hooked, the inhaler craves his heightened

awareness, despite its aftermath. If discontinued, nausea and headaches plague the inhaler for 1 week, during which time they are effectively incapacitated.

BOXDEATH

(*S. Cennilloth*, *Q. Cantillóte*)

Other Names: Blackbox, Blackwish.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Arid, desert areas.

Characteristics: This herb resembles a small bush, being woody in appearance with spiky branches and small, green leaves. It dies off every year, but long before this it produces a black flower shaped like a box the size of a belt buckle.

Medicinal Uses: If the flower is ingested by someone with grievous injuries—actually, any injury is enough, but usually only catastrophically serious ones merit the risk associated with boxdeath—it sends him into a coma for 3 days, during which time no other healing magic or herbs have any effect. At the end of that time the person has a 50-50% chance of waking up, completely healed, or of dying without any chance (short of by *athelas* in the hands of a king) of negating its power.

Other Uses: None.

Cost: 600 gp/dose.

Difficulty of Finding: Sheer Folly.

Warning: See above.

BRAMBLEROSE

(*S. Aegmeril*, *Q. Aicamerille*)

Other Names: None.

Type: Concussion Relief.

Original Reference: Previously unreported.

Range/Where Found: Along the shores of streams and rivers in temperate regions.

Characteristics: This bush is easily spotted by its large, pink flowers (each the size of a man's head) that appear in early spring and stay for several weeks. It grows to over 7' in height and can form thick brambles that are nearly impenetrable because of their long and sharp thorns. Its fruits are dark purple (the size of a Hobbit's head). The flesh inside is orange, soft, delicious and sprinkled with dozens of small, black seeds.

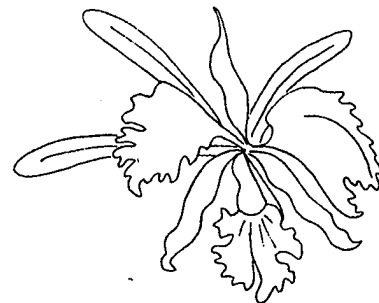
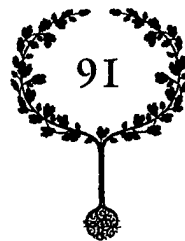
Medicinal Uses: Eating the bramblerose fruit restores 4-10 concussion hits. Eating more only fills the stomach.

Other Uses: 2 fruits will sustain a man for 1 day.

Cost: 4 gp/serving.

Difficulty of Finding: Medium.

Warning: If any seeds are ingested, the consumer experiences a sharp gut pain that prevents him from engaging in any activity (including sitting upright, standing or eating) for 10 minutes/seed, cumulative.



Boskone



Breldiar

BRELDIAR

(*S. Saunor, Q. Náresáva*)

Other Names: Bréala, Sinitähti.

Type: Drug.

Original Reference: *MERP, Minas Ithil*.

Range/Where Found: Volcanic areas.

Characteristics: This vine is particularly adapted for growing on the sharp edges of volcanic cliffs or rocks. Its stem and flowers are black. The flowers have a white center and appear in the spring. Its leaves are heart-shaped and dark green. The entire plant can reach several feet in length.

Medicinal Uses: None.

Other Uses: Anyone ingesting a *breldiar* flower finds himself drifting into a state of euphoria at an alarming rate. He must subtract 30 from maneuvering and melee because of his altered state of mind. As time appears to slow down, he may be able to add 50 to spells and missile attacks. The effects last 1 hour.

Cost: 25 gp/dose.

Difficulty of Finding: Medium.

Warning: Care should be taken when harvesting the flowers, because if the plant is injured (easy to do on the volcanic rock), its sap may come in contact with skin and burn like acid (1 hit/round until washed off with water).



BRIGHT BLUE EYES

(*S. Luingil, Q. Luinelen*)

Other Names: Bluestar, Blu.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe, Mirkwood*.

Range/Where Found: Temperate grasslands of Rhovanion.

Characteristics: This small plant blooms in the early spring, sometimes before the snows have completely left the ground, transforming the steppe into a sea of blue under the first full moon of Gwaeron. The stalk is skinny for such a large flower, which has 5 blue petals.

Medicinal Uses: None.

Other Uses: If 25 bright blue eyes are gathered under a full moon and brewed into a tea, the imbibor experiences enhanced vision—as sharp as that of the most observant Hobbit or far-sighted Elf—for a period of 3 hours. If taken more than once during a given day, the tea has no further effect. Neither the tea nor the flowers may be stored without loss of potency.

Cost: 15 gp/dose.

Difficulty of Finding: Light.

Warning: None.

BUTTERFOOT

(*S. Melindal, Q. Malintal*)

Other Names: Putot.

Type: Organ Repair/Preservation.

Original Reference: Previously unreported.

Range/Where Found: Short grasslands, meadows in temperate climes.

Characteristics: This small flower is easily distinguished when in bloom because of its small, bright yellow flower and matching, vibrant petals at its base.

Medicinal Uses: If ground up, mixed with a small amount of water and dripped into the eye of someone blind because of an injury, daily administrations of butterfoot over the course of 1 week restore sight.

Other Uses: None.

Cost: 25 gp/dose.

Difficulty of Finding: Hard.

Warning: None.

BUTTONHEAD

(*S. Morchwan, Q. Moribwan*)

Other Names: Tumbletop.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Underground in caves, away from daylight.

Characteristics: This small fungus resembles the traditional toadstool, except that its hard, button-sized head is solid black and its stalk stark white. Buttonheads usually grow in patches of up to 100.

Medicinal Uses: The head is too hard to eat; swallowing it whole results in severe indigestion that causes the consumer to function at -10 for 4 hours. If the buttonhead stalk is eaten, it dispels weariness in the consumer, making him feel totally refreshed for 12 hours. At the end of that time, however, he must rest for another 12 hours (usually sleeping straight through). Refusal to rest reduces all rolls by -50.

Other Uses: None.

Cost: 10 gp/dose.

Difficulty of Finding: Medium.

Warning: While not addictive, the amount of rest required to recover is cumulative if more than 1 dose is taken within a 3 day period (i.e., the second requires 24 hours rest; 36 hours for the third, and so on).

CAJ

(*S. Gurthard, Q. Andanuru*)

Other Names: Kagg.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe, Far Harad*.

Range/Where Found: The Gaj of Far Harad.

Characteristics: A small, woody shrub, *caj* grows low to the ground with spiny, stiff branches adorned with thorns and small, red leaves year round. Around the trunk, well within its defenses, are several small (pea sized) nodules of sap that ooze a small quantity of brown resin when punctured.

Medicinal Uses: Those wishing to die sometimes seek out this plant because of the cumulative effects of brewing tea from the nodule resin, setting them on what the Bozishnarod call the Long Path. The tea causes its imbibor to starve to death, but without anguish or suffering.

Other Uses: *Caj* tea is said to be the best tasting in all of Middle-earth. It also has a beneficial effect on Essence spell-casters, allowing them to recoup their normal PPs in ½ their usual recovery period. Preparation for this effect takes 2 days of attunement to achieve.

Cost: 10 gp/resin nodule.

Difficulty of Finding: Hard.

Warning: Every time that *caj* tea is imbibed, there is a 5% cumulative chance that the drinker embarks on the Long Path.

CAMADARCH

(*S. Fladluin, Q. Faltaluin*)

Other Names: None.

Type: Poison.

Original Reference: *Arnor*.

Attack Level: 6.

Range/Where Found: Underground.

Characteristics: This small mushroom is about 1" tall with a cap ½" in diameter. It is distinguished by its black, star pattern of pigment on the cap.

Medicinal Uses: None.

Other Uses: *Camadarch* is a liquid poison prepared from a mushroom found in the caves of the fells of eastern Eriador and in the Underdeeps. It turns a victim's skin blue over the course of a day. After 24 hours, each external feature of the body must then make an RR or rot off in 1-10 hours. If mixed with alcohol, *camadarch* becomes an acidic contact poison that causes burns: 1-2 "E" heat criticals on the 1st round, 1-2 "C" criticals on the 3rd, and 1-2 "A" criticals on the 5th.

Cost: 33 gp/dose.

Difficulty of Finding: Hard.

Warning: Care must be taken when preparing this poison or the assassin could end up its victim.

CAREFREE MUSTARD

(*S. Sauruin, Q. Roinasáva*)

Other Names: Roan Mustard.

Type: General Purpose.

Original Reference: *ToMe, Mirkwood*.

Range/Where Found: The Anduin vales of Rhovanion.

Characteristics: Standing up to 2' in height, this feathered, blue-green plant is faintly reminiscent of cultivated mustard. It has a sweet taste like broccoli until flowering in late summer. In the fall it produces purple, pinhead-sized seeds. These are prone to fall at the slightest disturbance, which makes finding intact plants and gathering their seeds an arduous task.

Medicinal Uses: A cup of mustard seeds, ground with a few drops of water to create a plaster, heals superficial wounds within 1 hour. Applied to more serious wounds, it soothes pain and speeds the recovery process. The seeds keep for several months, but the plaster must be used as soon as it is made, as it loses its effectiveness within a few hours.

Other Uses: If the seeds are ground with a few drops of vinegar, along with a pinch of salt and of sugar, it is rumored to be an excellent, though expensive, condiment to put on sausages.

Cost: 10 gp/dose.

Difficulty of Finding: Sheer Folly.

Warning: None.

CARGALEN

(*S. "Red-green," Q. Carnilaica*)

Other Names: None.

Type: Poison.

Original Reference: *Arnor*.

Attack Level: 4.

Range/Where Found: Underground.

Characteristics: This Eriadorian cave moss is red-green in color and shines iridescently in the light of a lantern. *Cargalen* usually grows in patches no larger than 2' in diameter. It retain its properties for up to 1 month.

Medicinal Uses: None.

Other Uses: *Cargalen's* moist surface harbors a deadly nerve poison often used by assassins. Victims must save against a 4th level nerve poison; victims failing an RR by 01-50 lose feeling in, and use of, 1-2 extremities (hands and feet) for 1-100 days; with a failure of 51-100, the nerves in the extremity are reduced to useless pulp; failure of 100+ results in death, as the victim's nerves simply dissolve into a hot, pink liquid. Fortunately, the poison is easily broken down by any of those herbs capable of repairing nerve damage.

Cost: 45 gp/dose.

Difficulty of Finding: Hard.

Warning: Obvious care must be taken when encountering this plant.

CARLONG

(*S. "Heavy Red," Q. Carnilunga*)

Other Names: Bursis, Bonis.

Type: Bone Repair.

Original Reference: *MERP*.

Range/Where Found: Temperate, short grasslands and meadows.

Characteristics: This plant has a long, dry, brown stalk that sports thousands of tiny hairs. Its squarish leaves are mostly at the bottom of the plant. Its flower is large (6" in diameter), covered with dozens of red petals, and usually heavy enough to bend the plant over nearly double.

Medicinal Uses: If the stalk is chopped and boiled for several hours, the thick soup that results can repair shattered bones and joints if ingested. The broken limb(s) must be placed in a proper position or they heal improperly. In addition, they must not be moved during the 12 hours it takes for the healing to be completed.

Other Uses: None.

Cost: 110 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: None.

CARADHRAIN

(*S. "Red Border," Q. Carniréna*)

Other Names: Heat-bane, Flame-thief, Kilmakur.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP*.

Range/Where Found: Tropical grasslands.

Characteristics: This grass is distinguishable by the red margins on its leaves, otherwise it resembles most other short grasses. The grass is fairly common, but difficult to spot.

Medicinal Uses: None.



Caj



Other Uses: Unlike most other grasses, *caradhrain* possesses a large tuber. The uses for this root are twofold, and neither is any good without the other. First, it must be ground up and placed in boiling water (which is imbibed). At the same time, a second *caradhrain* root is placed in the fire and allowed to blacken. It should then be pressed and its oil squeezed out. This oil should be rubbed onto whatever body part the user wants to protect. Each root yields enough oil for ½ of a human body. If both steps are undertaken by the same person, they then find themselves totally protected from heat and flame for 1-10 hours, provided they do not wash or eat anything else (either being enough to negate the effect). During this time, the subject may pass through normal fire without injury and handle red-hot metal for up to 1 minute before experiencing enough discomfort to put it down. The fire of a forge is hot enough to make him very uncomfortable; that of a volcano or a dragon will kill him. He may be able to stand up to a Balrog, but not make contact, as that fire is of magical origin.

Cost: 65 gp/root (3 are needed to totally protect a Man; 2 for ½ a Man, or one Hobbit or one Dwarf).

Difficulty of Finding: Hard.

Warning: Users of this plant usually don't make the mistake of only coating the exposed parts of their body because clothing and even armor has a way of combusting, or at least of burning the flesh beneath. Their first mistake is usually their last.

CARPET MOSS

(*S. Fangluin, Q. Laicafanga*)

Other Names: None.

Type: Bone Repair.

Original Reference: *Moria*.

Range/Where Found: Underground.

Characteristics: These pale green/grey mats of furry lichen that grow over smooth damp calcium-rich rocks release a pale green powder upon being touched. The patches typically grow to the size of a child or Hobbit.

Medicinal Uses: When used in thick strips as a poultice (on the powdery side) for fractures, carpet moss doubles the rate of healing and aids in bone-setting. The lichen retains its powers for up to a year after being harvested.

Other Uses: None.

Cost: 4 sp/strip.

Difficulty of Finding: Easy.

Warning: None.

CASHDIR

(*S. Malhen, Q. Hendemalin*)

Other Names: Argsbargies.

Type: Drug.

Original Reference: *Greater Harad*.

Range/Where Found: Kirmlesra.

Characteristics: This small desert flower blossoms only at night after a heavy rain in late spring. The flower is white, the leaves pointed and curving inward toward the blossom.

Medicinal Uses: If eaten raw, *cashdir* counteracts the effect of certain muscle poisons (4th level or weaker). The flower is only potent if picked at night when in bloom; if kept in

darkness it retain its properties for 24 hours. Anyone consuming the flower feels a slight tingling of the body and a mild feeling of euphoria.

Other Uses: None.

Cost: 54 gp/dose.

Difficulty of Finding: Hard.

Warning: *Cashdir* is addictive, signs of which include lethargy and a slight yellowing of the whites of the eyes. Addiction typically strikes anyone taking it more than 4 times in a single week or 10 times per month. Withdrawal from the plant causes the person's hands to shake for a period of 1 week; they also feel a constant thirst.

CHAP-BEECH

(*S. Hlosneldor, Q. Lussaferen*)

Other Names: None.

Type: Miscellaneous.

Original Reference: *Mirkwood*.

Attack Level: See below.

Range/Where Found: Deciduous forests.

Characteristics: Considered by many to be haunted because of the way its bark gleams an unearthly white under the new moon, the papery leaves of this tree grow so close together that the slightest ruffle of the wind causes a chain reaction of endless hissing. In midsummer, the spiky seed pods containing chap-beechnuts tumble down to the ground.

Medicinal Uses: None.

Other Uses: Chap-beechnut husks are spiky and sharp, but if one can find a way to remove them, the sweet taste of the nut meat inside may be enjoyed.

Cost: 4 sp/nut.

Difficulty of Finding: Medium.

Warning: The spiky seed pods are very sharp and contain a stinging venom that render anyone stuck by it immobile for 1 hour (1st level poison).

CHÉKYŪV

(*S. Ongluin, Q. Luinondo*)

Other Names: Blue Rub.

Type: Circulatory Relief.

Original Reference: Previously unreported.

Range/Where Found: Near Easterling dwellings, typically in the shady interior of wells.

Characteristics: This dark blue lichen grows on moist stones and is easily transplanted. To a casual observer, the lichen may be mistaken for stone itself.

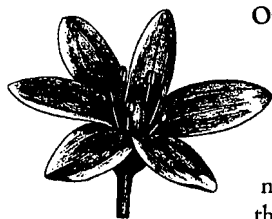
Medicinal Uses: If scraped off with a knife and spread immediately on a scratch or cut, *chékyûv* induces a slight feeling of lethargy that lasts for 1 hour; the scratch fades and disappears within 24 hours. The lichen has a slight effect on the healing of the blood vessels, and is used to sedate and stimulate the natural recovery process.

Other Uses: None.

Cost: 1 sp/dose.

Difficulty of Finding: Easy.

Warning: None.



Cashdir

CICINO

(*S. Onodlas*, *Q. Ontolassè*)

Other Names: Tree-cure.

Type: General Purpose.

Original Reference: *ToMe*, *Fangorn*.

Range/Where Found: Fangorn Forest.

Characteristics: *Cicino* is a low, leafy plant resembling a cabbage. Its leaves are dark green on the outside, but pearly white on their inner surfaces. Its roots are purple and, outside the spherical plant, give the appearance of lateral veins. At night the bulb relaxes and the plant spreads its leaves; at dawn it tightens back up into a camouflaged head.

Medicinal Uses: If gathered at night and allowed to dissolve in mineral spring water for 10 days, imbibed *cicino* leaves increase the natural resistance of Ents to all the diseases they are subject to (+75 RRs; +40 if imbibed by Men). Ents also pour the *cicino* brew around the base of trees and Huorns that need treatment.

Other Uses: Rumors have been whispered that Ents use the tightly rolled heads of *cicino* as playthings once in a very great while, though this has never been observed by a reliable witness.

Cost: 7 gp/head.

Difficulty of Finding: Light.

Warning: These plants are generally only harvested with permission of Ents. Attempts to steal them from the forest can result in severe retribution.

COCKFAN

(*S. Gwaethar*, *Q. Súrisara*)

Other Names: Bushwhip, Sárgrass.

Type: General Purpose.

Original Reference: Previously unreported.

Range/Where Found: Arid, scrub areas.

Characteristics: Resembling an open fan of the sort favored by courtesans, this semicircular palm frond sends out pointed, greenish-yellow leaves that reach up to 3' in length and (except for the terminal leaves) are joined to the left or right by their immediate neighbors. Stuck into the ground without a stem, the whole plant may be up to 5' in height and spread, but only a few inches thick.

Medicinal Uses: If crushed and boiled, cockfan leaves yield a bitter tea that dispels any type of nausea.

Other Uses: Intact plants may be dried and used as fans.

Cost: 9 sp/dose.

Difficulty of Finding: Light.

Warning: None.

CORACO

(*S. Lisdos*, *Q. Lissetussa*)

Other Names: Ralasta.

Type: Concussion Relief.

Original Reference: *ToMe*, *Far Harad*.

Range/Where Found: The Suza Sumar rain forest.

Characteristics: *Coraco* is a small bush, usually no more than 2' in height. Its thick, green leaves obscure most of its woody stem. After the summer solstice, small (1") stalks sprout from terminal clusters of leaves, bearing dozens of tiny, waxy, brown berries.

Medicinal Uses: 2 bucketfuls of *coraco* berries may be pressed to yield 8 oz of clear juice that instantly heals any common wound (2-20 hits). 8 oz is the minimum dosage for any effect (i.e., smaller doses do not cure lesser injuries). The juice keeps its properties for up to 6 months.

Other Uses: *Coraco* berries may be baked into small tarts that are extremely sweet. Due to the cost of their procurement, this is generally done as an ostentatious show of status. The heat of baking destroys their medicinal value.

Cost: 85-100 gp/dose. The effort required to locate and pick 2 bucketfuls is sufficient to keep the price inflated.

Difficulty of Finding: Easy.

Warning: Additional doses of *coraco* juice given to an injured person produce cumulative effects, but every additional dose after the first causes diarrhea for 1 week (cumulatively: 3 doses means 2 weeks of inconvenience). After 1 dose of either the juice or the berries, the consumer feels an aversion to sweets for 1 month.

CREAGACH-CHNÀIMH

(*S. Carond*, *Q. Ondoinatar*)

Other Names: Craeg-Cerflun, Stone-bone, Stone-broke.

Type: Poison.

Original Reference: *ToMe*.

Range/Where Found: Nooks and cracks on steep rocky inclines throughout the White Mountains.

Characteristics: Clad in silvery bark and blue-green leaves, this small, sturdy plant bears gorgeous golden flowers in the spring. There are usually 7 leaves, all lined with small, silvery hairs.

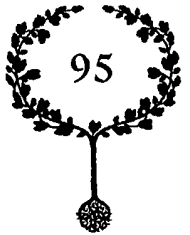
Medicinal Uses: None.

Other Uses: The poisonous juice of *creagach-chnàimh* may be extracted by boiling the leaves and roots of an intact plant. This is a favorite poison of assassins, because it keeps for days when applied to surfaces with which a victim might come into contact (e.g., bed-sheets, privies, the inner surfaces of armor, etc). The juice affects individuals differently. A resistant victim (RR failure of 01-25) falls into a brief, unawaking sleep (1-10 rounds), while a weaker individual (failure 26-50) suffers a coma (1-10 minutes). Those resistant, but badly exposed (RR failure 51-100) lose legs and arms (1-4) as these turn blue and achieve a stone-like hardness (1-10 rounds after exposure). Weak and badly exposed victims (RR failure of 100+) suffer the same hardening effect on their entire bodies (1-2 rounds after exposure).

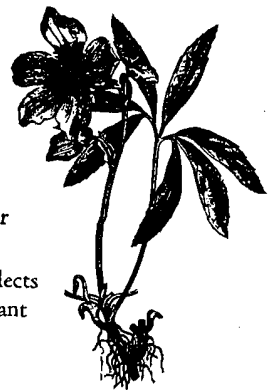
Cost: 600 gp/dose (= juice from 1 plant). The price reflects the difficulty in locating, removing and processing the plant safely.

Difficulty of Finding: Sheer Folly.

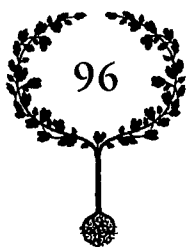
Warning: Since this plant makes its home in rocky crags it is often stumbled upon by unwary travelers seeking to climb the heights. If squeezed, its flowers spray their juice as a mist (5' radius).



Cicino



Creagach-chnàimh



CROWTONGUE

(*S. Lamdur*, *Q. Morilamba*)

Other Names: Blackfoot, Dardelléz, Darksight.

Type: Miscellaneous.

Original Reference: Previously unreported.

Range/Where Found: Underground.

Characteristics: This black, tongue-shaped fungus is about the size of a man's little finger. It has no stalk, appearing instead to rest on whatever moist surface it is growing on. If picked up, however, the mycelium or roots (white and hair-like on the underside) are torn loose with some resistance.

Medicinal Uses: None.

Other Uses: If ground up and mixed with a little water, crowtongue produces a thick paste, cold to the touch, which, when applied to the skin, renders the subject invisible to night vision.

Cost: 50 gp/dose (sufficient to cover a man's arms, face and hands; i.e., ½ his body).

Difficulty of Finding: Hard.

Warning: When applied to skin, crowtongue paste induces shivering. Body parts not coated with the paste remain visible.

CUILDOLTHOR

(*S. "Lifebringer," Q. Cuiletular*)

Other Names: Chebkuilä.

Type: Life Preservation.

Original Reference: *Grey Mountains*.

Range/Where Found: This plant is only found on the highest peaks of the Grey Mountains, in nooks and crannies usually overlooked by travelers.

Characteristics: Resembling a species of moss that clings to rocks at very high altitudes, *cuildolthor* assumes different coloration according to the particular stage in its life cycle. In summer, *cuildolthor* is green, safe to pick and use; during spring, it is blue-green and instantly kills anyone who eats it. Its underside is silvery all year round.

Medicinal Uses: *Cuildolthor* has the effect of a *Lifekeeping* spell, curing the gravest of injuries, repairing the most virulent diseases and reversing the most potent poisons. The herb remains potent for up to a year if packed and stored in a white wine.

Other Uses: None.

Cost: 845 gp/dose.

Difficulty of Finding: Very Hard to find, Sheer Folly to obtain.

Warning: If the green form of the herb is eaten, there is a 75% chance the consumer experiences permanent amnesia.

CULAN

(*S. Urinc*, *Q. Urincé*)

Other Names: Karlan.

Type: General Purpose.

Original Reference: *ToMe*, *Arnor*.

Range/Where Found: Arid climes.

Characteristics: *Culan* is a vine-like plant that grows along the edges of watering holes in dry climes. The vine is light green with small, arrowhead-shaped leaves edged with red.

The root of the plant is large and tough, about the size of a man's palm.

Medicinal Uses: When dried, ground up and mixed with water, the *culan* root is a horrible tasting concoction that is an effective antispasmodic. It also reduces the effects of certain poisons.

Other Uses: None.

Cost: 50 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: None.

CULKAS

(*S. Sautboel Niben*, *Q. Ürenubtarellë*)

Other Names: Lesser Aloe.

Type: Burn/Exposure Relief.

Original Reference: *MERP*, *Greater Harad*.

Range/Where Found: Deserts, arid climes.

Characteristics: *Culkas* is a succulent, with thick, elongated, triangular leaves. It resembles aloe, except for small, white dots along the edges of its leaves. It also reaches ½ the height of an aloe plant (about 1-2').

Medicinal Uses: Cut *culkas* leaves exude a thick gel that may be spread on burns, healing them within 1 hour if entirely covered.

Other Uses: None.

Cost: 35 gp/dose.

Difficulty of Finding: Medium.

Warning: Wounds healed by *culkas* gel remain tender for some time.

CURFALAKA

(*S. Nimbeg*, *Q. Ninquipica*)

Other Names: Pogalaka, Meriasé.

Type: General Purpose.

Original Reference: *Shadow in the South*.

Range/Where Found: This small, woody bush prefers wetlands and swamps. Rarely found in direct sunlight, *curfalaka* is usually found growing either in the shade of larger plants or amid ruins.

Characteristics: The light brown bark of this shrub is speckled with white dots interspersed with blunt thorns. Its leaves are pointed and grow in clusters of 5. Its white and lavender blossoms appear in early spring. Its fruit is soft, round, bittersweet and purple. Each fruit (about the size of a man's eye) contains dozens of tiny, tasteless black seeds that are not noticeable unless actively sought.

Medicinal Uses: Ingestion of 1 fruit cures 1 muscle injury (not including organs such as the heart) over a period of a few minutes. During this time, the ingester notices a warm feeling spreading through the injured area. As many *curfalaka* fruits may be consumed as there are muscular injuries (all cured nearly simultaneously).

Other Uses: When dried, crushed and steeped in boiling water for a few minutes, *curfalaka* leaves produce a vapor which, if inhaled, stops a bleeding nose in under a minute. Imbibed as tea, the leaves taste slightly salty with a touch of citrus.

Cost: 1 gp/fruit. Because of its fast rate of spoilage, *curfalaka* fruits are only available in marketplaces near to the plant's natural habitat. A *curfalaka* fruit begins to go bad after 3 days, turning a golden yellow when it is no longer effective.

Difficulty of Finding: Hard.

Warning: Ingestion of a *curfalaka* fruit by a person without muscular injuries causes that person to experience an elevated heart rate and a feeling of sleepiness. (The consumer may also notice a slight ringing in his ears.) Ingestion of additional fruit results in unconsciousness for 1 hour. Though the consumer may be awakened during this time, he immediately falls asleep again at the slightest opportunity, even if his life is in danger.

CURULOTH

(S. "Cunning Blossom," Q. *Curwelôtê*)

Other Names: None.

Type: Miscellaneous.

Original Reference: *Dagorlad*.

Range/Where Found: Wetlands.

Characteristics: This small, pale blue flower grows to a height of no more than 4." Its blossom (which appears in late summer) is surrounded by 3 finger-shaped leaves.

Medicinal Uses: See below.

Other Uses: Greatly valued by apothecaries, *curuloth* may be used to "fix" the vital essences of herbs normally effectual only by ingestion, enabling these same properties to take immediate effect by means of salves or injections (with needle or dart).

Cost: 22 gp/blossom.

Difficulty of Finding: Hard.

Warning: 5 blossoms are usually required to fix 1 dose of a given medicinal.

DAGMATHER

(S. *Huaeg*, Q. *Huaica*)

Other Names: Dagmis.

Type: Muscle/Cartilage/Tendon Repair.

Original Reference: *MERP*.

Range/Where Found: Semi arid, short grasslands and meadows.

Characteristics: This short grass rarely grows to a height of more than 1,' yet is clearly distinguishable by the 6" spine that sticks straight up through its center. The spine is sharp and can inflict injury (1-2 hits) if stepped on directly from above.

Medicinal Uses: The *dagmather* spine may be chopped up and boiled to produce a brew capable of healing all cartilage damage. However, it takes more than a bushel of spines to produce 1 dose of brew (called *seckis*), which must be watched closely and reduced in volume over a space of 2 days.

Other Uses: None.

Cost: 28 gp/dose, because of the labor that goes into making *seckis*.

Difficulty of Finding: Hard.

Warning: Anyone unfortunate enough to fall into a patch of *dagmather* may suffer significant, cumulative damage.

DEADLY AKRA

(S. *Cargurth*, Q. *Carnuru*)

Other Names: Red Death.

Type: Poison.

Original Reference: *Mount Gundabad*.

Attack Level: 5.

Range/Where Found: Underground.

Characteristics: This mushroom has a 4" wide cap and a 6" high stalk. What distinguishes it from other mushrooms is its deep orange color and yellow veil remnants. It typically grows in colonies of about a dozen individual fungi.

Medicinal Uses: None.

Other Uses: The flesh of the mushroom is a potent poison.

Cost: 32 gp/dose.

Difficulty of Finding: Hard.

Warning: The only antidote to this poison is a tea made from slimy gorkin.

DEADLY MILK-WHITE TRUMPET

(S. *Gurnell*, Q. *Ninqualmë*)

Other Names: *Datura*.

Type: Poison.

Original Reference: *ToMe*, *Mirkwood*.

Attack Level:

Range/Where Found: Deciduous forests.

Characteristics: Outside *Mirkwood*, the deadly milk-white trumpet grows to a height of 10"; within the forest, however, this sinister plant reaches its full potential and can grow up to 12' in height. The pale, trumpet-shaped flowers of this giant variety spread out to a width of up to 1.' Its stalk is thick (up to 1' in diameter) and has many leaves, each as long as a man and 2' in diameter, radiating from the main stalk at 1' intervals. If any part of it is bruised, the trumpet emits a sickening odor. When disturbed by contact, its flowers forcefully eject their pollen in a dust cloud 3' in diameter. They can do this once per day.

Medicinal Uses: None.

Other Uses: None.

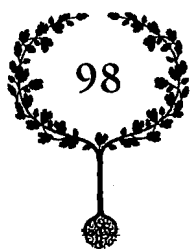
Cost: 1 sp/dose of pollen; 1 gp/seed.

Difficulty of Finding: Light.

Warning: Anyone sprayed by the giant plant during its pollination season (from spring to early summer) is at risk for blindness and even death. Resistant individuals (RR failure of 01-25) experience nausea for 1 week. Moderate individuals (RR failure of 26-50) experience blindness for 1 week, and susceptible victims (RR failure of 51-100) lapse into madness for 2 weeks, followed by a 25% chance of death. In mid-autumn, the trumpet produces a prickly seed pod, nearly as big as a Hobbit's hand. Inside are dozens of black, bitter seeds the size of raisins. When dried and ground before being consumed, each seed gives the consumer a sense of euphoria and false confidence (-25) in battle. More than 1 seed kills a Man or Hobbit quickly and painfully; 3 kill a Dwarf, 10 an Orc. Elves are immune.



Curuloth



DEADMAN'S EYES

(*S. Luichin, Q. Loicohendi*)

Other Names: None.

Type: Physical Alteration/Enhancement.

Original Reference: *Southern Gondor*.

Range/Where Found: In the vicinity of Drûg campsites.

Characteristics: Deadman's eyes are a rare species of small, white, red-spotted mushrooms.

Medicinal Uses: None.

Other Uses: Undead shun deadman's eyes. When eaten, deadman's eyes confer the power to pass among the Dead without fear. Unfortunately, only the Drûghu possess an accurate knowledge of the harvesting and use of deadman's eyes, and jealously guard these secrets. Once eaten, deadman's eyes cause the user to feel a powerful euphoria and a sense of oneness with Nature. The mushroom does not cause delusions or hallucinations, but instead allows the user to endure the presence of the undead. Although not addictive, deadman's eyes are highly toxic, and cannot be safely ingested more than a few times in the course of a month. The mushroom acts quickly, taking full effect only 10 seconds after indigestion. The effects last for 4-6 hours, after which the spirits of the Dead suddenly resume their horrific aspect.

Cost: The Drûghu would only bestow deadman's eyes upon the most trusted of allies, often with the expectation of some reciprocal service.

Difficulty of Finding: Extremely Hard.

Warning: After 2 mushrooms, the ingester begins to suffer extreme stomach pains, nausea and breathing problems for 24 hours. 3 mushrooms sometimes cause death from blood poisoning and failure of internal organs. 4 or more mushrooms cause an uncomfortable death within a day of their ingestion.

DEATHBALM

(*S. Faengurth, Q. Fëaqualmë*)

Other Names: Heavensend.

Type: Drug/Poison.

Original Reference: Previously unreported.

Attack Level: See below.

Range/Where found: See below.

Characteristics: Deathbalm is a blue, aqueous essence usually found in stoppered containers which are magically sealed to prevent dilution and evaporation. If contained within glass, deathbalm gives off enough light to illuminate a 5' radius. Deathbalm is created by extracting the experience of a dying creature (its fear, its anguish, its cessation of consciousness). The drug's potency depends on the sentience level of its dying subject. The deathbalm extracted from plants is of low potency (treat as a 3rd level poison) while beasts supply a stronger mixture (level of the beast x 5). Sentient mortals, of course, are the source of the most potent of deathbalms, affecting living beings as a poison of no less than 20th level (or 10 x the level of the mortal whose extinction it has captured, whichever is greater). For the Dead, each level = 1 minute of experiencing true death (i.e. a 10th level dose causes a 10 minute rush, a 50th level dose = 50 minutes, etc).



Degik

Medicinal Uses: None.

Other Uses: Deathbalm conveys to its imbiber a magically captured and distilled experience of death. Though almost always fatal to living beings, deathbalm functions as an addictive drug for the undead Oathbreakers of the White Mountains, who crave the sensation of mortal extinction as a relief from the horror (or boredom) of their unnatural state.

Cost: Deathbalm usually circulates only among the Dead, who exchange it for favors and artifacts. Living beings wishing to procure the drug must first locate and approach one of the Dead willing to part with it. This is no small challenge, given the terror that the Dead inspire in the living by their very presence. If the seeker overcomes his fear and succeeds in convincing the shade to surrender its deathbalm, the undead may require him to undergo a quest or supply him some unique item in return.

Difficulty of Finding: Very Hard. Deathbalm is concocted only in the Oathbreaker village of Galibur (located in the mountainous peninsula of Belfalas), though a distributor might also be found within the Paths of the Dead or surrounding areas of the White Mountains haunted by the Dead. Living beings who approach Galibur run the risk of becoming a source of deathbalm themselves.

Warning: Deathbalm encourages the severance of body and spirit. A living being who survives imbibment of the drug suffers a temporary (2 week period) reduction of SD (-10 to stat bonus), becoming easily distracted and prone to fall into a state of deep contemplation (-50 to all Fumble results when exerting any mental effort, such as casting a spell or using any intellectual skill, like perception or lore skill). Though deathless by nature, Elves are just as susceptible to the poisonous effects of deathbalm as are Men.

DEGÍK

(*S. Cuilas, Q. Cuilassë*)

Other Names: Life-vine.

Type: Life Preservation.

Original Reference: *MERP*.

Range/Where Found: Along the shores/coastlines of tropical seas.

Characteristics: *Degik* is a creeping vine with triangular leaves and a yellow stem. The leaves are oily to the touch and have smooth edges with yellow undersides; at their tips they are smaller and yellow on both top and bottom, as though dying. *Degik* is usually found winding around the base of other plants.

Medicinal Uses: If 1 of its terminal leaves is swallowed by one who is in need of serious medical attention, *degik* helps to stabilize his condition for 24 hours. After this time, however, its potency expires; and so does the patient, if he bears a mortal injury and has received no other help. While under the effects of the leaf, all other healing herbs and magics work at their maximum potency. *Degik* leaves keep for up to 1 week before losing their potency.

Other Uses: None.

Cost: 100 gp/dose.

Difficulty of Finding: Hard.

Warning: The oily coating on all but the terminal leaves causes painful blistering to any exposed skin that comes in contact with it.

DELREAN

(*S. Olvaladh, Q. Olvalda*)

Other Names: Duran, Delrian, Derrly Salve.

Type: Miscellaneous.

Original Reference: *MERP, Arnor, Shire.*

Range/Where Found: *Delrean* grows in colder climes, typically in the Northlands as well as in the upper elevations of most of the mountain ranges. It is a common shrub and usually grows on the edges of clearings in coniferous (evergreen) forests.

Characteristics: This woody shrub resembles a small deciduous tree, maturing at a height of 8-9'. Its leaves are large and triangular (1/stem). Its bark is reddish brown and very smooth. The plant typically grows very straight, with no side branches except the leaves. Once dead, its wood begins to warp with lots of twists and turns.

Medicinal Uses: None.

Other Uses: If a few ounces of bark are stripped and boiled for several minutes in a small amount of water, a foul-smelling substance gels. If the strips of bark are removed from the solution, this gel may be smeared over the body to repel all insects within a 30' radius. The effect is good for 1 week. The gel may be removed by thoroughly scrubbing the anointed body parts in copious amounts of water. The bark may be dried and retains its properties for years.

Cost: 3 sp/for bark (usually a 1½'-2' area) to affect 1 person; 4 sp/application of gel.

Difficulty of Finding: Easy.

Warning: The insect-repelling properties of this plant have absolutely no effect on spiders. If the liquid used to boil *delrean* bark contains any alcohol (such as wine), the end effect is the same, but the smell acts as an attractant to any Orcs or Trolls within a 1 mile radius.

DESERT AMBER

(*S. Glíharn Gelebren, Q. Lissar Telemna*)

Other Names: None.

Type: Life Preservation.

Original Reference: *Far Harad.*

Range/Where Found: The Mirror of Fire in Far Harad.

Characteristics: Desert amber is a hard, translucent, resinous substance that resembles true amber, but which is silvery (rather than golden) in coloration. It lodges in cracks and crevices of the stony plain of Far Harad known as the Mirror of Fire. Like its namesake, desert amber is the fossilized form of an organic substance; unlike true amber, its suffusion was the result of a magical (rather than a natural) process. In origin, desert amber was aqueous; the fabled "living waters" of Almaren, the lake of the gods in the First Spring of Arda, which was destroyed in the consuming flames of Ormal before the count of Time began. The titanic collision of these primeval elements at once unleashed and confined the forces of creation and life that lay within Almaren's waters, locking them by some inscrutable alchemy into a solid form.

Medicinal Uses: When crushed and finely powdered through special alchemical procedures, desert amber becomes a potent additive to medicinal compounds designed to resist the onset of death. By itself, the effects of the silvery resin

are equivalent to *Preservation II*; when compounded with other substances of preservative virtue, desert amber enhances their effect to that of *Lifekeeping I*; finally, if combined with another lifekeeping herb by an apothecary who understands the true nature and properties of the resin (a very rare occurrence), the trapped potency of Almaren's waters is released, restoring 50-100 hits/dose of amber used.

Other Uses: The more powerful medicinal qualities of desert amber are not generally known; consequently, the resin is most often sought simply for decorative purposes (jewelry, ornaments, statuary, etc). It is widely believed to possess prophylactic virtues in warding off demons.

Cost: 10 gp/nugget (raw); 100 gp/dose (crushed).

Difficulty of Finding: Very Hard.

Warning: None.

DINFUIN

(*S. "Night-silence," Q. Fuinlinē*)

Other Names: None.

Type: Poison.

Original Reference: *ToMe, Mirkwood.*

Attack Level:

Range/Where Found: Mirkwood.

Characteristics: *Dinfin* is a dark green moss that is often found in large (man-sized) patches on the rocks and forest slopes of Mirkwood. It is very soft, and reclining on it is akin to lying back in a feather bed.

Medicinal Uses: None.

Other Uses: *Dinfin* may be harvested by cutting it up into 1' squares and steaming them—a dangerous but necessary procedure to render the moss safe to touch. Mattresses stuffed with these patches of moss are highly prized and sought after. They retain their luxurious touch for years.

Cost: 2 gp/dose of oil; 250+ gp/mattress.

Difficulty of Finding: Very Hard.

Warning: When pressure is exerted upon it, *dinfin* exudes a volatile oil that causes amnesia. Depending on the victim's Intellect, this condition lasts for 1-100 days and is rarely (5%) permanent. Harvesters of the moss should always wear gloves.

DOGMALLOW

(*S. Glorfind, Q. Laurefindē*)

Other Names: Wood Tallow.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

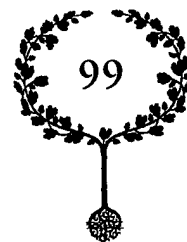
Range/Where Found: Wetlands.

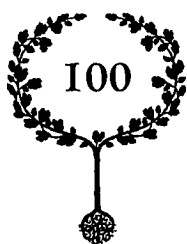
Characteristics: Dogmallow is one of the largest members of the reed family, routinely growing to a height of over 10'. It is also distinguishable by the thick coating of golden hair surrounding the lowest 3' of the stem.

Medicinal Uses: Dogmallow reeds are not hollow in the upper third of their length. If the center of that part of the stem is scraped out, boiled in water for ½ hour and consumed, it slows the effect of poisons (10 x normal speed).

Other Uses: None.

Cost: 15 gp/dose.





Difficulty of Finding: Medium.

Warning: A person to whom dogmallow has been administered often feels so much better that he neglects to obtain an antidote for the poison still raging in his veins. When the dogmallow wears off, however, the poison continues to run its course.

DRÁF

(*S. Caborbui*, *Q. Caparpiuta*)

Other Names: Seawort.

Type: Concussion Relief.

Original Reference: *MERP*.

Range/Where Found: Beaches and coastlands.

Characteristics: This small, stubby herb looks as though it was constructed of small globs of green clay plopped together, so ugly is its appearance. It has a few leaves, but they too resemble something that's been washed in by the tide. Despite its appearances, however, *dráf* is a hardy survivor. *Dráf* is salty but pleasant to the taste.

Medicinal Uses: If its consumer remains quiet, a *dráf* leaf restores 1-10 hits over the next hour; physical activity negates any remaining effect. Another dose brings on the same restrictions, but the total healing is only ½ of the previous dose, and so on with further doses. *Dráf* keeps for up to 3 days after being picked.

Other Uses: None.

Cost: 5 sp/dose.

Difficulty of Finding: Easy.

Warning: See above.

DRAGON GRASS

(*S. Lbucthar*, *Q. Lócesalqué*)

Other Names: None.

Type: Burn/Exposure Relief.

Original Reference: *Grey Mountains*.

Range/Where Found: Frigid wetlands.

Characteristics: Dragon grass sprouts from seeds in early spring and by mid-summer reaches heights of 8'-10'. Its stems are brownish green (at their base, thick as a man's wrist; at their tip, a man's finger-width). Its leaves are long (3-4'), green and erupt from the entire length of the stalk. When rustled by the wind, dragon grass produces an incredible amount of noise. It is easily hacked with a sword, but anyone without a cutting implement finds travel impossible.

Medicinal Uses: If the seeds which appear in autumn are ground up and spread over a burn, they relieve pain for 12 hours. The seeds may be stored for up to

a year.

Other Uses: None.

Cost: 3 sp/dose; 5 sp/stalk.

Difficulty of Finding: Easy.

Warning: None.

DRAGUL

(*S. Mirlloth*, *Q. Mírelóti*)

Other Names: Gem-root.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*, *Far Harad*.



Dragon Grass

Range/Where Found: The Suza Sumar rain forest.

Characteristics: This small shrub blooms bright with silvery flowers. It is unremarkable in appearance, save for its small flowers which bloom for most of the spring and summer. Its roots are thick and plentiful.

Medicinal Uses: When the roots are ground up and made into a tea a most remarkable effect overcomes the imbiber. The consumer experiences a state of heightened awareness (+10 to all maneuvers that require observation—combat, tumbling, perception, but usually not fletching, dance or hiding). The effect lasts for 1 hour, but more doses only result in a headache so powerful that it cancels any other effects.

Other Uses: None.

Cost: 25 gp/dose.

Difficulty of Finding: Medium.

Warning: *Dragul* root is addictive if used more than 3 times/2 weeks or 10 times/year, and withdrawal pangs are quite severe, usually leaving the victim impaired in all of the activities it once enhanced (-11 to 20) for 7-12 months. Regular use also forces the addict to drink ever-increasing quantities of the brew to forgo withdrawal symptoms, resulting in inevitable financial ruin.

DUNG-REVELING PSARCH

(*S. Thauressil*, *Q. Sauriellé*)

Other Names: Crapola.

Type: Drug.

Original Reference: *Mount Gundabad*.

Range/Where Found: Underground.

Characteristics: This mushroom has an 8" brownish cap, brown gills and a 1' yellowish-brown stalk. It is found in colonies covering an area of up to 6' square, composed of dozens of individual fungi.

Medicinal Uses: None.

Other Uses: If consumed, the flesh of this mushroom confers a mind-altering experience. The consumer's Perception skills function at -15 for 24 hours, but Intelligence-related rolls (with regard to everything except themselves) increase by +5. The fungi may be dried and still retain its properties for up to a month.

Cost: 22 gp/dose.

Difficulty of Finding: Hard.

Warning: There is no antidote for the effects of eating this fungus.

DWARVES' EYEBRIGHT

(*S. Hennaug*, *Q. Casarcen*)

Other Names: Sethrit.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*.

Range/Where Found: Meadowlands of the White Mountains.

Characteristics: This small, trumpet-shaped flower usually grows to a height of no more than 1'. Its leaves are small and tear-drop shaped; its petals are white and violet.

Medicinal Uses: None.

Other Uses: When brewed into a tea and consumed, its flowers improve vision in dim and dark conditions (+50 sighting bonus; up to 50' night vision for Men). They produce no effect in total darkness, but miners and other dark-dwellers are grateful for any improvement in their limited vision.

Cost: 3 gp/dose.

Difficulty of Finding: Very Hard.

Warning: Habitual users develop a violet hue to the whites of their eyes.

DYNALLCA

(*S. Lbauhaew, Q. Lárusangwa*)

Other Names: Ear Poison.

Type: Poison.

Original Reference: *MERP*.

Attack Level: 3.

Range/Where Found: Along the rocky edges of tropical, freshwater shorelines.

Characteristics: This herb resembles a small palm tree with a large number of long, leafy fronds that usually bend to touch the ground. It has roots like a mangrove, and is usually about 5' in height. The roots are strong and, once intertwined among the rocks on which it grows, virtually impossible to pull free. If the leaves are crushed the aroma of hot metal is prevalent.

Medicinal Uses: None.

Other Uses: If ground into a paste, *dynallca* leaves become an ingestive poison that robs its victims of hearing and delivers 10 hits to the aural nerves of the head. The poison is only effective if ingested orally and takes about 10 minutes for the aural damage to become permanent, while its victim writhes in pain. Treatment is available in the form of a mixture of *zur* and puff-spice. If administered before hearing loss becomes permanent, this treatment reverses the course of the poison, enabling the victim to recover in 1 hour. Puff-spice combined with *nelluin*, ingested orally, is the only remedy for *dynallca* which has taken full effect. Restoration of hearing takes 1 week.

Cost: 14 gp/dose.

Difficulty of Finding: Light.

Warning: See above.

EARTHBREAD

(*S. Cembas, Q. Cemmassé*)

Other Names: Bread-root.

Type: Nutrition/Refreshment.

Original Reference: *Moria*.

Range/Where Found: Deciduous forest.

Characteristics: This chunky, brown, knobby root grows thick and plentifully in the loamy soils of temperate climes where mixed woodlands occur.

Medicinal Uses: None.

Other Uses: This root is used to make Dwarven waybread. It may be easily grown in many different soils (though not underground) by slicing and drying thick sections, which are then directly planted in rows. The root begins to grow in perhaps 1 month, yielding a crop in about 5-7 months. It keeps for up to a month in a dried wafer state.

Cost: 3 sp/ration.

Difficulty of Finding: Easy.

Warning: None.

EBUR

(*S. Lithbador, Q. Litsevantar*)

Other Names: Wellstep.

Type: Muscle/Cartilage/Tendon Repair.

Original Reference: *MERP*.

Range/Where Found: Along sea-shores in mild climes.

Characteristics: This vine snakes its way across dunes near the sea, burrowing its roots deep into the sand and helping to prevent wind erosion. In spring, it produces small white and purple flowers.

Medicinal Uses: If collected fresh and eaten, *ebur* flowers work to repair sprained joints while the subject is immobilized. It takes a full day for the healing process to work, and only one sprain can be repaired at a time. Any flowers eaten after the first appear to have no effect, leaving the consumer to complain of a bad taste in his mouth for several hours.

Other Uses: None.

Cost: 22 gp/flower.

Difficulty of Finding: Medium.

Warning: None.

EDDIJ

(*S. Glorthond, Q. Laureunda*)

Other Names: Goldenroot.

Type: Life Preservation.

Original Reference: *Greater Harad*.

Range/Where Found: Grasslands and forests of Sirayn.

Characteristics: This small shrub is hard to spot because it resembles so many other species. It is distinguished by the golden color of its roots, which manifests itself if they are dug up within minutes of the end of a rainstorm when the new sun hits its leaves. In spring, the *eddi* plant produce dozens of small red berries.

Medicinal Uses: If placed on the eyes of a person threatened with imminent death, juice squeezed from *eddi* berries preserves life for several hours.

Other Uses: None.

Cost: 560gp/dose.

Difficulty of Finding: Sheer Folly.

Warning: None.

EDRAM

(*S. Mithnedh, Q. Sinnirwa*)

Other Names: Bonehae, Jokisammal, Luunkorjataja.

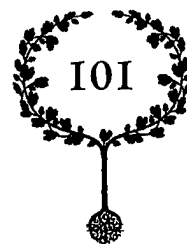
Type: Bone Repair.

Original Reference: *MERP*.

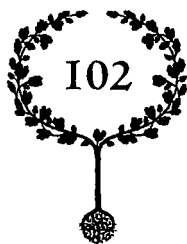
Range/Where Found: Along the banks of cold bodies of freshwater.

Characteristics: This silvery grey moss grows in large patches, some covering areas of up to 10' in width. It is soft, plush and comfortable to recline on.

Medicinal Uses: If ingested, *edram* aids in the mending of broken bones. The process takes 2 hours. The broken bones



*Dwarves'
Eyebright*



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must be properly set before ingestion or they heal improperly, possibly leading to impaired movement. Unfortunately for anyone seeking the benefits of this moss, it must be eaten within a minute of being picked or it becomes worthless.

Other Uses: Natives of the regions where *edram* is found stuff their mattresses with the soft moss. Its sweet fragrance lasts for years.

Cost: 31-35 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

EELDRAKE

(*S. Gassuil*, *Q. Antuili*)

Other Names: Snakeweed.

Type: Muscle/Cartilage/Tendon Repair.

Original Reference: Previously unreported.

Range/Where Found: Bodies of freshwater at high elevations or in cool climes.

Characteristics: Eeldrake resembles the weeds that line the bottoms of lakes and rivers, with the exception that the tip of each leaf is notched and resembles a tiny mouth. In fact, in dim light the plant is easily mistaken for a waiting eel. It can grow to a length of up to 3.'

Medicinal Uses: Although nearly impossible to uproot, eeldrake is easily cut. If a large handful of still-dripping eeldrake is placed on a roaring fire, the steam that pours forth (10 minutes/lb of eeldrake placed on the fire) has the capacity to heal any muscular injury if the affected region is held over the steam for 10 minutes. Once the plant dries out, it is useless. For this reason, healers usually keep it in covered crocks of water.

Other Uses: None.

Cost: 5 gp/lb.

Difficulty of Finding: Medium.

Warning: If inhaled, eeldrake steam causes lightheadedness and disorientation. Care must be exercised by others to keep the patient from accidentally stumbling into the fire.

ELBIN'S BASKET

(*S. Calfloth*, *Q. Calpalóti*)

Other Names: None.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*, *Armor*, *Shire*.

Range/Where Found: Meadows in temperate climes, short grasslands.

Characteristics: Elbin's basket is a small, pink, basket-shaped flower, usually only 6" in height, with 3 large leaves situated at the base of the stem.

Medicinal Uses: None.

Other Uses: When its root is ground up and boiled, the resulting liquid may be imbibed as a heart stimulant. The extraction process is long and laborious—3 days/dose, regardless of the number of flowers used. These oils, when imbibed, double the speed of the drinker's actions for 10 seconds, after which the user must rest for an hour.

Cost: 10 gp/dose.

Difficulty of Finding: Sheer Folly.

Warning: If more than 1 dose is taken at a time, the consumer must rest for 24 hours, too exhausted to engage in any serious activity. More than 2 doses at a time causes the drinker to drop dead of a heart attack.

ELENDIL'S BASKET

(*S. Cargarag*, *Q. Carnicarca*)

Other Names: Redreed, Poisonbane, Elendil's Spear.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*.

Range/Where Found: Northern tundra during summer thaws.

Characteristics: This rare, brown, reed-like plant is tall (up to 8' in height). Its bright red, spike-shaped flower may reach up to ½ its height.

Medicinal Uses: If ground or chopped into small pieces, the root may be boiled to yield a powerful antagonist to many poisons. If imbibed, it slows the effects of poisons tenfold. It also purifies foul, tainted water. The effects lasts 12 hours after use. The root keeps for up to 6 months if undamaged.

Other Uses: None.

Cost: 8 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: None.

EREDENA

(*S. Onodgai*, *Q. Ontocia*)

Other Names: EreK.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*, *Fangorn*.

Range/Where Found: Fangorn Forest.

Characteristics: *Eredena* is a small, bush-like tree that forms the hedges surrounding the meeting places of the Ents. They are evergreens, but have large, shiny, dark green leaves instead of needles. In addition, their long branches give them an almost spherical appearance (instead of the traditional conical shape of most evergreens). *Eredena* usually mature at around 5' in height. Its lower limbs sprout fruits that rise as buds from the lower branches on spikes (which flower in late winter or early spring into large, white blossoms). These buds follow a few weeks later, and the fruit a few weeks after that. The buds are about the size of a man's thumb; the fruits resemble pine cones, but are smoother and lighter in color.

Medicinal Uses: *Eredena* buds are the main ingredient of Ent-draughts. If consumed by a Man, they stimulate a sudden increase in heart rate, respiration, muscle strength, quickness and speed of thought.

Other Uses: *Eredena* bushes are pleasant and unusual additions to a topiary garden.

Cost: 1 sp/bud.

Difficulty of Finding: Hard.

Warning: The effect of eating a bud is so great that an RR must be made vs a 20th level poison to determine its effects. If the RR is made, the consumer feels dizzy for 5 minutes before becoming capable of incredible feats of coordination, strength and deduction for another 5 minutes (after which they require 48 hours of sleep). If the consumer fails by less than 20, he faints and remains unconscious for 72 hours. If



Elbin's Basket

he fails by 20-40, he suffers a mild heart attack, requiring a 6 month recovery period of near-total inactivity. A failure of greater than 40 means a massive cerebral hemorrhage takes place, followed immediately by death. Ents refine *eredena* buds for use in their draughts, never using them in their raw form. The Ents are unaware of *eredena* buds' effects on Men, but discourage any from consuming it all the same.

ESTESALQUË

(*S. Ídhalab, Q. "Rest-herb"*)

Other Names: Surchase, Silraen.

Type: Physical Alteration/Enhancement.

Original Reference: *Arnor, ToMe, Shire.*

Range/Where Found: Short grasslands and meadows.

Characteristics: This small shrub has thick, waxy stems which, if punctured, release a sticky, white sap. Its leaves are long and pointed, resembling aloe, but are easily differentiated by the presence of small white flowers on their tips. Except during winter, the flowers are always in bloom. *Estesalquë* is difficult to distinguish in the wild because it is unremarkable in appearance. One of the few things that sets it apart from other weeds is a stem that is rigidly pentagonal in shape.

Medicinal Uses: Diluted in water, the juice of *estesalquë* acts as a powerful analgesic, reducing the general effects of intense pain. The juice keeps for up to a year if placed in a tightly stoppered bottle.

Other Uses: None.

Cost: 7 gp/dose.

Difficulty of Finding: Medium.

Warning: *Estesalquë* acts as a powerful analgesic, quartering the effects of intense pain. Its side effect, drowsiness, gives the user a -10 penalty to Intuition and Agility bonuses for 4-5 hours.

FAGHIU

(*S. Beimell, Q. Vanimelda*)

Other Names: Blue Star, Loveboon.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe, Arnor.*

Range/Where Found: Mountainous regions of Rhudaur.

Characteristics: This small plant grows only a few inches high, but is easily found when in bloom because of its small but outstanding blue-white flower. The beauty of the *faghiu* blossom is said to be greater than any other in Middle-earth, and the young men of Rhudaur often think of *faghiu* when recalling the beauty of some woman who has caught their eye but spurned their advances.

Medicinal Uses: None.

Other Uses: It is said that the juice of the full-blooming *faghiu* petals may be used to make a love potion. The tales are true, but it is an endeavor only for the most diligent. A bucketful of petals must be gathered and pressed to yield a thimbleful of extract. This must be allowed to sit in a shallow dish under a full moon overnight and, if undisturbed, placed in a waterproof bag and worn close to the heart of the user for the next month. Once prepared in this way, it must be ingested by the object of the user's affections. Anyone consuming the prepared elixir does no harm to the

one who had worn the potion close to their heart. This effect lasts 1-100 days. Imbibers also faithfully serve their beloved in any way, short of endangering their own lives. If the imbiber is of the opposite sex, they may even feel lust for their new love.

Cost: 330-500 gp/dose.

Difficulty of Finding: Absurd.

Warning: If administered to anyone of Elven blood, the elixir induces animosity instead of love.

FAIRYHAIR

(*S. Beinfin, Q. Vanyafinë*)

Other Names: Goldenblow.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Mountains above the treeline.

Characteristics: This small herb has 3-4 leaves and dozens of thin, bright, golden tendrils extending from its 1" stem, giving it the appearance of a tuft of golden hair lying on the ground. It blooms early in the year, even before the snows have gone; its small flower is light blue in color.

Medicinal Uses: If collected, packed into a pipe and smoked, fairyhair bestows total protection from the cold on the inhaler for a period of 6 hours. The hairs last for several months before losing their virtue.

Other Uses: None.

Cost: 65 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

FANGORTH

(*S. "Dread-beard," Q. Carnibisë*)

Other Names: Adisakheg, Gorfang, Redfog.

Type: Poison.

Original Reference: *ToMe, Moria.*

Attack Level: 3

Range/Where Found: *Fangorth* is usually found in deep crannies throughout Moria, typically in high places out of reach.

Characteristics: This red or purple moss grows in hair-like clumps of up to 6" in height.

Medicinal Uses: None.

Other Uses: None.

Cost: 150 gp/dose (though a harvested *fangorth* is generally kept alive).

Difficulty of Finding: Hard.

Warning: When disturbed, *fangorth* emits a reddish mist that causes sleep for 4-12 hours. It takes 1 week to regenerate its poison after discharging it. Handling *fangorth* is dangerous, as contact with its juice may prove fatal.

FEBFENDU

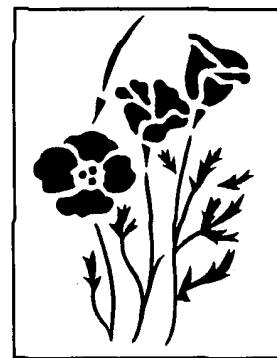
(*S. Nenlebed, Q. Nellepsë*)

Other Names: Durossa.

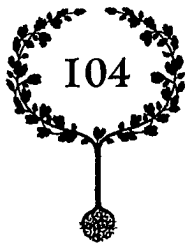
Type: Organ Repair/Preservation.

Original Reference: *MERP.*

Range/Where Found: Along the banks of bodies of freshwater in cool climes.



Faghiu



Characteristics: This small, white fungus grows to the size of a man's nose, preferring to sprout at the base of its reeds. It does not have the traditional toadstool shape, instead resembling a tiny finger with no cap.

Medicinal Uses: The fungus may be chopped, boiled and (after the brew has cooled) poured into the ear of someone who has suffered hearing damage, restoring hearing within 1 week.

Other Uses: *Febfendu* is a tasty addition to any salad, but only if served raw. If cooked, it becomes bitter to the point of being unpalatable.

Cost: 90 gp/dose.

Difficulty of Finding: Medium.

Warning: If imbibed, *feb fendu* brew causes a ringing in the ears, obscuring all other sounds. This effect may last up to 1 week.

FELMATHER

(*S. Innul, Q. Indulē*)

Other Names: Soulspeak, Fartalk.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP*.

Range/Where Found: Underwater, along marine coasts in temperate climes in depths from 30'-90.'

Characteristics: This algae occasionally washes up onto beaches after a storm, but is otherwise rarely seen by Man. Most beached specimens are too old to be of use. In its marine habitat, *felmath* is a leafy, brown plant that grows to a length of 2.' Elastic and springy, *felmath* is difficult to consume, typically requiring 1 hour/leaf to chew.

Medicinal Uses: If eaten, a *felmath* leaf gives the consumer the ability to send a mental summons to 1 friend within a radius of 300'/level. The message is received as a vague feeling that the sender is in need. The summons does not reveal the sender's location. The premonition of urgent need fades after 1 hour.

Other Uses: None.

Cost: 12 sp/dose.

Difficulty of Finding: Light (dead leaves); Extremely Hard (live leaves).

Warning: None.

FINCHFEATHER

(*S. Forbess, Q. Forquessē*)

Other Names: Rangerboon.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Coniferous forests, in the upper reaches of evergreen trees.

Characteristics: This homely little orchid has brown and black leaves that resemble nothing so much as the feathers of a finch, right down to having laid-back edges. The flower is brown and white and largely unremarkable, appearing in

spring and lasting for much of the summer. It lasts for 2 weeks after being picked.

Medicinal Uses: When the flower is eaten, the consumer gains the ability to discern true North simply by closing his eyes and concentrating. This power does not manifest itself

unless tested (accidentally or otherwise) and lasts for 4-7 days.

Other Uses: None.

Cost: 33 gp/dose.

Difficulty of Finding: Very Hard.

Warning: The possessor of this power must consciously test himself, lest it vanish without his being aware of it.

FIREBREATH

(*S. Narthul, Q. Narsulē*)

Other Names: Tongue-toaster, Tonsil-death.

Type: Circulatory Relief.

Original Reference: Previously unreported.

Range/Where Found: Short grasslands and meadows, as well as in gardens.

Characteristics: Firebreath is a member of the chili family, producing a fruit similar to hot peppers. These small, toe-shaped fruits range in color from orange to deep red. Firebreath flowers are small and white, appearing in spring after the plant has reached a height of 2.'

Medicinal Uses: If cut in half, rubbed with blood and placed on a wound, firebreath produces a surprisingly cool sensation, halting bleeding, closing wounds, and instantly healing 1-10 hits; if not pre-seasoned with blood, however, the resulting pain is so intense as to nearly raise the dead. Firebreath fruit must be fresh for its healing to be effective; dried fruit is only going to elicit curses, no matter how much pre-seasoning is performed.

Other Uses: The firebreath fruit is a favorite among those who enjoy spicy cuisine, adding it to food in fresh or dried form. Many carry a small stash with them in case their innkeeper has run out.) Ingestion of the fruit has no medicinal effect except to relieve constipation.

Cost: 4 gp/dose (fresh); 4 sp (dried).

Difficulty of Finding: Medium.

Warning: If anyone handles a cut up firebreath fruit with their bare hands and touches their eyes, they are blinded for 2-6 minutes and in such pain as to be unable to do anything besides scramble for water with which to bathe their eyes.

FISHFEATHER

(*S. Aerbess, Q. Eärquessē*)

Other Names: Seaplume.

Type: Concussion Relief.

Original Reference: *LOR*.

Range/Where Found: Freshwater bodies of water with little or no current in temperate climes.

Characteristics: This water plant resembles a feather-duster with the handle buried in the bottom of its aquatic environment. The feathers (brown with a white dot toward the terminal end) are actually leaves. There are also small black stripes running along its length from the midline of the leaf to the margin. The leaves never grow to more than a few inches in length.

Medicinal Uses: Each plume heals 1-4 hits when eaten.

Other Uses: None.

Cost: 3 gp/dose (because of the difficulty of keeping them fresh). When encountered in a marketplace, fishfeather leaves are laid in a shallow pan of water where they remain



Fishfeather

viable for up to a month. If purchased, the merchant usually wraps the leaves in a damp cloth, which preserves their abilities for up to 3 weeks as long as the cloth is kept moist.

Difficulty of Finding: Medium.

Warning: Dried out fishfeather leaves lose their healing virtue.

FLAMEROOT

(*S. Lachthond*, *Q. Narsunda*)

Other Names: None.

Type: Concussion Relief.

Original Reference: *Moria*.

Range/Where Found: Usually underground; sometimes in dark forests.

Characteristics: Flameroots are short, red, spiky tufts growing upwards on other dead fungi, wood or plants above ground. The tufts typically reach 6" in height.

Medicinal Uses: Flameroot may be imbibed in infusion as a general healer of ailments or wounds. Doing so doubles the rate of healing for concussion hits.

Other Uses: None.

Cost: 26 gp/dose.

Difficulty of Finding: Medium.

Warning: Flameroot has a bitter acidic taste when eaten, leading some to believe it is poisonous.

FLEABANE

(*S. Avnago*, *Q. Avanači*)

Other Names: Keep Off.

Type: General Purpose.

Original Reference: *ToMe*.

Range/Where Found: The White Mountains.

Characteristics: The fleabane plant seldom grows more than 2' in height, usually sprouting no more than 3 arrowhead-shaped leaves. Its upper half is oblong, blunt and covered with beige colored hair. When crushed it has a strong, but not unpleasant, scent.

Medicinal Uses: If dried, ground and partially dissolved in water, fleabane rids its consumer of internal parasites.

Other Uses: Fleabane has the power to repel bloodsucking insects and related pests (including fleas, ticks and lice). Its fresh-squeezed juice is generally more effective (95%) than its ground and dried form (80%). The juice keeps for up to 1 week; the powder last several months.

Cost: 3 bp/dose juice; 2 bp/dose powder.

Difficulty of Finding: Medium.

Warning: Imbibing fleabane as a means of keeping pests away for more than 5 consecutive days causes the consumer to adopt its odor for 1 week. While this does not bestow the pest-repelling abilities, it does mark the person as a wimp in many areas.

FLÚR ROIRT

(*S. Elugarn*, *Q. Carnibelwa*)

Other Names: None.

Type: Nerve Repair.

Original Reference: *Arnor*.

Range/Where Found: Sunny meadows.

Characteristics: This small flower is unique in that the tops

of its petals are blue, while the underside is pink. It grows to a height of about 6" and sports several long leaves with serrated edges. It blooms only in the spring.

Medicinal Uses: *Flúr roirt* may be ground into a paste, mixed with wine and filtered to yield an antidote (12th level) for all nerve poisons. The concoction keeps for up to a year.

Other Uses: A gift of a small bouquet of this flower is a subtle way of telling someone they're on your nerves.

Cost: 44 gp/dose.

Difficulty of Finding: Easy.

Warning: None.

FOXROSE

(*S. Rosmeril*, *Q. Russamerillë*)

Other Names: Redthorn.

Type: Concussion Relief.

Original Reference: *LOR*.

Range/Where Found: Temperate wetlands.

Characteristics: A member of the rose family, foxrose is distinguished by its dusky red flowers and reddish-green leaves and stem, which can reach several feet in height.

Medicinal Uses: Eating a petal has the effect of curing 2-12 hits.

Other Uses: Renown for its beauty in many lands, foxrose is a symbol of love; the gift of a bouquet may signify romantic intentions.

Cost: 5 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

FROSTHEAL

(*S. Nesthel*, *Q. Helnestar*)

Other Names: Jojojopo, Mustasormen Lääke.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*.

Range/Where Found: Extreme mountain elevations.

Legends say that the herb was an ancient gift from one of the Daen Coentis, who saved a traveling monarch who was stranded in the high snows of the White Mountains. Many educated folk scoff at this tale; many believers scoff at the educated folk. The folk of Calenardhon place a high value on it.

Characteristics: Frostheal is a small plant, usually growing no more than 4" in height. It produces a small, blue flower which yields a hundred tiny, black seeds. It requires a harsh climate with a short, moderate growing season to survive. The plant does not die off when the snows return, but instead remains green under the snows where it may be uncovered and put to medicinal use at any time during the winter.

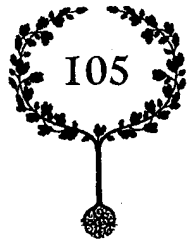
Medicinal Uses: If ground and mixed with water, the fresh plant may be applied as a thick paste to areas of the body afflicted with frostbite. If dried, it loses its curative properties.

Other Uses: If it is eaten, frostheal gives its consumer a sense of warmth.

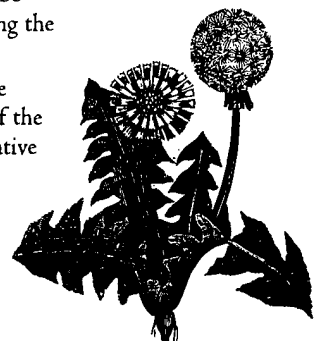
Cost: 25-40 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.



Flúr Roirt





Gaifas

GAIFAS

(*S. Saulis, Q. Lissáva*)

Other Names: Sweet Mustard.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: This relatively common herb grows in grassy environments, such as those found in sunny meadows over half a league in elevation.

Characteristics: This annual grows to 2' in height, with numerous spreading branches. Its lower leaves are slender, the upper ones broader and slitted. The stem and branches are usually covered with rough hairs. *Gaifas'* yellow flowers are borne in terminal clusters (at the end of a stem or branch) and the seeds are small and dark brown, maturing later in summer.

Medicinal Uses: When ground to a powder, mixed with vinegar into a paste and ingested, *gaifas* flowers counteract the poisons *slota*, *karfar*, and *saewedhil*. In the case of non-Elven *saewedhil* victims, however, they must be made to swallow the paste (which may present a problem, as it can paralyze). Any Elf ingesting *saewedhil* would die before the antidote could be administered.

Other Uses: None.

Cost: 9 sp/handful of the seeds (which last for years).

Difficulty of Finding: Hard.

Warning: Ingestion of raw leaves causes internal bleeding (5th level; 1-50 hits). If the leaves are boiled, however, they are a tasty addition to any meal and freshen the breath for 2 days.

GARÍG

(*S. Lannungol, Q. Yanta Hlianteron*)

Other Names: Tookash, Garack, Sheloboan.

Type: Concussion Relief.

Original Reference: *MERP, Gorgoroth, Greater Harad.*

Range/Where Found: Desert areas.

Characteristics: This member of the cactus family is unremarkable in appearance, standing several feet in height, with sharp, long, but widely spaced spines. It is green with tiny yellow stripes running vertically up its trunk. The entire plant forms a single trunk without side branches (up to 1' in diameter). Once a year, in the spring, a single white flower appears on its top, remaining there for several weeks.

Medicinal Uses: Pieces of *garíg* may be sliced from the trunk without harming it. (The cactus usually regenerates within a year.) If consumed, a piece the size of a man's thumb restores 30 hits. Also, if the thin and spindly roots are dug up, they may be mashed and squeezed to produce an oral serum that restores the same amount of damage instantaneously. This treatment is only good 1/day on a given individual. The serum loses its potency within 1 hour of being harvested.

Other Uses: None.

Cost: 55 gp/dose.

Difficulty of Finding: Light.

Warning: The scent of fresh *garíg* is so foul that no one with a sense of smell takes it voluntarily. It is used by healers in desperate situations—and usually when help is available to hold the patient down. Anyone under the effects of *yaran* or *zur* cannot approach closer than 100' to a *garíg* cactus without gagging.

GEFNUL

(*S. Gornhel, Ondobellë*)

Other Names: Earth Ash.

Type: Concussion Relief.

Original Reference: *MERP.*

Range/Where Found: Long dead or inactive volcanoes.

Characteristics: This white lichen grows in patches up to 1' square. It clings to the rock on which it grows determinedly and cannot be scraped off without a knife.

Medicinal Uses: If removed and consumed, a *gefnul* patch equal in size to a man's palm restores 90 hits over the next 24 hours. *Gefnul* keeps for up to a month after being harvested, though it is rumored that some healers have found a way to preserve its virtue indefinitely.

Other Uses: None.

Cost: 90 gp/dose.

Difficulty of Finding: Hard.

Warning: None.

GNOSH

(*S. Drúwath, Q. Rúvahtë*)

Other Names: Journey-paint.

Type: Physical Alteration/Enhancement.

Original Reference: *Southern Gondor.*

Range/Where Found: The White Mountains, wherever Drughu wander.

Characteristics: *Gnosh* is a plant-based body paint which the Drughu apply to their skin in various ritual designs. In pigmentation, *gnosh* tends towards neutral browns, greens and greys—colors that readily assist their wearer meld into his wilderness surroundings.

Medicinal Uses: None.

Other Uses: *Gnosh* contains a slow-acting drug that enhances the wearer's physical endurance over long periods. The active agent is triggered by the natural perspiration of the wearer, so that the enhancement only takes effect when actually needed (i.e., when the wearer is expending sufficient energy to be sweating). *Gnosh* is most frequently used by the Drughu when hunting, fleeing or undertaking lengthy, physically demanding magical rituals (such as enchanting a watchstone). Generally doubles the users endurance. When using *gnosh* to travel quickly or over rough terrain, fatigue should be reckoned as per a walk in open country.

Cost: The Drughu only share *gnosh* with trusted friends and allies (of which they have very few). Under no circumstances do they reveal the secret of its making to outsiders.

Difficulty of Finding: Hard. (Drughu do not always wish to be found.)

Warning: None.

GOLDEN CRESS

(*S. Melbis, Q. Malquessi*)

Other Names: Gold Chute.

Type: Circulatory Relief.

Original Reference: *ToMe.*

Range/Where Found: Along the banks of watercourses in southern Gondor.

Characteristics: This fern-like plant is normally dark green on top, light green underneath. When dried, it turns a bright reddish-gold.

Medicinal Uses: If dried, ground and mixed with purified tallow to make an ointment, golden cress closes and heals bleeding flesh wounds (1-5 hits in 1-5 rounds). Wounds so healed do not reopen.

Other Uses: None.

Cost: 8 sp/fresh plant; 1 gp/dried plant; 4 gp/dose ointment.

Difficulty of Finding: Medium.

Warning: None.

GOLDENMINT

(*S. Glorian*, *Q. Laurincë*)

Other Names: Goldensap.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Short, temperate grasslands and meadows, as well as gardens.

Characteristics: This herb grows to a height of 2' and has a long, spindly stalk. Its leaves, running the entire length of the stem, are pear-shaped with serrated edges. There are dozens of tiny, yellow flowers at the top of the plant which have a mint-like smell.

Medicinal Uses: If placed in scalding (but not boiling) water and allowed to steep for 10 minutes, goldenmint leaves may be brewed into a tea capable of relieving (though not actually healing) all but the worst pain.

Other Uses: None.

Cost: 2 gp/dose.

Difficulty of Finding: Light.

Warning: If prepared with boiling water, the calming agents in goldenmint are neutralized, leaving only a minty aftertaste.

GONHITHUI

(*S. "Misty Stone," Q. Hisimondo*)

Other Names: None.

Type: Poison.

Original Reference: *Gorgoroth*.

Attack Level: 9.

Range/Where Found: Along the banks of watercourses in Mordor.

Characteristics: This small, blue lichen appears on damp (though not wet) rocks in patches about the size of a man's hand.

Medicinal Uses: None.

Other Uses: If ground into a powder and mixed with a small amount of water, the lichen causes dehydration over the next 24 hours for anyone who ingests it. In the most severe cases (failure by 101+), the victim dies from dysentery the following day. There is no known antidote for this toxin, but if the victim is kept warm and drinks nearly every waking moment, he may stave off its effects.

Cost: 34 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

GORFON

(*S. Aechalf*, *Q. Aicabyalmah*)

Other Names: None.

Type: Nerve Repair.

Original Reference: *Minas Ithil*.

Range/Where Found: Volcanic mountain ranges.

Characteristics: This plant resembles the thistle in its flower and prickly leaves, but grows to almost 2' in height. A single fruit grows on each plant, covered by a thorny shell.

Medicinal Uses: If its shell is broken, the *gorfon* fruit may be dried and saved for up to a year. The fruit usually induces sleep that lasts 10-20 hours (resist vs 5th level), healing all nerve damage.

Other Uses: None.

Cost: 101 gp/dose.

Difficulty of Finding: Very Hard.

Warning: *Gorfon* is impossible to domesticate and grows only in high mountain glens.

GREDELNAR

(*S. Cumnaeg*, *Q. Cumbunaica*)

Other Names: None.

Type: Poison.

Original Reference: *Minas Ithil*.

Attack Level: See below.

Range/Where Found: High mountain elevations.

Characteristics: This glossy white flower grows close to the ground in large patches at higher altitudes. It blooms from late spring until well after harvest time. It may be readily distinguished by its scent, which vaguely reminds one of green apples.

Medicinal Uses: None.

Other Uses: None.

Cost: 1 gp/dose.

Difficulty of Finding: Medium.

Warning: The touch of *gredelnar* causes a rash and prolonged discomfort, while ingestion of its pollen can lead to severe illness. Treat contact with the blossom as a 2nd level poison (RR failure = -15 to all actions for 1-5 days). Ingestion attacks the system as a 5th level venom, with the victim suffering -5 to -50 in all actions for 1-10 days as he copes with cramps and diarrhea. A variety of special herbs may rid the body of this toxin, but they vary from region to region, and specialized healers know best how to deal with this plant.

GRODLOTH

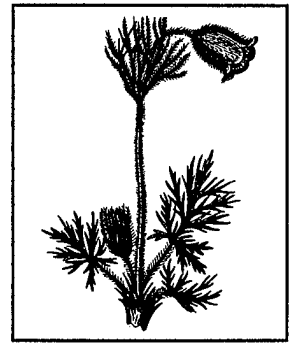
(*S. "Cave-flower," Q. Rottolôtë*)

Other Names: Dubur-bulm, Durin's Tears.

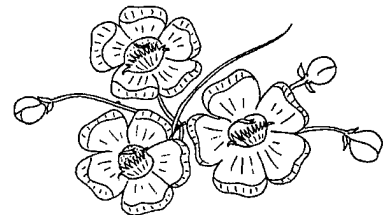
Type: Life Preservation.

Original Reference: *ToMe*, *Moria*.

Range/Where Found: Underground, near Dwarven habitation.



Gorfon



Gredelnar

Characteristics: This small, white plant blooms year round and is found wherever there is subterranean light. In darkness, its 7 petals (3" long) curl up to form a false bud; the petals' brown undersides, like the stem, are coated with a resin which protects the flower and preserves it indefinitely. *Grodloth* has been known to last for centuries, growing to a height of 7" in groups of 3 or 7. They keep for 2 days after being picked, or for 5 minutes after being exposed to direct sunlight.

Medicinal Uses: If the resin is cleaned off, the flowers may be ingested with startling results. The flowers have the power to preserve life on the brink of death and to eliminate pain. For this reason *grodloth* features in a number of Dwarven legends.

Other Uses: None.

Cost: 1000 gp/dose.

Difficulty of Finding: Absurd.

Warning: None.

GULFBRAKE

(*S. Thanduil, Q. Sanduile*)

Other Names: None.

Type: Bone Repair.

Original Reference: Previously unreported.

Range/Where Found: Seashores.

Characteristics: This algae grows far offshore, but occasionally fragments wash ashore after a storm. Gulfbreak keeps quite well and may be dried for long term storage. Its thick, rubbery, pointed, light brown fronds are about the size of a man's foot, while its stalk (also brown and rubbery) is as thick as a man's finger. It cannot be broken, and must be cut with a knife or some other sharp edge.

Medicinal Uses: If heated in scalding (but not boiling) water, gulfbreak leaves become adhesive and may be wrapped around a broken bone, thus enabling a cast or covering to totally encompass the wound. The juices of the fronds soak into the flesh of the broken limb, accelerate its healing (5x normal rate). The gulfbreak wrapping hardens in 2 hours, becoming as strong as steel yet light as paper. Once the injury is healed, the cast may be shattered with a blunt instrument. If the cast is removed or otherwise shattered before the full healing process has taken place, the limb may heal wrong and the patient may find himself permanently impaired. Preparing dried gulfbreak leaves takes over 2 hours; fresh ones take only 20 minutes.

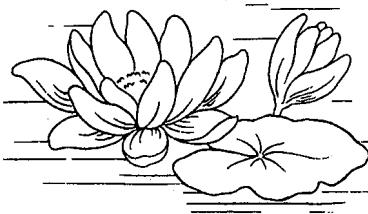
Other Uses: None.

Cost: 20 gp/dose (enough to cover an arm).

Difficulty of Finding: Extremely Hard.

Warning: If boiling water is used to prepare the fronds, no healing benefits result and the cast

hardens to the shatter-proof strength of leather. Suits of armor have been made this way, but unfortunately they are susceptible to decay after several weeks, usually at inopportune times. Mis-prepared in this fashion, the fronds gradually absorb water from the atmosphere, eventually rendering the cast as heavy as plate mail before rotting away.



Gylvir

GULPERWASH

(*S. Grodwaeth, Q. Rottovahitë*)

Other Names: Trollsnout.

Type: General Purpose.

Original Reference: Previously unreported.

Range/Where Found: Underground rivers and lakes.

Characteristics: Gulperwash is a slimy mold that is nearly transparent and thus practically invisible. It adheres to rocks in side-pools and eddies where the flow of water is slower (or, better yet, nonexistent). If a light is shined on it, gulperwash shows a slightly yellow coloration, shot through-out with what appear to be thousands of incredibly tiny black dots. The mold feels sticky to the touch, like mucus. Gulperwash colonies rarely get larger than a man's hand in size.

Medicinal Uses: If spread on the forehead of a feverish individual, gulperwash almost immediately alleviates the affliction. If swallowed raw, it heals any organ damage. If cooked or processed in any way, it becomes only a slimy mess. It generally cannot be preserved.

Other Uses: None.

Cost: 12 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: None.

GUMUMITI

(*S. Maldawar, Q. Malintavar*)

Other Names: Teak.

Type: Stun Relief.

Original Reference: *ToMe, Shadow in the South*.

Range/Where Found: Rain forests and other deciduous forests. Shorter versions of the same species may be found in the Yellow Mountains.

Characteristics: *Gumumiti* trees can reach a height of 120' and are known for their resinous, yellow-brown hardwood.

Medicinal Uses: The fresh leaves of the *gumumiti* relieve or reduce the effects of being stunned by 20 seconds if chewed or eaten.

Other Uses: This tree is valued for its lumber, which is water resistant and highly prized for making boats, ships and furniture exposed to the elements.

Cost: 1 gp/dose of leaves, which must be gathered by talented climbers.

Difficulty of Finding: Light for the trees; Hard for the fresh leaves.

Warning: None.

GYLVIR

(*S. Caledhros, Q. Laicarossë*)

Other Names: Gill-giver.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP*.

Range/Where Found: Small tide-pools along temperate coasts; more commonly in salt marshes.

Characteristics: This small algae resembles duckweed, boasting small green lily pads, each the size of a fly's head. These float on the water's surface in groups of tens to hundreds of thousands, sometimes obscuring the surface. They thrive only on still water.

Medicinal Uses: None.

Other Uses: If gathered (using a blanket or a cloth, for example), placed in a bowl with some freshwater and heated gently until they just begin to boil, these algae cool into a green gel which may be eaten, bestowing on the consumer the ability to breathe underwater for 4 hours. As the mixture is processed by the body, it is extruded into the lining of the lungs.

Cost: 45 gp/dose.

Difficulty of Finding: Hard.

Warning: Once consumed, the subject must wait 5-10 rounds for the *gylvir* gel to take effect. The presence of the gel in the subject's lungs prevents him from breathing air; he must be placed in water within 3 minutes or he loses consciousness and dies. By the end of the 4 hours, the subject suffers severe chills and shivers uncontrollably as the gel begins to dissolve. Once extracted from the water, the subject must be held upside down and his back pounded on to remove the last of the water and gel. Without others to assist in this, there is a 75% chance that the subject suffocates. If he survives, he becomes helpless for 8 hours due to hypothermia (even if warmed). If no remedy for hypothermia is available, he dies in 12-14 hours.

HART'S GLORY

(*S. Ganneloth, Q. Hónalcár*)

Other Names: Harp-bloom.

Type: Concussion Relief.

Original Reference: LOR.

Range/Where Found: Short grasslands and meadows, as well as forest clearings.

Characteristics: This small, light blue wildflower opens in spring, remaining in bloom through the summer. Its thumbnail-sized petals grow from its base, bending upward like the harmonic curve of a harp.

Medicinal Uses: Each petal restores 2-8 hits when consumed fresh. The flowers may be dried if first soaked in a little blood from the person who intends to later use them; to anyone else they have no value. Fresh petals last for up to 2 weeks if kept moist. If a flower dries without being soaked in blood, its power to heal diminishes to 1-2 hits each.

Other Uses: None.

Cost: 4 gp/dose (fresh); 1 gp/dose (dried).

Difficulty of Finding: Medium.

Warning: None.

HARUELLA

(*S. Faehalab, Q. Fairelúicé*)

Other Names: Wightbane.

Type: Mixture.

Original Reference: ToMe, *Armor*.

Range/Where Found: The Red-hill country of Eriador.

Characteristics: *Haruella* is an orange, brownish powder blended from several secret ingredients.

Medicinal Uses: None.

Other Uses: This mix of herbs, lichens and aphids from certain tree roots is made by the Eriadorians of Cardolan. The *teiwawitans* of the ancient Eriadorians used this mixture in their dealings with the undead, and its use has seen a

resurgence in reaction to the recent invasion of the Barrow-downs by evil spirits.

Cost: 35+ gp/dose.

Difficulty of Finding: Very Hard to Absurd (depending on who you talk to, your own attitude and the depths of your pockets).

Warning: Trying to make this mixture yourself can have fatal (or worse) consequences if it is not exactly right. Dealing with the undead should never be left to chance. The price, whatever that is, is worth it.

HARWITE

(*S. Onodnestad, Q. Ontonestalë*)

Other Names: Chelas.

Type: Concussion Relief.

Original Reference: ToMe, *Fangorn*.

Range/Where Found: Fangorn Forest, usually in its central regions and less frequently toward its edges.

Characteristics: Harwite is a thick, deep green moss that grows in roughly rectangular patches measuring up to 4' in length. It has a pleasant taste when chewed, reminiscent of chestnuts roasting on a wintry evening, while the remains of a hearty, bloody roast grow cold on a nearby table in a room filled with lengthening shadows and the memories of long-dead friends. Some people, though, claim it tastes like mint.

Medicinal Uses: Strips of harwite may be cut and used as bandages. When used as such, it heals small wounds in less than an hour; if chewed, it restores 10-50 concussion hits. The moss is only useful while fresh, a period lasting up to 1 week after it is picked.

Other Uses: Harwite is used by Ents to make their draughts (both as a filter and as an ingredient). The steaming mixture is poured through several layers of harwite, which purifies it and adds some of its own properties to the mixture.

Cost: 1 sp/dose.

Difficulty of Finding: Easy (only available within Fangorn).

Warning: None.

HEALER'S CHAMOMILE

(*S. Remloth, Q. Rembelôtë*)

Other Names: Greater Chamomile.

Type: Physical Alteration/Enhancement.

Original Reference: ToMe.

Range/Where Found: Short grasslands of southern Gondor.

Characteristics: This meadow plant has lacy leaves and clusters of small, daisy-like flowers, each with a large, black center and very few, small petals.

Medicinal Uses: When brewed into a tea, the flowers of chamomile induce a deep sleep, during which all healing is hastened (3x normal rate). The patient awakens ravenously hungry and usually in a bad mood.

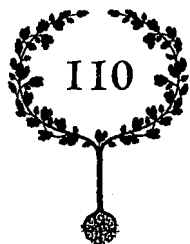
Other Uses: A bouquet of these flowers is a sign of mourning in many communities. The local feeling is that they represent the sleep of death from which a loved one may awaken in another life.

Cost: 7 gp/dose.

Difficulty of Finding: Medium.



Healer's
Chamomile



Warning: Imbibing more than 2 doses in 3 days result in blurred vision, trembling and violent mood changes, a condition lasting 1-4 days (-50 to all actions). This impairment runs a chance (01-25) of becoming permanent every time another dose is ingested during the same 3 day period.

HIAM MOSS

(*S. Neldorbwann, Q. Fernebwan*)

Other Names: Corantha.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe, Arnor*.

Range/Where Found: Rhudaur, usually on the sides of beech trees.

Characteristics: *Hiam* is not actually a moss; rather, it is a parasitic fungus that feeds off the beech trees of Rhudaur. It is brownish-red and thick enough to create unsightly patches on the sides of the trees. Most patches range from coin-sized to that of a man's torso. When it encircles a tree, its host is not long for the world, usually succumbing within a few months. *Hiam* feels like stiff wool to the touch. It keep for months.

Medicinal Uses: The *ful hiam* or Hillman berserkers have long known of this fungus, brewing a tea that endows them with extraordinary abilities. The tea functions as a mood elevator and can sustain an individual for a whole day without any other nourishment. Most who ingest the tea find themselves alert and vigorous for 24 hours. However, it can not be used more than 4 consecutive days; after that, the imbiber must rest (-75) for a period equal to 2x the time they were sustained. During this time they are capable of little or no activity.

Other Uses: None.

Cost: 9 gp/dose.

Difficulty of Finding: Very Hard.

Warning: Some people (01-25) are allergic to *hiam* and suffer greatly after ingesting the tea brewed from it, going through convulsions and eventually dying a horribly torturous death. No allergic Hillmen remain, the weak having been painfully weeded out long ago.

HILLBROOM

(*S. Nornaladh, Q. Quernalda*)

Other Names: Twister, Roundabout.

Type: General Purpose.

Original Reference: Previously unreported.

Range/Where Found: In grassy mountain foothills.

Characteristics: Hillbroom is a tree that never grows taller than 10'. Its rough, tan bark and perfectly vertical trunk are distinctive, as is its spiral growth cycle, twisting the trunk as it grows. In late summer, it produces fruit strongly reminiscent of small purple plums. Left-handed trees are 10 times more common than the right-handed variety.

Medicinal Uses: If the trunk twists to the right (or clockwise, as seen from above), the fruit may be used for great good. Eating a fruit raw restores 1-6 hits, make the consumer feel full and content, greatly alleviating any mental suffering they may be experiencing. In addition, it repairs damage to one organ, removes any body odor for 1 day and freshens the breath. If cooked, the hillbroom fruit is

delicious but has no other properties. If taken from a tree that twists to the left (or counter-clockwise), the fruit can cause great harm to the consumer, inducing intense nausea and cramps for 1-4 days (operate at -50 during this time), diarrhea and vomiting every time the subject attempts to eat anything. During this time, the victim also has extremely bad breath and his face breaks out in hives. Cooking these only halves the duration of the torture.

Other Uses: Cut and polished, hillbroom staves are carvings of great workmanship and are often worth a great deal. Fruit from the right-handed tree is delicious when baked into a popover, tasting like a cross between a sweet, purple grape and a ripe, sweet apple.

Cost: 10 gp/fruit (right-handed); 2 sp/fruit (left-handed).

Difficulty of Finding: Medium (left-handed), Extremely Hard (right-handed).

Warning: Although it is possible to tell the two types of trees apart, the fruits from either are identical to the eye. Care must be taken when purchasing them from vendors whose scruples are unknown.

HOPPER MUSHROOMS

(*S. Mithgeryn, Q. Sindibwandi*)

Other Names: Tarnas, Hoppers, Hop 'shrooms.

Type: Organ Repair/Preservation.

Original Reference: *MERP, ToMe, Far Harad, Shadow in the South*.

Range/Where Found: Tropical jungles.

Characteristics: Hopper mushrooms are a relatively rare, benign fungus that attacks lainimit trees. It forms small, grey nodules on exposed areas of lainimit tree trunks, each the size of a man's eye.

Medicinal Uses: When dried and crushed the nodules may be steeped in boiling water to produce a tea that repair any organ damage as well as producing 1-10 hours of nausea (leaving the imbiber at -50).

Other Uses: None.

Cost: 220-250 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: None.

HOPPERFOOT

(*S. Mithin, Q. Sindibendi*)

Other Names: False Hoppers.

Type: Concussion Relief.

Original Reference: Previously unreported.

Range/Where Found: These mushrooms grow on the bark of many different types of trees in tropical forests.

Characteristics: Resembling hopper mushrooms in that they are small and grey, hopperfoots are distinctly different because they have small, black dots on their cap. Without more than a glance, however, the difference is easy to miss.

Medicinal Uses: Hopperfoot mushrooms cure 2-20 hits, but also put the consumer into a deep sleep for 8 hours, during which time they become subject to uncontrollable flatulence.

Other Uses: None.

Cost: 45 gp/dose.

Difficulty of Finding: Hard.

Warning: None.



Hopperfoot

HRAST

(*S. Bas e-Lothladen, Q. Erumeyáve*)

Other Names: None.

Type: Miscellaneous.

Original Reference: *ToMe, Far Harad.*

Range/Where Found: The Gaj of Far Harad.

Characteristics: Like other trees of the Gaj, *hrast* has strong, sinuous wood and dry, silver-green leaves. It also bears fruit in abundance year round. *Hrast* fruits are about the size of a clenched fist and are grey when ripe. They are routinely sold in the markets of Bozisha-miraz for inflated prices. Dried, the delicious fruits may be bought throughout Gondor as delicacies. Extremely nutritious and favored by desert travelers, one *hrast* fruit can sustain a man for nearly 1 day under a hot sun (provided he also has water). The fruits keep quite well, thanks to their thick skin, which maintains its edibility for up to 3 weeks after being picked. Once the skin is punctured, however, the fruits must be split and set out to dry (which takes 3 days) or they spoil in only a few hours. Each *hrast* tree is likely (01-40) to hold 1-6 fruits at any given time.

Medicinal Uses: None.

Other Uses: Lumber.

Cost: 3 gp/fruit.

Difficulty of Finding: Very Hard. (1 in 50 trees in the Gaj is a *hrast*.)

Warning: None.

IAUTHALION

(*S. "Valiant Grain," Q. Yávestaldo*)

Other Names: Yavis, Jargon.

Type: Concussion Relief.

Original Reference: *MERP.*

Range/Where Found: Rocky seashores of temperate climes.

Characteristics: This small, gnarled and twisted tree does not grow beyond 20' in height. For the most part, its branches are barren of leaves or fruit. What leaves it does possess are small, oval-shaped and black spotted with serrated edges. *Iauthalion's* hard, sour, light green fruits (which the tree bears only once every 5 years) are the size of a man's eyeball and may also display black spots. The fruits keep for about 1 month before spoiling.

Medicinal Uses: When eaten, *iauthalion* fruits instantly restore 5-50 hits.

Other Uses: None.

Cost: 45 gp/fruit.

Difficulty of Finding: Hard.

Warning: None.

ILYALMA

(*S. Pangal, Q. "Allweal"*)

Other Names: Gilder Dust, Astannûn, Númenasto, Pangalu.

Type: Mixture, Circulatory Relief, Organ Repair/Preservation.

Original Reference: *Arnor, Shire.*

Range/Where Found: See below.

Characteristics: This enchanted medicinal is composed of several rare substances, known only to the few who possess

the secret recipe. It is never sold publicly, but is prepared by a select few Elvish healers and Mannish apothecaries. It keeps indefinitely.

Medicinal Uses: Sprinkled on a wound, *ilyalma* repairs all damaged organs, arteries, and veins in 1-3 minutes.

Other Uses: None.

Cost: 312 gp/dose.

Difficulty of Finding: Hard.

Warning: Healers prefer to offer this special mixture. Coming right out and asking a healer about it almost certainly makes them want to keep it to themselves.

IRONBINE

(*S. Corholch, Q. Cornasulca*)

Other Names: Deathsaver, Lifeblossom.

Type: Concussion Relief.

Original Reference: Previously unreported.

Range/Where Found: Along the seashore of temperate climes, usually among dunes.

Characteristics: This small plant is a member of the onion family and grows to a height of about 1'. It has several leaves, all sprouting from its base; its flowers are small and yellow.

Medicinal Uses: When eaten, ironbine instantly restores 2-10 hits. If ground, the ironbine bulb reverses the effects of the poison *acána*. The flower is good for 1 week after being picked. The powder, if dried, keeps for years.

Other Uses: Coastal peoples recognize that this plant, along with many others, plays an important role in helping to forestall dune erosion, and many seaside communities have planted it intentionally—not only to keep their beaches where they are, but also to have a handy source of this herb.

Cost: 3 gp/dose.

Difficulty of Finding: Light.

Warning: None.

IRONLEAF

(*S. Anglas, Q. Angalassé*)

Other Names: Charash.

Type: Burn/Exposure Relief.

Original Reference: Previously unreported.

Range/Where Found: Cold, alpine regions of the north or above the treeline of mountains.

Characteristics: This hearty bush is only about 4' in height. Its grey-green leaves are elongated with a vein down the middle and 8 points along the sides (including the end). Stiff and hard to bend, the leaf-edges can leave formidable scratches.

Medicinal Uses: If dried, ground and mixed with water, ironleaf may be applied as a poultice to heal any burn.

Other Uses: The above mentioned poultice also soothes the pain of poison willow, curing the injury within 1 hour.

Cost: 4 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.



Ironbine

JANAR GRASS

(*S. Pessecthar*, *Q. Sangwacaima*)

Other Names: Sick Grass, Fool's Grass.

Type: Poison.

Original Reference: Previously unreported.

Attack Level: 9.

Range/Where Found: Short grasslands in temperate climes.

Characteristics: This grass is unremarkable except that it grows in very thick patches: anyone walking through does not touch the ground, and instead has the sensation of walking on a billowing cloud. *Janar* is primarily identified, though, by the oily sheen of its blades, something impossible to see in the dark.

Medicinal Uses: None.

Other Uses: None.

Cost: 1 sp/dose.

Difficulty of Finding: Light.

Warning: Contact with this grass causes the dreaded disease *jadaras*. (See 2nd Edition *MERP*, p. 257.) The effects of sheep-plume are said to counteract the toxin.

JEGGA

(*S. Thaurwain*, *Q. Assaura*)

Other Names: Batstrike, Bats' Revenge.

Type: Poison.

Original Reference: *MERP*.

Attack Level: 7.

Range/Where Found: Caves in temperate climes, especially those of volcanic origin where bats may be found.

Characteristics: This compound is not a plant, but rather a putrid mixture of the guano, blood and brains of a bat, well-mixed and incubated for a month within the stomach cavity of a freshly dead horse. The goo is allowed to rot in place until the organ bursts from excess gas, usually after at least 4 weeks. At this point, it must be scooped out and mixed with fresh blood and left out in a bowl overnight. If scavengers or insects attempt to get at the mixture (and they do) they may be kept away only by constant surveillance. At this point the poisonous concoction is ready.

Medicinal Uses: None.

Other Uses: The mixture itself is not poisonous, but the combination of elements results in a pathogenic bloom of bacteria the likes of which hasn't been seen since the Plague. The mixture is so noxious that it may be detected by anyone with a normal sense of smell from several feet away. In tiny doses, such as an invisible coating on a fork or a blade, *jegga* is undetectable except by close scrutiny. Anyone under the effects of *zur* or *yanan* detect it immediately. Anyone inoculated by this mixture takes 1-100 hits over the next 12 hours, as the bacteria multiply within the host's system. The wondrous herb mothernel seems to have been created just for this circumstance, and a tea made from its leaves counteracts *jegga* sickness. The tea also destroys the bacteria if any tainted objects are dipped into it.

Cost: 95 gp/dose.

Difficulty of Finding: Hard.

Warning: See above.

JITSU

(*S. Aernaeth*, *Q. Eärenabta*)

Other Names: Razorback.

Type: Poison.

Original Reference: *MERP*.

Attack Level: 5.

Range/Where Found: Sea-shores and marine waterways in temperate climes, usually buried in the sand below the waterline.

Characteristics: This poison is made from a clam shaped like a straight razor growing up to 6" in length.

Medicinal Uses: None.

Other Uses: Eaten raw, the *jitsu* clam is sometimes used as seafood; as soon as the flesh becomes firm and pink through cooking, however, it becomes poisonous. If the shell is opened, its small, black organ may be squeezed for the foul-smelling substance which is the essence of the legendary poison. Placed on a blade or ingested, its victim suffers 1-50 hits over the next several minutes. A tea made from shadowvine neutralizes any remaining poison, but only if administered in time.

Cost: 35 gp/dose.

Difficulty of Finding: Medium.

Warning: See above.

JUTH

(*S. Saevegil*, *Q. Mornindo*)

Other Names: Black Scorpion.

Type: Poison.

Original Reference: *MERP*.

Attack Level: 2.

Range/Where Found: Dry, desert regions where black scorpions live.

Characteristics: *Juth* is the poison which has been squeezed from the freshly killed carcass of a black scorpion.

Medicinal Uses: None.

Other Uses: *Juth* is only effective if administered by the edge or tip of a weapon. Orally ingested, it serves only to steal away the appetite of its intended victim. Anyone wounded with a *juth*-venomed blade finds his world eroding as he gradually goes insane, a hideous process that takes up to 1 week. First, the victim experiences 2-20 hits as the venom works its way into his system. An hour later, he suspects that friends are plotting to kill him. Yet another hour later, he becomes convinced of this and begins to hallucinate, usually about monsters or important figures, all of them out to "get" him. By the next day, the victim is violent if touched and paranoid about his possessions, fearing for thieves. The following morning finds he hears voices telling him to flee (50%) or kill everyone around him before they kill him first (50%). By the fourth day, the victim is a berserker, frothing, raving fool who either attacks or flees whenever contact is initiated by anyone else. From his perspective, the entire world is out to get him; he acts on this paranoia as if possessed until he either dies or is forcibly cured. Besides legendary cures, such as *athelas* or others, a brewed mixture of snowdragon and true *tarnas*, administered orally 3 times a day for 1 week is rumored to be capable of reversing the insanity. A healer should be consulted in any case.

Cost: 40-50 gp/dose.
Difficulty of Finding: Hard.
Warning: See above.

KAKTU

(*S. Lebedrinc*, *Q. Lepserincē*)

Other Names: None.
Type: Poison.
Original Reference: *Greater Harad*.
Attack Level: 4, 6 (see below)
Range/Where Found: This small white flower is found in *Sirayn*.
Characteristics: The *kaktu* is only about 4" high, boasting a single white flower for most of the growing season. It has only 2 leaves, both banana-shaped and edged in yellow with jagged margins.
Medicinal Uses: None.
Other Uses: If consumed, *kaktu* acts as a powerful toxin, inducing numbness in all bodily extremities. If boiled and concentrated into liquid form, the flower becomes a more powerful poison that impairs a person's dexterity; this effect is permanent until an antidote is administered. The resulting palsy interferes with the victim's movement.
Cost: 22 gp/dose.
Difficulty of Finding: Hard.
Warning: The only known antidote is a brew made from slimy gorkin.

KALMOG'S SPOOR

(*S. Orchbui*, *Q. Orcopiuta*)

Other Names: Orc Spit.
Type: Poison.
Original Reference: *Grey Mountains*.
Attack Level: 8.
Range/Where Found: The northward-facing slopes of the *Grey Mountains*.
Characteristics: This small, delicate shrub grows to a height of 3'. It has perfectly round leaves and silvery thorns.
Medicinal Uses: When ground, the thorns produce an antidote to the poison from its leaves (See below.), but only if the mixture is slowly roasted over a low fire for 3 hours while being kept moist. This is a tedious process, since the entire batch is ruined if allowed to burn or dry out.
Other Uses: When ground into a paste, the leaves of *kalmog's spoor* form a potent poison that is typically spread upon the edged weapons used by Orcs (for battle or torture). The poison reacts with blood, causing a burning sensation on the skin (2-20 hits over the next hour) that may become more severe, depending on where the paste touches the skin (i.e., more severe on the eyes and face). After a 24 hour incubation period, festering sores appear where the poison touched the skin. These sores hinder movement by -10 to -50, depending again on where they touched the victim. The sores remain until the antidote is applied to the wound. (See above.)
Cost: 3 gp/dose.
Difficulty of Finding: Hard.

Warning: When grinding up the leaves, the preparer should be very careful not to get any of the mixture on themselves, lest they fall prey to the poison.

KARFAR

(*S. Lantband*, *Q. Landasanda*)

Other Names: Durnak.
Type: Poison.
Original Reference: *MERP, ToMe, Far Harad*.
Attack Level: 7.
Range/Where Found: The *Suza Sumar* of *Far Harad*.
Characteristics: This tree sprouts and grows as a nonpoisonous plant for many years. By the time it gains its deadly properties, it is already tall (over 20') and its first leaves are sprouting from the lowest branches (which open near its top). More branches and leaves sprout (always at a great height above the ground) as the tree reaches its maximum height of about 80'. Those who harvest the leaves demand a high price for their efforts. *Karfar* leaves are broad and large (the size of shield) and dark green.
Medicinal Uses: None.
Other Uses: The leaves of the *karfar* tree may be gathered and ground into a poisonous paste, mixed with blood and allowed to sit for a month at the bottom of a well or grave. The paste may be applied to weapons or food without fear, as it is only effective when taken internally or through a weapon cut. Death generally follows within 2-12 rounds. Powdered monk hair neutralizes *karfar*, but only if administered within 1 minute of poisoning.
Cost: 150 gp/leaf; 350 gp/dose poison.
Difficulty of Finding: Extremely Hard.
Warning: After handling *karfar* paste, one must take care to wash one's hands carefully and thoroughly. Many would-be, careless assassins have been found dead, their own meal in front of them.

KARGIJAK

(*S. Aegmor*, *Q. Mornaica*)

Other Names: Tears of Blood, Brambles of Mordor.
Type: Concussion Relief.
Original Reference: *Gorgoroth*.
Range/Where Found: Mordor.
Characteristics: *Kargijak* forms a thick, often impenetrable wall of thorny bushes. During its very short growing season (which lasts for the month of *Gwirith*), its blood-red berries form and ripen. They are bitter, juicy and about the size of a man's eyeball.
Medicinal Uses: If ground into a paste and applied directly to a wound, the *kargijak* berry immediately restores 20 concussion hits and hastens recovery (2x normal rate). *Kargijak* berries are eagerly sought after by *Orkish* soldiers, who know that they retain their powers for up to 60 days.
Other Uses: None.
Cost: 8 gp/berry.
Difficulty of Finding: Easy.
Warning: *Kargijak* paste stings tremendously when applied to skin (stunning the subject for 1-10 rounds) and guarantees a scar.





KASIA

(*S. Nimmaes*, *Q. Ninquapsa*)

Other Names: None.

Type: Drug.

Original Reference: *Greater Harad*.

Range/Where Found: This spice comes from the ground nut of the *kasia* tree, which grows where grasslands and forests meet.

Characteristics: The *kasia* tree is small (no taller than 10'). Its branches are delicate, its bark brownish-green. *Kasia* leaves are hourglass-shaped. In spring, small nuts resembling black thimbles form on this tree. Their meat is white and tasty.

Medicinal Uses: None.

Other Uses: When consumed in large quantities, *kasia* spice produces a mild euphoria that lasts 2-6 hours. The drug is non-addictive and imparts a spicy flavor to food it is added to.

Cost: 3 gp/nut.

Difficulty of Finding: Hard.

Warning: None.

KATHKUSA

(*S. Beldû*, *Q. Turcassê*)

Other Names: Giantmaker.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP*.

Range/Where Found: Tundra or other cold wastelands.

Characteristics: This tiny plant grows no bigger than a man's finger and resembles a flower from a warmer clime. Its several, tiny leaves are shaped like elongated tear-drops with jagged edges. The 4-petalled *kathkusa* flower has a soft orange color and blooms late in the short summer season of the far North.

Medicinal Uses: None.

Other Uses: If ingested, the *kathkusa* leaf doubles the consumer's strength and combative skills (+10 OB; 2x normal damage) for 1-10 rounds.

Cost: 50 gp/dose.

Difficulty of Finding: Light.

Warning: If more than 2 doses are taken within 1 week's time, the user finds himself reduced to ½ strength for 2-4 days.

KENNESANK

(*S. Umwaew*, *Q. Úmëasúré*)

Other Names: Swamp Gasser, Marsh Death.

Type: Poison.

Original Reference: Previously unreported.

Attack Level: 4.

Range/Where Found: Wetlands.

Characteristics: This plant resembles a large, green bladder lying on the ground with a single stem protruding from it. *Kennesank* can reach widths of 1'; its stem often bears dozens of small, arrowhead-shaped leaves. In late spring, its bright

red, diamond-shaped, 4-petalled flower appears at the tip of the stem. If the bladder is lifted, dozens of hair-like roots become visible beneath.

Medicinal Uses: None.

Other Uses: None.

Cost: 24 gp/dose.

Difficulty of Finding: Medium.

Warning: Disruption of this plant through any form of physical contact causes it to discharge the contents of its bladder, a near-invisible greenish gas that burns the eyes, throat and lungs of anyone within 10', delivering 3-30 hits. Respiratory impairment continues to affect victims for a full 30 days, leaving them unable to exert themselves. Folklore maintains that sweet sorrel can remedy damage taken from *kennesank*.

KINGSFOOT

(*S. Arandal*, *Q. Arantal*)

Other Names: Kingsroot.

Type: General Purpose.

Original Reference: Previously unreported.

Range/Where Found: Deciduous forests, usually along well-worn trails.

Characteristics: This plant stands 2' high and has several long leaves that arc up from its base and then back toward the ground, exposing a central stalk which terminates in a large, white flower shaped like a mace. Its white, tuberous root is shaped like a foot.

Medicinal Uses: If ground, mixed with wine and imbibed, the root is said to bring long and peaceful sleep. The subject awakens refreshed, their mental burdens and unnecessary worries gone.

Other Uses: Kingsfoot is one of the ingredients to a cure for the disease *grelnixar*. (See 2nd Edition *MERP*, p. 257.)

Cost: 12 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

KINGSLOCK

(*S. Cammaidh*, *Q. Malyama*)

Other Names: Kly-bane.

Type: Organ Repair/Preservation.

Original Reference: Previously unreported.

Range/Where Found: Exposed rock outcroppings in the mountains of temperate regions, usually below the treeline.

Characteristics: This lichen clings to rocks and is easily distinguishable by its grey-white color and the hand-shaped colonies in which it grows.

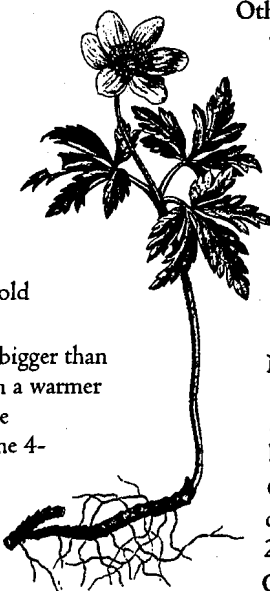
Medicinal Uses: If ground fresh and taken internally, kingslock can cure any organ damage. It is extremely fast-acting, completing its work within 1 minute.

Other Uses: Kingslock is also used as an antidote for the poison *kly*.

Cost: 34 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: None.



Kathkusa

KIRTIR

(*S. Tallas, Q. Tallassé*)

Other Names: Swaintock.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe, Armor*.

Range/Where Found: Sandbanks along the River Gwathló.

Characteristics: *Kirtir* grows out in a large area from where it breaks the earth. It is a short, broad shrub and boasts not only thick, juicy leaves that resemble the sole of a boot, but numerous 1" thorns. Small, yellow flowers may be found on its branches in spring.

Medicinal Uses: None.

Other Uses: If picked and ingested before they bloom, *kirtir* buds act as powerful stimulants, increasing the consumer's speed for 1 hour, but causing them to lose fine control of their actions due to hyperactive shakes (+10 Qu/-5 Ag; +1 bonus/point over 102 for each stat). Once the *kirtir* has run its course, the user becomes completely exhausted for 1-10 hours (-30 Co bonus). If used in small doses so as to avoid its drastic side effects, *kirtir* also induces weight loss. Some of the more plump Daen-folk use it in this way to avoid being singled out as gluttons. This practice is dangerous, however, and can lead to addiction. (See below.)

Cost: 5 gp/dose.

Difficulty of Finding: Hard.

Warning: Using more than 3 full doses within the space of 1 week for more than 1 week results in addiction to this potent drug. Depending on the amount and frequency of use, side effects may include hallucination, mental disturbance, seizure and even death.

KISEOBOBA

(*S. Ufang, Q. Úfanca*)

Other Names: Sourberry.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe, Far Harad*.

Range/Where Found: The Brij-mijesec of Far Harad.

Characteristics: This hardy, thorn-covered shrub grows up to 4' in height in semi-arid conditions, preferring the scrub. It never flowers, but produces clusters of bluish fruit that boast of an extremely tart taste. Its leaves are reddish-grey.

Medicinal Uses: None.

Other Uses: When eaten, *kiseoboba* berries act upon the saliva glands, regulating their activity. Combined with a slight numbing sensation, this allows the consumer to avoid the sensation of thirst.

Cost: 1 sp/bunch (enough to last 1 week).

Difficulty of Finding: Easy.

Warning: Although robbed of their perception of thirst, the consumer's body still needs water. Lack of knowledge of or attention to the berries' effect may edge into serious dehydration without the user realizing it, a situation that can easily lead to shock or death if ignored (5th level RR, modified by It bonuses, modified for gullible individuals).

KLAGUL

(*S. Hennedhel, Q. Eldahendé*)

Other Names: Elf-eye.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP, Greater Harad*.

Range/Where Found: Desert.

Characteristics: *Klagul* is a member of the cactus family. Light green with yellow spines, it is barrel-shaped and stands up to 3' high. In spring it brings forth small, white flowers that sit on top of the plant in a bouquet of usually a dozen.

Medicinal Uses: None.

Other Uses: If eaten, *klagul* flowers grant the consumer eyesight of Elven potency for 6 hours.

Cost: 27 gp/dose.

Difficulty of Finding: Light.

Warning: If more than 1 flower is taken within a 24 hour period, the consumer finds their scalp itching uncontrollably to the point of distraction.

KLY

(*S. Hwindos, Q. Hwindatussa*)

Other Names: Berrydeath, Kla.

Type: Poison.

Original Reference: *MERP*.

Attack Level: 3.

Range/Where Found: Semi-arid scrubland or bush country.

Characteristics: This bush has long stems that begin at a central base, curve outward and meet at the top. It has small, oval leaves and usually sports small, bright, purple berries that grow in clumps of 5. After several years, the *kly* plant dies, dries out and comes loose from its base, rolling across the countryside at the whim of the wind.

Medicinal Uses: None.

Other Uses: *Kly* berries may be ground into a paste, deadly when administered to food or the edge of a blade. Anyone exposed to the toxin receives 3-300 hits over the next minute. If smoke from the dried kingslock is inhaled before the end of the minute, no further damage results. *Kly* paste keeps for up to 2 weeks.

Cost: 155 gp/dose.

Difficulty of Finding: Hard.

Warning: *Kly* poison may be absorbed through the skin; anyone handling it should take precautions.

KLYTUN

(*S. Tharfern, Q. Salqualin*)

Other Names: Noga.

Type: Poison.

Original Reference: *ToMe, Far Harad*.

Attack Level: 5.

Range/Where Found: The Brij-mijesec of Far Harad.

Characteristics: Thriving on the leeward side of hills, *klytun* grass appears to be dying, its blades pale and washed out. During times of drought, the grass is all but invisible among its dehydrated neighbors. *Klytun* is sustained through dry spells by large, tuberous roots.

Medicinal Uses: None.



Kingslock



Other Uses: When added to a little water, *klytun* roots may be ground into a thin, poisonous paste that may be either slipped into food or drink, or applied to the edge of a weapon. Its victim falls into a catatonic state for 1-10 days. If a tea made from *klytun* pigment is forced down a victim's throat, he revives in 1-8 hours.

Cost: 27-53 gp/dose.

Difficulty of Finding: Medium.

Warning: Like all poisons, *klytun* should be handled with care.

LÄÄKESAVU

(*S. Nestosp*, *Q. Nestusquë*)

Other Names: Medicine Smoke.

Type: General Purpose.

Original Reference: *Northern Waste*.

Range/Where Found: This moss grows in small quantities along the banks of the tundra rivers of Forochel. It is virtually unknown in the South.

Characteristics: *Lääkesavu* is distinguished for its reddish hue, especially when dry.

Medicinal Uses: When dried, burned and inhaled, *lääkesavu* restores 5-50 hits and hastens the healing of wounds (2x normal rate). If smoked in a specially blessed pipe prepared by a Lossothren *viisas*, its potency increases (restores 10-100 hits at 3x normal rate).

Other Uses: None.

Cost: 20 gp/dose.

Difficulty of Finding: Easy.

Warning: None.

LADYLOCK

(*S. Finhiril*, *Q. Herifindë*)

Other Names: Hanging Lily.

Type: Circulatory Relief.

Original Reference: Previously unreported.

Range/Where Found: Deciduous forests, usually hanging from the branches of ancient trees.

Characteristics: This strange plant resembles some varieties of moss, except that it hangs down from very old and large deciduous trees. Ladylock is greyish-green and dry to the touch.

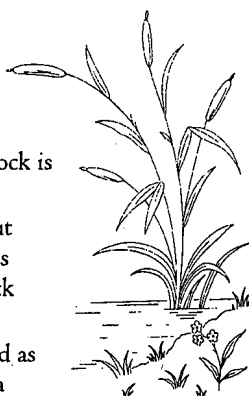
Medicinal Uses: If placed in hot (but not scalding) water for a few minutes and then laid upon a wound, ladylock halts bleeding in 1 minute.

Other Uses: If dried, ground, brewed as tea, and poured down the throat of a victim of *saewedbil* poison, ladylock brings the victim out of his coma within 2-4 hours.

Cost: 4 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.



Lartha

LAICAHWAN

(*S. Calenbwan*, *Q. "Green Moss"*)

Other Names: None.

Type: General Purpose.

Original Reference: *Arnor*.

Range/Where Found: This blue-grey moss grows on the upper banks of streams, away from the water.

Characteristics: *Laicahwan* usually appears in patches no larger than a man's hand. It is short and resembles a man's beard.

Medicinal Uses: When applied in a poultice, *laicahwan* halves the effects of fever (1 RR/hour).

Other Uses: None.

Cost: 3 gp/dose.

Difficulty of Finding: Medium.

Warning: None.

LAINIMIT

(*S. Tawarrosg*, *Q. Ruxcatavar*)

Other Names: Mahogany.

Type: Stun Relief.

Original Reference: *ToMe*, *Shadow in the South*.

Range/Where Found: Deciduous forest of the Utter South.

Characteristics: *Lainimit* is a tall and stately tree, growing to a height of 100'. Its beauty is enhanced by its reddish-brown or tan bark.

Medicinal Uses: When ingested, the leaves from the highest branches of the *lainimit* (called *welwal*) reduce the duration of stun by 30 seconds (3 rounds).

Other Uses: The hard wood of the *lainimit* tree is highly sought after as lumber.

Cost: 1 gp/dose (1 leaf).

Difficulty of Finding: Easy.

Warning: *Welwal* leaves come from the highest branches of the *lainimit* tree. Procuring (let alone spotting) these leaves is a challenging undertaking, a job for which one ought not to have a fear of heights.

LARTHA

(*S. Nennech*, *Q. Nendehtë*)

Other Names: Letha, Licka, Latha.

Type: General Purpose.

Original Reference: *ToMe*, *Arnor*, *Shire*.

Range/Where Found: Along the shores of freshwater bodies in colder climes.

Characteristics: A member of the reed family, *lartha* grows in sparse clumps along banks of cold, fresh water. It grows to a height of 3'. It is brown at its base, fading to a light green-grey halfway up, turning dark brown at its tip.

Medicinal Uses: When dried, ground and mixed with boiling water, the *lartha* stem makes a foul-tasting beverage which works to get rid of headaches, toothaches and colds (+10 RR vs disease; restores 1-2 hits).

Other Uses: None.

Cost: 10 sp/dose.

Difficulty of Finding: Medium.

Warning: None.

LAWRIM

(*S. Barmallen, Q. Culuinassë*)

Other Names: Law'r.

Type: Poison.

Original Reference: *ToMe, Arnor*.

Attack Level: 5.

Range/Where Found: This lichen is commonly found on exposed pieces of granite in the upper reaches the Ettenmoors of Rhudaur.

Characteristics: *Lawrim* is dull orange in color, a rare shade that serves as warning of its dangerous nature.

Medicinal Uses: None.

Other Uses: Through a process of squeezing and boiling, the Hillmen of Rhudaur make an oily poison from *lawrim*. Not considered to be an honorable weapon, the Hillmen use *lawrim* poison only when it is absolutely necessary, and only for hunting. When absorbed through the skin, the poison brings on a brief agony (all activities at -20) before causing paralysis (-01 to -100) which eventually wears off (1-100 hours). Placing a victim in water which has been used to boil pine needles is widely believed to revoke the symptoms of *lawrim* poisoning within 4-8 hours.

Cost: 10 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: Skin contact with *lawrim* leads to a severe rash within 2 days. If left untreated, the rash spreads rapidly, causing numbness (all activities at -25) in the afflicted area (for 1-5 days, if an RR is failed). The reputed remedy is the same as for internal poisoning.

LEMBAS

(*S. "Waybread," Q. Coimas*)

Other Names: Life-bread.

Type: Nutrition/Refreshment.

Original Reference: *ToMe*.

Range/Where Found: There has never been great store of the corn of Aman in Middle-earth. It is grown in well-guarded sunlit glades. The large golden ears of corn and the stalks are harvested by hand, for the Eldar hold it sacred, setting no blade of metal to it. It grows quickly in any season, save that it must not be sown in frost nor does it thrive in the cold northern winds from the Morgoth's realm. The hand-maidens of Yavanna have the secret of making *lembas* in their care. The grain is stored in baskets woven from its stalks, for neither worm, nor gnawing beast, nor rot nor mold assail that substance. In honor of Yavanna, the queen (or the most revered among the Elven women of any people if they have no queen), has the making and gifting of *lembas* in her care. This lady is called the *besain*, the bread-giver.

Characteristics: *Lembas* is made in small, thin cakes baked to a golden brown on the outside yet the color of cream within. Each cake is wrapped in a manner traditional for that people and signifying some aspect of their kindred. Melian presented her *lembas* wrapped in leaves of silver, with the threads that bound them about the cake set with her seal, a wafer of white wax shaped as a single flower of Telperion. Galadriel wrapped her *lembas* in the golden leaves of the mallorn, and bound them with silvered flax from the river reeds of the Nimrodel.

Medicinal Uses: *Lembas* feeds the will, conferring +10 to disease and poison RRs.

Other Uses: The life-bread of the Eldar was a gift from Yavanna to succor those who undertook the Great March towards Valinor in the dawn of the world. She directed Oromë to bring forth seed-corn from Aman and give it to the Elves to plant and harvest at need. This grain bore within it the strong life-force of Aman and could impart its strength to those who had the need and right to do so. Each cake not only sustains a person for an entire day, but also gives them the vigor of the youth of Aman upon their travels (+5 Co bonus (*MERP*) or +15 exhaustion points (*RMSS*)/day).

Cost: On rare occasions the Elves consent to share their life-bread with mortals who are numbered among the friends of their people. They refuse, however, to share the grain of Aman or the secrets of making *lembas*. No greater honor can an outsider receive from the Elves than *lembas*.

Difficulty of Finding:

Warning: If mortals eat often of this bread, they lose the savor of mortal lands, becoming weary of Middle-earth and longing for the forbidden land of Aman.

LENHAFN

(*S. "Way-throne," Q. Coimahalma*)

Other Names: Great-meal Mushroom, Lemsang.

Type: Nutrition/Refreshment.

Original Reference: *ToMe, Arnor, Moria*.

Range/Where Found: *Lenhafn* is usually found in dark, cool areas such as in the depths of deep forests or caverns. It needs a moist environment to thrive.

Characteristics: *Lenhafn* is a prodigious mushroom, growing up to a size of 2', sporting a crown 1-3' in diameter. Most of its outer surface is hard, and its top is covered with a soft purple "fur" renowned for its nutritional value.

Medicinal Uses: None.

Other Uses: 1 lb of *lenhafn* can feed a man for 1 week. If dried, the fungus keeps for several weeks without any loss of virtue. It is cultivated by the Dwarves of Moria and of the Blue Mountains.

Cost: 4 gp/1 week's ration.

Difficulty of Finding: Hard.

Warning: None.

LESTAGÍ

(*S. Olwir, Q. Lórevirë*)

Other Names: Poponik.

Type: Physical Alteration/Enhancement.

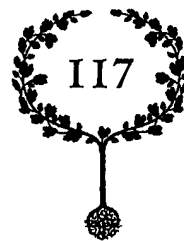
Original Reference: *MERP*.

Range/Where Found: Desert.

Characteristics: This small plant grows only on cacti, preferring to establish itself in the crevices on top of the *klagul* when it appears in the desert, taking full advantage of the strong sun and low humidity. *Lestagí* usually grows to the size of a man's fist, sprouting white blossoms at the same time as the *klagul*, thus appearing to be an extension of it.

Medicinal Uses: None.

Other Uses: If a *lestagí* bud is ingested, the user falls into a deep sleep lasting 24 hours, during which time he becomes impossible to rouse. While sleeping, all loss to a single stat



Laicabwan



(1 stat/bud, chosen at random) from any cause except for age may be restored. *Lestagi* buds retain this virtue for 2 days after being picked.

Cost: 520 gp/dose, because of the difficulty of finding and transporting it.

Difficulty of Finding: Sheer Folly.

Warning: None.

LIMHEREG

(S. "Fish-blood," Q. *Halasercē*)

Other Names: Sereglim.

Type: Poison.

Original Reference: *Armor*.

Attack Level: I.

Range/Where Found: Temperate seas.

Characteristics: *Limhereg* is a paste made from fish blood, used as a less lethal contact poison in traps. The exact species of fish is not known to those outside the fishing community, whose confidence must be gained before the ingredients may be mentioned or even discussed.

Medicinal Uses: None.

Other Uses: Contact with *limhereg* causes skin to peel away continually for 1-100 weeks after an RR failure of 01-50. Until the effects wane, the victim is at -25 and has ½ Presence. With an RR failure of 51+, victim also bleeds through pores at a rate of 3 hits/round whenever he moves faster than half his base rate (a slow walk).

Cost: 9 sp/dose.

Difficulty of Finding: Medium.

Warning: Extreme care must be taken when handling this poison.

LISGEREG

(S. "Blood-reed," Q. *Sercelixe*)

Other Names: Rorash, Anserkē.

Type: Circulatory Relief.

Original Reference: *MERP*.

Range/Where Found: The *lisgerreg* plant is found along sea-shores, though it is more common in salt marshes. It needs a hot, humid environment to thrive.

Characteristics: *Lisgerreg* is a tall, reed-like plant that stands about 5' high. Thick, small, brown flowers form at its tip in early summer, its seeds scattered by the wind on little tufts of fuzz a few weeks later. *Lisgerreg* tends not to grow in clumps, preferring rather the company of other reed plants (which makes it hard to locate). A soft, brown root with a yellow interior (the size of a man's foot) stands at the base of the plant.

Medicinal Uses: As soon as the flesh of the *lisgerreg* root is pulled apart, thousands of tiny fibers in a gel matrix are revealed. Laying these fibers across a cut or wound halts bleeding and seals the wound. This takes 3 rounds to take effect, but the patient cannot move for 5 minutes without the wound reopening. If this happens, a fresh *lisgerreg* root must be applied. If the strands are laid lengthwise along the wound, they take 2x as long to be effective. The roots have a shelf life of several months.

Other Uses: None.

Cost: 75 gp. The often remote locations this plant is found in, the difficulty in distinguishing it from other reed plants and the hazards of venturing into a salt marsh make this an expensive root.

Difficulty of Finding: Very Hard.

Warning: None.

LITTLE DRAGON & BEAR'S TONGUE

(S. *Lhúgeg*, Q. *Morcolambē*)

Other Names: None.

Type: Burn/Exposure Relief.

Original Reference: *Moria*.

Range/Where Found: Mountains.

Characteristics: Growing among grasses on high altitude slopes of the northern Misty Mountains, this strange little plant is noticeable for its spread of dark red leaves and rarer pale orange flowers which appear only after the plant has seen half a dozen dry summers. The Dwarves give the plant its name due to its flower buds, which resemble the snout of a great dragon.

Medicinal Uses: While little dragon flowers have no value in themselves, their pale roots hold a yellowish juice that acts as a salve on flesh burns. When crushed and applied to a wound, its tough leaves also aid in the healing process (2x normal rate for both juice and leaves).

Other Uses: None.

Cost: 3 gp/dose.

Difficulty of Finding: Hard.

Warning: None.

LORD 'N' GLORY

(S. *Orthelian Aran*, Q. *Telumē Arano*)

Other Names: Fireblood, Rouser, Fortune 'n' Glory.

Type: Concussion Relief.

Original Reference: Previously unreported.

Range/Where Found: Coniferous forests, usually at the edge of clearings.

Characteristics: Lord 'n' glory resembles a jack-in-the-pulpit, except that it has a larger, dark blue flower with a white interior.

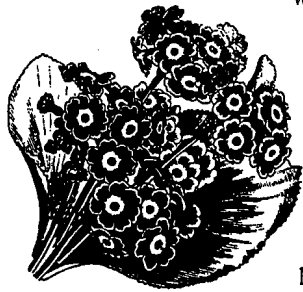
Medicinal Uses: When pressed, the flower yields a fine oil which, when taken internally, restores 1-6 hits.

Other Uses: Lord 'n' glory oil is a remedy for the parasitic disease hucklerush, as well as being sold in some cities as an aphrodisiac.

Cost: 12 gp/dose.

Difficulty of Finding: Medium.

Warning: When a female imbibes lord 'n' glory oil, she breaks out in a light sweat, her lips swell and her face becomes flushed, encouraging her to feel amorous toward familiar companions. She may also complain that her clothes are too restricting. It is more obvious when a man has ingested the oil; his manhood becomes rampant and remains so for 8-12 hours.



Little Dragon &
Bear's Tongue

LOTHGALEN

(*S. "Greenflower," Q. Laicalóitë*)

Other Names: Loth Nenond, Nenondo, Barag-bulm.

Type: Poison.

Original Reference: *ToMe, Moria*.

Range/Where Found: Wet limestone cracks.

Characteristics: *Lothgalen* is a small, grey vine, rarely exceeding 3' in length and clustering in groups of 1-100. It blooms every 4 months, with 3-petalled, lime-colored flowers growing in groups of 3. These secrete a substance which combines with the wet limestone to form *nen calgalen*, a faint, green aura (making it easy to locate). The light brightens whenever the flowers bloom.

Medicinal Uses: None.

Other Uses: The product of the *lothgalen's* interaction with limestone, *nen calgalen*, is a thick, syrupy substance. Once it enters the bloodstream, *nen calgalen* spreads a searing fire and disabling torment throughout its glowing victim, often rendering him immobile. Some simply die as their minds are torn apart by the pain. *Lothgalen* roots may be pulled down intact and used to form ropes 2x as strong as normal ones.

Cost: 240 gp/dose of *nen calgalen*; 2 gp/foot of rope.

Difficulty of Finding: Light.

Warning: Dwarves usually scorn the use of *nen calgalen* as a weapon. If the subject of *nen calgalen* is brought up in front of Dwarves, they immediately become distrustful of one who would discuss such a dishonorable way of dealing out death.

LUMINOUS VRAK

(*S. Culual, Q. Culuinacálë*)

Other Names: Helyt.

Type: Circulatory Relief.

Original Reference: *Mount Gundabad*.

Range/Where Found: Underground.

Characteristics: This brownish mushroom has a 4-6" diameter cap and a stalk half as long. In total darkness, its brown gills emit an orange light.

Medicinal Uses: The fungus is used extensively in Orkish healing salves. If scraped and applied to a wound, luminous vrak gills halt bleeding within 5 rounds. If the scrapings are exposed to sunlight before being processed into salve, they become inert. Once in salve form, however, they keep for several months.

Other Uses: None.

Cost: 21 gp/dose.

Difficulty of Finding: Medium.

Warning: None.

LUS

(*S. Aechereg, Q. Sercaica*)

Other Names: Lissis.

Type: Poison.

Original Reference: *ToMe, Arnor*.

Attack Level: 6.

Range/Where Found: Along the edges of temperate forests, such as those found in Eriador.

Characteristics: *Lus* is a low, gorse-like shrub that produces mauve flowers in early spring.

Medicinal Uses: None.

Other Uses: If crushed, mixed with water and boiled down to a thick paste, *lus* flowers become a potent contact poison. If the victim fails RR by 51+, he dies within 1-12 rounds; if by 21-50, he slips into a coma and is blinded; if by 11-20, he is blinded in either or both eyes; if by 1-10, he is temporarily blinded for 1-4 days. The only known antidote is a mixture of *atigax*, *klagul*, *megilloth* and *aldaka* (which restores sight, removes the victim from a coma or reverses the effect of the poison if given within the first 12 rounds).

Cost: 3 gp/dose.

Difficulty of Finding: Light.

Warning: The pink poison is easily discernible when applied to the edge of a blade.

MADARCH

(*S. Arachwan, Q. Arnahwan*)

Other Names: Zûrumul.

Type: Circulatory Relief.

Original Reference: *ToMe, Moria*.

Range/Where Found: Underground.

Characteristics: *Madarch* is a gaudy mushroom, purple in color with a white underside and orange speckling. It is hard to miss because it reaches a maximum height of 5' with a 4' diameter crown. Thin, succulent ridges run outward from the trunk on the underside of the crown. The hard, fibrous roots are only about 1' in diameter, but more than strong enough to provide support for the fungus. In fact, they are so tough that a skilled axeman might have trouble felling one in less than 10 minutes. *Madarch* grow in dark, damp, subterranean environments, usually in groups of 51-100.

Medicinal Uses: The thin ridges running outward from the underside of the crown contain a juice called *norechor*. Each giant mushroom yields a pint of *norechor*, which mixes with an equal portion of water to form a purple potion that warms the body and heals all of the imbiber's cuts and damaged blood vessels within 2 hours.

Other Uses: *Madarch* flesh is palatable and keeps for weeks on end; 1 lb can sustain a man for 3 days.

Cost: 100 gp/pint (= 1 dose) of *norechor*.

Difficulty of Finding: Very Hard.

Warning: If imbibed undiluted by water, *norechor* causes the blood to churn within its channels and swell with frightening fury. Unhealed wounds reopen and cuts widen. In some cases, a victim's veins simply explode.

MADWORT

(*S. Orchrach, Q. Orcoracca*)

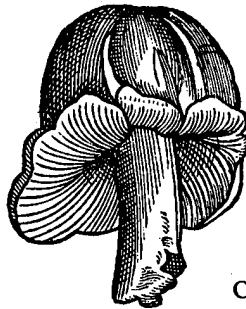
Other Names: Scra.

Type: Poison.

Original Reference: *ToMe*.

Attack Level:

Range/Where Found: Mountainous foothills, usually on broken, stony ground.



Luminous Vrak

Characteristics: Madwort is an ugly, ground-hugging bush with spikes and (for most of the summer) small, yellowish flowers. Its greenish-yellow leaves may be mottled with brown spots.

Medicinal Uses: None.

Other Uses: The juice of madwort leaves may be boiled down to make a sticky paste which, when it reaches its victim's bloodstream, induces madness for 11-20 rounds, causing him to run about aimlessly, babble, attack friend and foe alike, etc. If consumed, madwort poison is ½ as potent.

Cost: 26 gp/dose.

Difficulty of Finding: Very Hard.

Warning: Should the victim fail their RR by 26-50 the poison inflicts 1-10 rounds of sensory disturbance, leaving the victim at -50. If the victim proves especially susceptible to the poison (RR failure of 51+), the resulting brain damage produce much more severe effects (10 to 20 points lost from the victim's potential Reasoning stat).

MAHAL'S GIFT

(*S. Aulan*, *Q. Auliana*)

Other Names: None.

Type: Concussion Relief.

Original Reference: *Moria*.

Range/Where Found: Mountains.

Characteristics: A species of little, silvery-blue, free-growing moss.

Medicinal Uses: When brewed into a tea and imbibed, the moss restores 50 concussion hits.

Other Uses: None.

Cost: 75 gp/dose.

Difficulty of Finding: Medium.

Warning: None.

MAIANA

(*S. Glorremmen*, *Q. Laurembëa*)

Other Names: None.

Type: General Purpose.

Original Reference: *Arnor*.

Range/Where Found: Mountains.

Characteristics: This plant is small, reaching only about 1' in height. It has several long, green-gold leaves with smooth edges, golden veins and white stems.

Medicinal Uses: When brewed into a tea, *maiana* cuts in half the dangerous effects of lung afflictions and respiratory disease. It keeps for up to a year, even though it dries out.

Other Uses: None.

Cost: 7 gp/dose.

Difficulty of Finding: Hard.

Warning: None.

MALIMMENTË

(*S. Malvent*, *Q. "Yellow-point"*)

Other Names: None.

Type: General Purpose.

Original Reference: *Arnor*.

Range/Where Found: Temperate grasslands. A common garden plant, it is somewhat rarer in the wild.

Characteristics: *Malimmentë* is tall (about 5') with long leaves, resembling a stretched form of aloe.

Medicinal Uses: Its leaves are crushed or applied in a poultice; it can also be dried or made into a salve that is only 25% as effective. *Malimmentë* is good for bruises, sprains, and pulled tendons and ligaments, reducing swelling and hastening recovery (2x normal rate).

Other Uses: None.

Cost: 3 sp/dose.

Difficulty of Finding: Easy.

Warning: None.

MALODOROUS MILKCAP

(*S. Morvil*, *Q. Morcorma*)

Other Names: Stingdrop.

Type: Poison.

Original Reference: *Mount Gundabad*.

Attack Level: 2.

Range/Where Found: Underground.

Characteristics: This fungus boasts a small (5" in diameter), milky white cap with concentric rings of scales. This mushroom has an 18" stalk marked by black rings that exude a pungent foul odor. It usually grows in colonies well-known by any animals or persons living nearby.

Medicinal Uses: None.

Other Uses: Small quantities of this mushroom may be eaten, but more than an ounce or two becomes mildly poisonous (2nd level paralytic).

Cost: 2 gp/each.

Difficulty of Finding: Medium.

Warning: There is no antidote to the poison, but its effect wears off in 12 hours.

MARGATH

(*S. Urchar*, *Q. Harúrië*)

Other Names: None.

Type: General Purpose.

Original Reference: *Arnor*.

Range/Where Found: Underground.

Characteristics: This fungus resembles an orange, gelatinous kidney; it tends to grow as a solitary individual.

Medicinal Uses: Orcs concoct a healing salve from *margath*, a surface anesthetic that replaces the pain of a wound with a steady burning sensation. The salve keeps for up to 6 months if kept in a closed container.

Other Uses: None.

Cost: 4 gp/dose.

Difficulty of Finding: Hard.

Warning: Use of this fungus has the side effect of giving its consumer nightmares and a foul odor.

MEGILLOTH

(*S. "Swordflower," Q. Macillôtë*)

Other Names: Eagle-eye, Miekkaletti.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP, Greater Harad, Northern Waste*.

Range/Where Found: Rocky crags and ledges in the upper reaches of mountains, as well as some grasslands.

Maiana



Characteristics: *Megilloth* lives underground in the form of a massive tuber; its visible, above-ground component is so small as to be dismissed out of hand as an insignificant weed: 3 limp, oval-shaped leaves, a short, brown stem, and spring flowers.

Medicinal Uses: None.

Other Uses: If eaten, *megilloth's* bitter leaves increase visual perception (both in range and power) by 50-500% for a period of 10 minutes. If consumed after being roasted, the leaves double the range of vision for 4-8 hours. The *megilloth* root may be roasted so as to yield a tasty meal.

Cost: 12 sp/dose.

Difficulty of Finding: Light.

Warning: If more than 1 leaf/day is consumed, the user experiences vertigo and hard pressed to remain standing (50% chance) for 1 hour.

MELANDAR

(*S. Lhidirith, Q. Hllvecundo*)

Other Names: Baneward, Malostiss.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP*.

Range/Where Found: Along freshwater coasts and banks in the extremely cold climes.

Characteristics: The bright green color of this moss contrasts with the ice and snow it usually grows under. During the short growing season, it appears to become frosted with black soot, but these are only its spores. The rest of the year it lies dormant beneath the snow and ice.

Medicinal Uses: If added to boiling water and simmered for 30 minutes, *melandar* produces a mild tasting brew that gives +10 to RRs against disease for 1-100 days. *Melandar* keeps well when it has been dried, and many healers have a small stock of it.

Other Uses: None.

Cost: 12 sp/dose.

Difficulty of Finding: Light during summer, Extremely Hard during the rest of the year.

Warning: None.

MELEM LOZA

(*S. Túgolf, Q. Tincolva*)

Other Names: Balm Vine.

Type: Burn/Exposure Relief.

Original Reference: *ToMe, Far Harad*.

Range/Where Found: The Gaj of Far Harad.

Characteristics: The small, dull green leaves of *melem loza*, its tiny, orange, spring blossoms, and its thick stem distinguish this vine from its neighbors.

Medicinal Uses: Sap from the *melem loza* stem is capable of halving the effects of any 1st or 2nd degree burn. It keeps its virtue for up to 2 days. A balm made from this sap doubles the effects of any healing magic. The art of its making is a closely guarded secret of the Kentribá Ladnoca of Tresti. (See Section 3.9.2.) The balm lasts nearly indefinitely.

Other Uses: None.

Cost: 60 gp/sap; 150 gp/dose of balm (because of the difficulty in recognizing the plant among the others in the region).

Difficulty of Finding: Very Hard.

Warning: None.

MERRIG

(*S. Tosnorn, Q. Querninkë*)

Other Names: Maioc.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP, Arnor*.

Range/Where Found: The short, semi-arid grasslands of Near Harad and Umbar.

Characteristics: *Merrig* is a low bush distinguishable by the tightly wound spiral growth pattern. Its leaves are pear-shaped (dark green on top, light green on the bottom). Its woody stem is covered with small thorns.

Medicinal Uses: None.

Other Uses: *Merrig* thorns may be scraped off and boiled overnight until a thick liquid remains (the thorns long having since dissolved). Daily ingestion increases Pr and Ap by 5. This effect occurs after 10 days of use.

Cost: 2 gp/dose.

Difficulty of Finding: Hard.

Warning: Addiction to *merrig* occurs after 2 weeks. Interruption and withdrawal from use means loss of stats (-10 Co, -5 Ig, -5 Pr and -5 Ap).

METSÄSTÄJÄN KUKKA

(*S. Lothfaron, Q. Farasselótë*)

Other Names: Hunter's Blossom.

Type: Poison.

Attack Level:

Original Reference: *Northern Waste*.

Range/Where Found: This beautiful flower grows in the high valleys of Forochel's mountains.

Characteristics: This light blue flower blooms close to the ground in thick clusters.

Medicinal Uses: None.

Other Uses: When ground and formed into a thick paste, *metsästäjän kukka* may be applied to the edge of a weapon or smeared into a drinking cup or food bowl. The Lossoth smear the poison on spears and arrows when hunting, seeing that it saves them from losing wounded seals and walrus who would otherwise take to the sea.

Cost: The Lossoth do not value currency, but would barter *metsästäjän kukka* for needful items (e.g., blankets, pelts, dried fruit, etc).

Difficulty of Finding: Hard.

Warning: The poison is extremely virulent and kills instantly.

MILKPURSE

(*S. Nennim, Q. Ninquinen*)

Other Names: Sourweed.

Type: General Purpose.

Original Reference: Previously unreported.

Range/Where Found: Grasslands and meadows in temperate climes.

Characteristics: This plant is remarkable for its plain, 3' stalk (square in cross section), and the white and yellow



Melander



flowers that sprout from its top. Its short, pointed leaves have jagged edges and sprout from the nodes that occur every 6" along the stalk. Immediately above the nodes are swellings the size of plums. If cut open, a copious amount of white sap spills out. It is sticky and dries into a film within 1 hour.

Medicinal Uses: If rubbed 2x/day into the welts that cause the disease known as *angurth* (See 2nd Edition MERP, p. 257.), the milk from the nodes of this plant cause the redness to disappear over the next week. During this time, the disease does not progress and is in remission. If mixed with water and taken internally concurrently with application to the skin, the milk cures the disease over the period of 1 week.

Other Uses: If cut and dried, the nodes become rattles and are a favorite of children in some villages.

Cost: 9 sp/dose.

Difficulty of Finding: Medium.

Warning: None.

MÍRETÁRI'S CROWN

(S. *Rí Mirrían*, Q. *Rië Míretárió*)

Other Names: Bloodsuckers.

Type: Circulatory Relief.

Original Reference: *ToMe, Armor*.

Range/Where Found: Meadows and grasslands of extreme elevation.

Characteristics: Míretári's crown resembles a small lily, and remains in bloom for most of the short growing season. Its flowers are silky to the touch and have nearly no scent. If kept in water, picked flowers remain fresh for up to 1 week.

Medicinal Uses: If laid across an open wound, the flowers halt bleeding, turning blood-red as they adhere to the damaged flesh. Bleeding resumes unless the flowers are left in place for 10 minutes, after which they may be removed. The flowers cannot actually close a wound.

Other Uses: Mountain folk often keep a vase of these pretty flowers, both to brighten the home and to provide some rudimentary first aid.

Cost: 24 gp/dose (1 flower).

Difficulty of Finding: Sheer Folly.

Warning: None.

MIRGALEN

(S. "Green Gem," Q. *Laicamir*)

Other Names: Mireenna, Gemberry, Vatsakipuja.

Type: General Purpose.

Original Reference: *MERP, ToMe, Greater Harad, Northern Waste*.

Range/Where Found: Mountain slopes just above the treeline.

Characteristics: *Mirgalen* is a low-lying shrub with black, twisted branches. Its pale green leaves are perfectly round, sprouting in clusters of 3. The plant blooms early in spring, when snow is still deep on the ground; its berries emerge at the onset of summer. The tart, green berries must be picked within 1 week of maturation, falling to the ground and germinating soon after. The berries keep for 2 weeks before drying out and becoming useless.

Medicinal Uses: If quickly bitten and swallowed, a *mirgalen* berry instantly restores 10 hits. Some warriors fight with a berry wedged between their teeth and the side of the mouth, swallowing it in the event of a wound.

Other Uses: None.

Cost: 10 gp/berry.

Difficulty of Finding: Very Hard.

Warning: None.

MIRUVOR

(S. "Sweet-wine," Q. *Míruvórië*)

Other Names: None.

Type: Circulatory Relief.

Original Reference: *ToMe*.

Range/Where Found: Elven domains populated by Noldor.

Characteristics: *Miruvor* is a cordial brewed by the High Elves of the West. It is clear as pure spring water and has no taste.

Medicinal Uses: See below.

Other Uses: *Miruvor* is used sparingly by those who travel long and dangerous paths, to give them greater endurance upon the road. Those partaking of the cordial feel strength and vigor flow into their limbs: +5 Co bonus, +10 to disease and poison RRs and +5 to all mental RRs (*MERP*) or +20 exhaustion points (*RMSS*) for a day.

Cost: Like their waybread, Elves do not sell *miruvor*. For a mortal to be granted a share of the cordial marks him as an Elf-friend; it is a great honor not to be lightly regarded.

Difficulty of Finding: Elves part with *miruvor* slightly more willingly than with *lembas*.

Warning: None.

MONK HAIR

(S. *Uilfin*, Q. *Uilefinë*)

Other Names: Seahair.

Type: Circulatory Relief.

Original Reference: Previously unreported.

Range/Where Found: Tidal pools and ocean shallows in tropical climes.

Characteristics: Monk hair is a light brown species of algae that grows in shallow water. It measures about 1' in length and is very fine, like a thick piece of hair. It usually grows in small patches no more than 2' in diameter.

Medicinal Uses: If dried and powdered, monk hair halts all bleeding—internal and external—in an injured person. The powdered algae does not close wounds.

Other Uses: Powdered monk hair is an antidote for the poison *karfar*, but only if administered within a minute of the poison's activation.

Cost: 12 gp/dose.

Difficulty of Finding: Medium.

Warning: None.



*Míretári's
Crown*

MONKMEG

(*S. Riviw, Q. Himbarima*)

Other Names: Cinnetaq.

Type: Miscellaneous.

Original Reference: Previously unreported.

Range/Where Found: Deciduous forests, usually near the edge of clearings or meadows.

Characteristics: No more than 12' in height, this small tree has pointed, oval leaves. Sap from the tree is constantly leaking from small cracks in the bark and oozing down the trunk. Light brown, almond-shaped nuts (about 1" in length) appear in late summer.

Medicinal Uses: Monkmeg sap may be easily collected. If spread on a wart, the growth disappears within 2-3 days.

Other Uses: The outer coating of the nuts may be grated to yield a tasty spice that is often added to sweet pies.

Cost: 9 sp/dose.

Difficulty of Finding: Medium.

Warning: None.

MOOK

(*S. Maethuio, Q. Maisiya*)

Other Names: None.

Type: Organ Repair/Preservation.

Original Reference: *Greater Harad*.

Range/Where Found: Forests of the Far South.

Characteristics: This 30' tall member of the juniper family resembles a thick shrub. Its thick, green leaves splinter into dozens of short tendrils. The berries, which appear in late summer, are grey and shaped like small crowned thimbles.

Medicinal Uses: The Danak first discovered that mook berries may be collected, ground and fermented to yield a dark brew. When distilled into an elixir, the berries become an antidote for all respiratory poisons. The antidote keeps for years.

Other Uses: None.

Cost: 210 gp/dose.

Difficulty of Finding: Medium.

Warning: None.

MOONTHUMB

(*S. Gulgalad, Q. Calambé*)

Other Names: Light-tongue, Glow Worm.

Type: Concussion Relief.

Original Reference: Previously unreported.

Range/Where Found: Caverns, usually near running water. It requires total darkness to thrive.

Characteristics: This fungus (the size and shape of a man's thumb) is curved backwards, like a toadstool without a head. It emits a faint light and grows in patches of several dozen members.

Medicinal Uses: Eating moonthumb instantly restores I-10 concussion hits. If dried, it loses its luminosity, but retains its healing virtue.

Other Uses: None. The light moonthumb gives off is too faint to see by.

Cost: 12 gp/each.

Difficulty of Finding: Extremely Hard.

Warning: None.

MORHEREG

(*S. "Black-blood," Q. Mornaserce*)

Other Names: Seregmor.

Type: Poison.

Original Reference: *Arnor, Shire*.

Attack Level: 1.

Range/Where Found: Deciduous forest.

Characteristics: A small blue flower that grows deep in old-growth forests. It stands about 6" tall and has several short, greenish-black leaves.

Medicinal Uses: None.

Other Uses: If ground, made into a paste and applied to a weapon, *morhereg* becomes a 1st level blood poison. Its victim's veins temporarily run with *kalirion*, a black liquid that serves as imperfect blood, sustaining life, but incapacitating. Temporary mental stats (*MERP*: Ig, It, Pr; *RMSS*: Em, In, Me, Pr, Re) fall by 50 but do not sink below 1. The black-skinned victim returns to normal after 1-10 hours, but stats recuperate at rate of only 1/day. Some slave traders favor *morhereg* as a means of subduing their victims.

Cost: 102 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

MOTHERNEL

(*S. Saegoth, Q. Sangwangotto*)

Other Names: Deathward, Protector.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Coniferous forests, usually at the top of evergreen trees.

Characteristics: This small, parasitic plant, reminiscent of a mistletoe, taps into the trunk of evergreen trees, using their sap as a source of nutrition to supplement its photosynthesis.

Medicinal Uses: If ground, mixed with water and ingested, mothernel leaves protect the consumer from the effects of all poisons for 1 hour. If administered after someone has been poisoned, however, it is only effective as an antidote for *jegga*.

Other Uses: None.

Cost: 35 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: Anyone consuming this drug finds that their urine turns the color of blood for 24 hours. If they are not aware that this effect is natural and unharmed, considerable mental anguish could result as they imagine themselves poisoned in spite of the protection.

MOUNTAINROD

(*S. Orodlig, Q. Orolixe*)

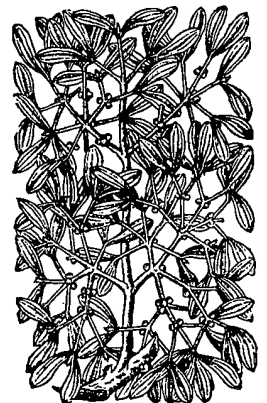
Other Names: Bonebinder.

Type: Bone Repair.

Original Reference: Previously unreported.

Range/Where Found: Mountains, near water.

Characteristics: Mountainrod is a member of the reed family and is found near a source of water. It grows to a height of about 5' and is usually found in thick clumps. The stalk is light brown and the thick tip, dark brown. Its long, green



Mothernel

leaves are pointed, peeling off from the stalk as it rises.

Medicinal Uses: If crushed and boiled for 10 minutes, the mountainrod stalk produces a bitter tea that hastens the healing of broken bones (5x normal rate) for a period of 2 days.

Other Uses: None.

Cost: 5 gp/dose.

Difficulty of Finding: Light.

Warning: If not properly set when the brew is drunk, the bones may heal improperly, permanently impairing the patient.

MOUNTAINTHORN

(*S. Thúlidh*, *Q. Súlesérë*)

Other Names: Sweetbreath.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Mountains, especially near running water.

Characteristics: This vine prefers to live on rock faces, especially those with a high moisture content (such as near waterfalls). It can reach lengths of 30' and its hold on the rock is astounding. Deceptively thin, its light green stem can easily support a man's weight. Its triangular leaves are spaced out so they average about 1 every foot.

Medicinal Uses: If thrown into a fire until it blackens, and then crushed, the powdered mountainthorn stem eases breathing, making it more efficient and enabling the inhaler to exert himself for 2x the normal amount of time before becoming winded.

Other Uses: Mountainthorn is sometimes used to treat the disease *bukandas*. (See 2nd Edition *MERP*, p. 257.)

Cost: 22 gp/dose, because of the difficulty of retrieving it.

Difficulty of Finding: Medium.

Warning: None.

MOUNTAINWEED

(*S. Maphiw*, *Q. Himbamapalë*)

Other Names: Hardgrip, Stickyhand.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Short grasslands and meadows in higher elevations.

Characteristics: This herb has several stalks, all ending in large leaves the size and shape of a man's foot. It boasts a single, small flower sprout in the center at ground level, blue like the sky on a clear, early summer day.

Medicinal Uses: If dried and crushed, the powdered mountainweed secretes a substance from the ingester's palms which, while remaining barely noticeable to the eye (like a thin sheen of sweat), causes anything coming in contact with it to adhere with enough force that it must be forcibly pried from the hands. The secretion takes 10 minutes to take effect and wears off after 1 hour.

Other Uses: None.

Cost: 9 sp/dose.

Difficulty of Finding: Light.

Warning: None.

MUR

(*S. Nestadrif*, *Q. Nestaleríma*)

Other Names: None.

Type: Life Preservation.

Original Reference: *Greater Harad*.

Range/Where Found: Grasslands of Sirayn.

Characteristics: This low shrub (which grows to a height of about 2') resembles its relatives, *boswillia* and *myrrh*. Its greyish-brown bark is covered with thin, white stripes running up and down. In the spring, red berries come out.

Medicinal Uses: If *mur* bark is scored, its resin may be collected. Through a process known only to a few healers (which involves boiling, baking and stirring before mixing with blood), *mur* may become a lifekeeping infusion. The concoction maintains potency for only a few hours.

Other Uses: None.

Cost: 80gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: None.

MUSTAKUU

(*S. Mornitbil*, *Q. Mornisil*)

Other Names: Blackmoon.

Type: Miscellaneous.

Original Reference: *Northern Waste*.

Range/Where Found: Sub-arctic tundra, especially shaded wetlands.

Characteristics: *Mustakuu* is a black, globular fungus.

Medicinal Uses: None.

Other Uses: The residue of oil gleaned by skimming the surface of the water in which *mustakuu* is boiled attracts the insatiable insect swarms of the Far North, driving them into a frenzy and drawing them irresistibly to anything smeared with it. In the spring and summer seasons, when the swarms are thick and troublesome, the Lossothrin hunters carry tightly-sealed bone tubes of the oil. When they bed down for the evening, they drip a little of it on rocks and plants surrounding their camp, thus drawing the insects away from their repose.

Cost: The Lossoth are happy to barter *mustakuu* for other goods which they need.

Difficulty of Finding: Easy.

Warning: The oil attracts insects for up to 8 hours and is difficult to wash off. Victims can die of severe anemia after a few hours of being in the eye of a swarm.

NÄKÖKASVI

(*S. Henna*, *Q. Hendanna*)

Other Names: View Plant.

Type: Physical Alteration/Enhancement.

Original Reference: *Northern Waste*.

Range/Where Found: Found well above the treeline of Forochel's mountains.

Characteristics: *Näkökasvi* is a small, greyish, thistle-like plant with yellow roots.

Medicinal Uses: When brewed into a liquid form, *näkökasvi* roots help to restore sight (much as a *Major Eye Repair* spell), especially for those afflicted by snow-blindness. The root-concoction may either be imbibed or applied directly as a



Mur

wet poultice to the injured eye. If imbibed, sight is restored in 12-24 hours, 1-8 hours in poultice form.

Other Uses: None.

Cost: The Lossoth are happy to barter *näkökasvi* roots for other goods which they need.

Difficulty of Finding: Hard.

Warning: None.

NEHTELASSE

(*S. Neithlas*, *Q. "Spearleaf"*)

Other Names: Keihäänlehti.

Type: Concussion Relief.

Original Reference: *Arnor*, *Northern Waste*.

Range/Where Found: Temperate grasslands, as well as cultivated gardens.

Characteristics: This small bush grows to a height of about 3'. It has silvery bark, reddish thorns and finger-shaped, silvery leaves.

Medicinal Uses: The silver-green leaves are rubbed on the skin to relieve small bumps and bruises, restoring 1-6 concussion hits.

Other Uses: None.

Cost: 4 sp/dose.

Difficulty of Finding: Medium.

Warning: None.

NELTHANDON

(*S. Anoril*, *Q. Anarinkë*)

Other Names: Pük, Nela Leaf.

Type: Poison.

Original Reference: *ToMe*, *Shire*.

Range/Where Found: Temperate grasslands, typically on rolling hills.

Characteristics: *Nelthandon* resembles those types of plants typically used for wild salad greens. It is unremarkable in its appearance, looking much like a dandelion (even to the point of producing an orange-yellow flower). Unlike the dandelion, however, *nelthandon*'s flower won't turn grey and blow away; instead, it simply withers at the end of the spring. Another difference between *nelthandon* and dandelion is that the former has a yellow vein on the bottom of each leaf.

Medicinal Uses: If someone has ingested poison, a small piece of this plant induces immediate and powerful vomiting. If boiled first, however, it still produces violent regurgitation. If, on the other hand, it is picked under a full moon and laid out on an oaken table with the stem oriented north until morning, it may be eaten; but no matter how it is prepared, *nelthandon* induces immediate vomiting.

Other Uses: Sometimes young Hillmen serve strangers a salad of "wild greens" and sit back to watch the fun.

Cost: 1 gp/dose, because of the difficulty of telling it from other wild greens.

Difficulty of Finding: Medium.

Warning: Travelers in strange lands and distrustful of the locals should avoid eating a salad of "wild greens." On the other hand, if trust is required before the locals deal with travelers, and the locals know the travelers know about *nelthandon*, eating a suspicious but harmless salad can go a long way toward establishing relations.

NASHADT

(*S. Laugraw*, *Q. Laucarrávë*)

Other Names: Warmth.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Arid, desert environments.

Characteristics: This succulent plant grows to a height of 1' and has several thick, rubbery stalks with dozens of leaves along them. The leaves (also thick and rubbery) are oval-shaped with pointed ends.

Medicinal Uses: If crushed and placed in hot (but not boiling) water, *nashadt* leaves yield a sweet-tasting tea that warms the imbiber all over. If suffering from hypothermia, the imbiber is restored to normal body temperature in a matter of minutes. The sudden influx of heat, however, makes him drowsy, demanding at least 1 hour of sleep.

Other Uses: The tea is also useful as an antidote for the poison *urána*.

Cost: 21 gp/dose.

Difficulty of Finding: Medium.

Warning: None.

NELLUIN

(*S. "Blue Tooth," Q. Luinelet*)

Other Names: Maynact.

Type: Nerve Repair.

Original Reference: *MERP*.

Range/Where Found: Coniferous forests.

Characteristics: *Nelluin* is a lichen that grows low on the southern side of spruce trees. It is distinguished by its dark blue color and rough texture.

Medicinal Uses: *Nelluin* may be boiled and strained to yield a tea of incredible healing virtue. Drinking 1 cup of this tea heals any nerve damage the consumer has sustained.

Other Uses: None.

Cost: 60 gp/dose.

Difficulty of Finding: Very Hard.

Warning: Drinking *nelluin* tea permanently stains the teeth a light blue.

NIGHTFOOT

(*S. Fuingened*, *Q. Fuinecenie*)

Other Names: Sightbright.

Type: Physical Alteration/Enhancement.

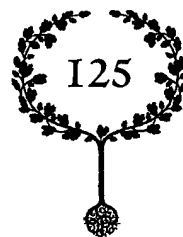
Original Reference: Previously unreported.

Range/Where Found: Deciduous forests.

Characteristics: This plant resembles a dead jack-in-the-pulpit: the hood of the flower is sunken, curled up, the whole flower appears ready to fall off. At night, however, it rears up proudly and the flower unfurls a huge, magnificent blossom.

Medicinal Uses: If picked at night and crushed before being eaten, *nightfoot* confers the ability to see in total darkness as though it were dusk (1 hour duration). The flower is only good until dawn; when the rays of the sun strike it, the blossom shrivels and loses its virtue.

Other Uses: Consuming a night-picked flower is one of two antidotes known for the poison *zaganzar*.



Cost: 13 gp/dose.

Difficulty of Finding: Hard.

Warning: None.

NIGHTROD

(*S. Lebedmor*, *Q. Morilepsë*)

Other Names: Ebony Fingers.

Type: Concussion Relief.

Original Reference: *LOR*.

Range/Where Found: On or near organic matter within caves.

Characteristics: This small mushroom is easily distinguished by its black color and shiny surface. It grows like a toadstool, but its cap is elongated and pointed like a cone. It is normally found in clumps numbering up to a dozen. Nightrod grows to about the height and girth of a man's index finger.

Medicinal Uses: If consumed, a nightrod cap restores 1-2 hits. Kept fresh (e.g., in a sealed jar), its potency remains for several months; once dry, it is worthless.

Other Uses: Dried and smoked, nightrod is a tasty addition to any salad. Dwarves make a secret soup from this fungus rarely served to outsiders and reputed to be beyond description in taste.

Cost: 15 gp/dose.

Difficulty of Finding: Light.

Warning: None.

NIMGIL

(*S. "White Star," Q. Ondocâlë*)

Other Names: Rockbright.

Type: Nutrition/Refreshment.

Original Reference: *Gorgoroth*.

Range/Where Found: Along the mountain-cliffs of Mordor.

Characteristics: This white flower only grows a few inches in height (its blossom about the size of a man's thumbnail). Its interior is thick with stamen and pistils. If squeezed, *nimgil* yields a few drops of nectar. The plant blooms all year round; its flowers grow in groups of 3/plant.

Medicinal Uses: A drop of *nimgil* nectar invigorates its imbiber, restoring 1-10 hits and giving him +5 to all actions for the next 24 hours. The nectar loses its power within minutes of being harvested.

Other Uses: None.

Cost: 100 gp/dose.

Difficulty of Finding: Sheer Folly. It is eagerly sought after, so any plants within easy reach are picked and long gone by the time travelers seek them. Reaching the flower is usually a difficult act.

Warning: *Nimgil's* effect works only once/person/24 hour period. However, the imbiber may think the effect is cumulative, which can lead to errors in judgment.

NIMLOTH

(*S. "White Blossom," Q. Ninquelôtë*)

Other Names: White Tree.

Type: Life Preservation.

Original Reference: See below.

Range/Where Found: See below.

Characteristics: Nimloth is the fabled White Tree of Númenor, whose twin scions grow in the royal courts of Minas Anor and of Fornost. A descendant of Galathilion of Túna, Nimloth hearkens back in its form and features to Telperion, Eldest of Trees, which "had leaves of dark green that beneath were as shining silver, and from each of his countless flowers a dew of silver light was ever falling, and the earth beneath was dappled with the shadows of his fluttering leaves (*Sil*, p. 38)." As a sapling, Nimloth "put forth young leaves long and shapely, dark above and silver beneath, and upon its slender crown it bore one small cluster of flowers whose white petals shone like the sunlit snow (*LotR III*, p. 250)." In Númenor of old, the tree was said to have "flowered in the evening, and the shadows of night it filled with its fragrance (*Sil*, p. 263)." Nimloth comes into full bloom around the month of Nórui (June). The White Tree of Fornost perished in the conflagration of the North-kingdom (T.A. 1974); that of Minas Anor withered in the Great Plague of T.A. 1636, but was restored through a new seedling four years later. This tree endured for more than twelve centuries before expiring in T.A. 2852 and was not replaced until another sapling was found at the end of the age.

Medicinal Uses: Virtually deathless unless hewn down or assailed by pestilence, Nimloth exudes a potent aura of sanctity and wholesomeness which uniquely combines the powers of lifegiving and lifekeeping. This may be seen in Isildur's miraculous recovery from the brink of death: "a shoot arose from it and sprouted in the spring. But when its first leaf opened then Isildur, who had lain long and come near to death, arose and was troubled no more by his wounds (*Sil*, p. 273)." Nimloth's virtues wax and wane in accordance with the seasons: during its dormant period in fall and winter, the tree's lifekeeping power is greatest; with the first onset of spring and summer, Nimloth's potency lies rather in lifegiving.

Other Uses: Nimloth is the primary symbol of Númenórean identity among the Faithful; as such, it is regarded as sacred and inviolable for any cause. Only ruling scions of the royal line of Elros possess the authority to touch the tree.

Cost: Access to Nimloth cannot be purchased. Only membership in the royal line or clear evidence that one is an emissary of the Valar legitimizes use of its powers.

Difficulty of Finding: Legendary.

Warning: None.

NÚMELLOSSË

(*S. Andúlos*, *Q. "Snow of the West"*)

Other Names: Mossist.

Type: Nerve Repair.

Original Reference: *To Me, Arnor*.

Range/Where Found: See below.

Characteristics: This dense, blue-green moss manifests the dry consistency of a dense beard. It grows at the foot of the



Nightrod

White Trees of Arnor and Gondor. (See entry for NIMLOTH.)

Medicinal Uses: Eating a small piece (equal in area to that of a man's fingernail) regenerates and repairs damaged nerves. It is a gradual process, taking the span of 1 week, though only 1 dose of *númellossë* is needed.

Other Uses: None.

Cost: 300 gp/dose.

Difficulty of Finding: Absurd.

Warning: This moss becomes extinct if the White Tree dies.

OIOLASSË

(*S. Uilas, Q. "Everjoy"*)

Other Names: Say-arana.

Type: Life Preservation.

Original Reference: *MERP*.

Range/Where Found: Along the coasts and banks for freshwater bodies in the far North.

Characteristics: This herb's bulbous root sends up a simple stem 1-5' in height. Its long, taper-pointed leaves (1-2' in length, 1-2" wide) are white veined and toothed along their edges. During the short growing season, *oiolassë* can grow up to 1"/day. Tiny, yellow flowers sprout from the stem in midsummer. If dug up, the *oiolassë* root can easily be separated into several dozen cloves, like a monster head of garlic.

Medicinal Uses: An Elf who consumes an *oiolassë* clove enjoys protection from any harm or degeneration, no matter how grievous his wounds or injury. This effect lasts for 2 days, during which time all healing herbs and magics work at maximum potency.

Other Uses: None.

Cost: 600 gp/dose.

Difficulty of Finding: Sheer Folly.

Warning: None.

OLVATÁRI

(*S. Galathrián, Q. "Queen of Growing Things"*)

Other Names: None.

Type: Burn/Exposure Relief.

Original Reference: *Arnor*.

Range/Where Found: Grasslands, Temperate.

Characteristics: *Olvatári* is a short shrub with shiny, round leaves and 1" long thorns. A rare plant, it bears fruit and silver-white flowers for a very short time in summer.

Medicinal Uses: The juice from an *olvatári* fruit heals all burns, regardless of their severity, restores 1-10 hits and eliminates scar tissue. The juice keeps for up to 2 years.

Other Uses: None.

Cost: 5 gp/dose.

Difficulty of Finding: Hard.

Warning: None.

OTHER EYES

(*S. Hengarn, Q. Carnibenda*)

Other Names: Spuky.

Type: Drug.

Original Reference: *Mount Gundabad*.

Range/Where Found: Underground.

Characteristics: This mushroom appears as a slimy, many capped mass. Each cap boasts a single patch of red pigment that resembles an eye. Each cap is 1' in diameter.

Medicinal Uses: None.

Other Uses: When eaten, the flesh of the mushroom confers the ability to see hidden things for 2 hours. Other eyes are only effective when the fungi are freshly picked.

Cost: 78 gp/dose.

Difficulty of Finding: Hard.

Warning: The effect may be repeated 2x before the eater becomes immune to it and must wait for 1 week for his body to shake off the effects of the drug before resuming consumption.

PANGWOOD

(*S. Naegdawar, Q. Nwalmetavar*)

Other Names: None.

Type: Miscellaneous.

Original Reference: *Dagorlad*.

Range/Where Found: Wetlands.

Characteristics: This low-growing shrubby tree often forms dense thickets on islets and along channels. Its twigs and pointed, arrow-head shaped leaves are covered with fine, short, seemingly downy hairs that are, in reality, sharp enough to pierce the skin of most peoples (though Orcs have some resistance because of their tough hides).

Medicinal Uses: None.

Other Uses: When ingested, pangwood sap immunizes against all poisons (except its own hairs) for 72 hours.

Cost: 5,000 gp/dose, because of the dangers mentioned below. Numerous trips are required to harvest a single dose. Many have died painful deaths trying to make a living from this tree. Numerous legends of death surround it.

Difficulty of Finding: Medium.

Warning: When the fine hairs on its twigs and leaves have pierced the skin, they cause a massive burning rash resulting in considerable loss of coordination and agility (-50) and, in severe cases, the pain spreads to areas untouched by hairs, often causing the victim to writhe on the ground with uncontrollable muscle spasms and screams of pain. Bathing the affected areas with wine brings some relief, but if the victim's injuries include the hands, he cannot perform any complex manual task for 6-60 hours. A complete cure is to be found in the salve *bimros* (made from the leaves of the red willow) or with any other medication that cures 2nd degree burns. Remember, though, that if large areas of the body are affected, quite a lot of medication is necessary. A stroll through a pangwood thicket may result in a penetrating attack: (01-03) hairs cause blindness in both eyes; (04-10) the victim be blinded in one eye; (11-15) the victim inhales hairs and must resist a 2nd level attack or choke to death in great agony; (16-25) the victim must resist a 2nd level attack or suffer limited 3rd degree burns and -50 OB/Maneuvers for 10 days and be painfully immobilized for 100 hours; (26-50) the victim must resist or function at -50 for 1-10 days. (A roll of 51+ indicates no attack.) Finally, although fur and clothing protect against them, the pangwood hairs

Olvatári





may break off and cling to these surfaces, and subsequently be rubbed into the skin. Such hairs make a 1st level attack: (01-02) the hairs are inhaled and the victim must resist or perish by choking; (03-10) the victim resist or operate at -50 for 1-10 days and suffer painful, burning immobilization for 1-100 hours; (11-100) nothing happens. Unless the traveler's clothes are cleaned, one such roll must be made daily.

PARGEN

(*S. Adechui, Q. Encuivè*)

Other Names: Gerichie, Maranna.

Type: Life Preservation.

Original Reference: *MERP*.

Range/Where Found: Rain forests.

Characteristics: This lush bush with a brown, segmented stem possesses long, pointed leaves and looks like just another member of the palm family. On the underside of its uppermost fan of leaves is a cluster of dark red berries.

Medicinal Uses: An invalid who ingests a handful of *pargen* berries experiences no deterioration in their condition for 4 days. During this time, all healing magics and herbs work at maximum potency. *Pargen* berries keep for several months.

Other Uses: None.

Cost: 800 gp/dose.

Difficulty of Finding: Sheer Folly, because of the difficulty in recognizing the plant.

Warning: None.



Pargen

PEPPERGLOVE

(*S. Sidgam, Q. Sérema*)

Other Names: Handspice, Soul-ease.

Type: General Purpose.

Original Reference: Previously unreported.

Range/Where Found: Tropical rain forests.

Characteristics: This small orchid grows in the forks of branches set high in the trees of tropical forests. It has 1 large leaf with 5 lobes. It also produces small, black berries and a white flower with black spots (also 5 lobed).

Medicinal Uses: Ingesting pepperglove berries bestows incredible peace of mind, restoring 1-10 hits as the subject falls into a restful slumber that lasts 4-8 hours.

The subject awakens refreshed, no matter how fatigued he was before.

Other Uses: When combined with kingsfoot, pepperglove berries cure the disease *grelnixar*. (See 2nd Edition *MERP*, p. 257.)

Cost: 1 gp/dose.

Difficulty of Finding: Medium.

Warning: None.

PERIMOUND

(*S. Narchasg, Q. Saccasco*)

Other Names: Chalkbone, Bonebane.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Wetlands.

Characteristics: This small herb grows no more than a few inches in height and is distinguishable by its numerous, oval-

shaped leaves sprouting all along the stalk, which splits into several branches at the tip, where dozens of minute orange flowers blossom in summer.

Medicinal Uses: When crushed and consumed, perimound flowers cause the ingester's bones to become weak and brittle, like chalk, for a period of 24 hours. Afterwards they harden to their previous state over the space of 2 days. Healers use this drug to weaken any bones that have been poorly set, enabling them to re-set them properly so that healing may occur.

Other Uses: None.

Cost: 23 gp/dose.

Difficulty of Finding: Medium.

Warning: Because of the danger of being injured, someone under the influence of this drug should take care to avoid any sudden, jarring movements. It is also rumored that the drug has been used as an insidious poison to set someone up for an "accidental" tumble down a set of stairs, an incident that would probably prove fatal.

PHACALUS

(*S. Solchblisg, Q. Sulcalixè*)

Other Names: Fatemaker.

Type: Physical Alteration/Enhancement, Circulatory Relief.

Original Reference: *ToMe, Dunland*.

Range/Where Found: Wetlands of the Gwathló basin in Eriador.

Characteristics: This member of the reed family differs from its relatives in that it has a tuberous root the size of a man's thumb and because it rarely reaches a height of greater than 3'. Consequently, it is often hard to find.

Medicinal Uses: If dried and ground, the *phacalus* root may be applied to a wound to prevent bleeding within 5 minutes. It does not close the wound. The root must be dried for at least 1 week in the sun to become effective.

Other Uses: The *phacalus* root is used by the Beffraen in their ceremonies. Swallowed whole, the root permanently increases the user's Presence, Intuition and Intelligence (*MERP*)/ Presence, Reasoning, Intuition, Empathy and Memory (*RMSS*) by 1 point each (not to exceed 102). However, with each dose there is a chance that the user may have one of two negative reactions to the herb (35% of a reaction with a 50-50 chance of either type occurring). See below.

Cost: 35 gp/dose.

Difficulty of Finding: Light.

Warning: Two negative reactions to the *phacalus* root are possible. The first (completely independent of the quantity of herb ingested) is severe and immediate: the subject falls into a coma, awakening 4 days later much the weaker (stats previously increased by the root are now reduced by 15 points). Up to half of these lost points (round up) may be regained through magic and healing, but no more than half. The second negative reaction is allergic and come in several forms, from mild to deadly. In all such cases there is no stat increase (RR vs 17th level poison). If the RR is successful, the subject receives only a minor rash. If failed by 1-24, multiple blisters form on his elbows, knees and groin, causing immobilization for at least 10 days; if failed by 25-49, the subject goes into immediate anaphylactic shock, dying within 30 minutes if not treated (If he survives, 2

months of debilitation follows.); if failed by 50 or more, the subject's skin sloughs off completely over the next 1-4 days, dying in terrible pain with nothing left but bare muscles and bone. In this last scenario, the victim's only hope are the spells *Lifekeeping* or *Lifegiving* (The body starts to respond after 15 days of such treatment.) Not all the effects of *phacalus* are known to most of its users, and the root has been responsible for many deaths.

PIGMINT

(*S. Giritblas*, *Q. Ringilassi*)

Other Names: Swinetreat.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Short grasslands and meadows, usually bordering forests. It is also cultivated in some gardens.

Characteristics: This herb grows to a height of 4,' sprouting numerous branches along the length of its stalk. Each branch splits into several more, and each of these has several, small, pointed, oval-shaped leaves with serrated edges. If crushed, the leaves smell strongly of mint.

Medicinal Uses: Anyone eating the leaves from this plant experiences a chill. A tea made from the leaves causes shivering as though submerged in ice water. Healers use this tea to reduce and break fevers.

Other Uses: Farmers who raise swine often cultivate this plant as a treat for their livestock (who seem to love its taste, but are immune to its effects). In addition, pigmint tea can rouse someone from a coma brought on by the poison *klytun*.

Cost: 9 sp/dose.

Difficulty of Finding: Light.

Warning: None.

PIPEWEED

(*S. Galenas*, *Q. Lissuin* [*Núnatanon*])

Other Names: Leaf, Sweet Galenas, Westmansweed.

Type: Miscellaneous.

Original Reference: *ToMe*.

Range/Where Found: Pipeweed was originally brought to Middle-earth from Númenor (and ultimately from the Elves of Eressëa). It grew abundantly in Gondor and wherever it was given great care in the North. Initially raised only for its aromatic fragrance, it was not until the late Third Age (c. 2670) that the herb was smoked. Commercial production of pipeweed was centered in Bree and the Shire (the only remaining civilized regions in Eriador at that time), from which it subsequently spread throughout the Westlands and perhaps elsewhere in Middle-earth.

Characteristics: Pipeweed is easily recognized by its large leaves which are dried for smoking. It is a large plant, reaching 3 or 4' in height and appearing to be a bush because of its immense amount of foliage. The variety known as "Old Toby" is also sometimes referred to as Longbottom Leaf or Southern Star, but these are distinct (although related) varieties. Bree was known for growing a strain called Southlinch.

Medicinal Uses: None.

Other Uses: In Númenor, *lissuin* (the ancestor of pipeweed) was said to bring "heart's ease" (*UT*, 189) by its sweet

fragrance, and its subsequent popularity among pipe-smokers derives in part from this calming effect on the troubled or distracted mind.

Cost: 4 sp/dose.

Difficulty of Finding: Light.

Warning: Some maintain that pipeweed is addictive and harmful to the respiratory system.

PLANT-LIKE STONE

(*S. Galassondren*, *Q. Ondobwan*)

Other Names: None.

Type: Circulatory Relief.

Original Reference: *Moria*.

Range/Where Found: Underground.

Characteristics: This fungus grows very close to the ground and resembles loose stones.

Medicinal Uses: The fungus contains milky white sap (a carefully guarded secret known only to Dwarves) which, when squeezed directly onto open wounds, halts bleeding, sealing the wound as the liquid dries and preventing infection.

Other Uses: None.

Cost: 12 gp/each.

Difficulty of Finding: Very Hard.

Warning: Since Dwarves consider this fungus a cultural secret, a good way to quickly anger a Dwarf is to make a joke about "getting blood from a stone."

POISON WILLOW

(*S. Mordathar*, *Q. Moritasar*)

Other Names: Black Willow.

Type: Poison.

Original Reference: Previously unreported.

Attack Level: 2.

Range/Where Found: Along the shores of tropical bodies of freshwater.

Characteristics: Poison willow closely resembles the weeping willow, except that it only reaches a height of 25.' Its shiny, yellow-green leaves are edged with a thin strip of orange-colored tissue.

Medicinal Uses: None.

Other Uses: None.

Cost: 2 sp/dose.

Difficulty of Finding: Medium.

Warning: Any skin contact with the willow's oily leaves causes painful blisters 1 hour later. The inflammation lasts for 1 week, and may be healed by a poultice of ironleaf.

PRIMHOCK

(*S. Nembarch*, *Parcanen*)

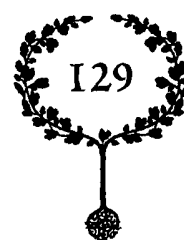
Other Names: Waterstay, Thirstbane.

Type: Physical Alteration/Enhancement.

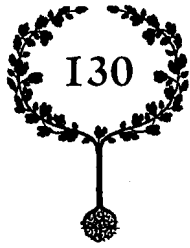
Original Reference: Previously unreported.

Range/Where Found: Deciduous forests, usually growing on the southern side of clearings or bordering meadows.

Characteristics: This bush is composed of several stalks, each straight and divided into 6" segments joined by knuckle-like joints. The leaves (2" long, ½" wide) sprout straight from the stalk.



Pigmint



Medicinal Uses: None.

Other Uses: If chewed for 10 minutes, a primhock leaf causes water retention for a period of 72 hours. During this time the consumer cannot sweat or salivate, and his urine becomes so concentrated as to actually appear dark yellow. On the other hand, he becomes capable of resisting dehydration quite effectively (e.g., while traversing a desert).

Cost: 3 gp/dose.

Difficulty of Finding: Medium.

Warning: Anyone taking 2 consecutive doses of primhock without a day of total rehydration irrevocably damages his kidneys, dying 1 week later from renal failure.

PUFF-SPICE

(*S. Corodhrudh*, *Q. Rúlacoron*)

Other Names: Baldwort.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Deciduous forests.

Characteristics: This fungus is a type of mushroom, distinctive because it has no stalk. Its round cap (light brown with tiny, black spots) grows directly on whatever substrate it is feeding upon, usually rotting wood. If squeezed, it emits a puff of spores.

Medicinal Uses: If an intact (un-squeezed) puff-spice fungus is slowly crushed, it may be mixed with *nelluin* to serve as antidote for the poison *dynallca*.

Other Uses: None.

Cost: 1 gp/dose.

Difficulty of Finding: Medium.

Warning: 12 hours after ingesting this fungus, all hair on the subject's body falls out. It takes a few weeks to grow back.

QUEENSTAFF

(*S. Ríanolf*, *Q. Riannolva*)

Other Names: Straightrun, Headwrop.

Type: Nerve Repair.

Original Reference: Previously unreported.

Range/Where Found: Wetlands.

Characteristics: This small but sturdy tree grows only to a height of 5', producing leaves from its uppermost branches. Its smooth bark is green-grey. In late summer, queenstaff produces purple, egg-sized fruits that have a tart taste, but are otherwise edible. Queenstaff is a rare species that takes hundreds of years to mature.

Medicinal Uses: If 1' square of queenstaff bark is stripped, boiled and imbibed, it heals any brain damage over the next 12 hours.

Other Uses: The entire tree is sometimes stripped of its bark and branches and used as a walking stick. However, healers who live near the wetlands discourage this because of its rarity.

Cost: 450 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: None.

RABBIT THUMB

(*S. Helveb*, *Q. Helmëa*)

Other Names: Furry-man.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Deciduous forests, usually growing on old animal droppings.

Characteristics: This fuzzy, light brown fungus grows to the size of a raisin in patches that quickly spread, entirely covering the droppings on which they thrive.

Medicinal Uses: When brewed with true *tarnas*, rabbit thumb has the power to cure the disease *igturfas*. (See 2nd Edition *MERP*, p. 257.)

Other Uses: None.

Cost: 1 gp/dose.

Difficulty of Finding: Light.

Warning: None.

RED WILLOW

(*S. Cardathar*, *Q. Carnitasar*)

Other Names: None.

Type: General Purpose.

Original Reference: *Dagorlad*.

Range/Where Found: Wetlands.

Characteristics: The leaves of this small willow at first show the normal silvery green of the common willow, but by early summer they begin a slow transformation, first becoming a silvery rose and then, by autumn, a brilliant scarlet.

Medicinal Uses: The extract of red willow leaves, when heated and distilled, is an excellent cure for fever, and this is one of the most important weapons in the never-ending war against the many fever-producing illnesses prevalent in wetlands. When brewed in combination with it, red willow extract doubles the potency of the common healing herb *thurl*, and also relieves pain and swelling. In extract form, red willow may be mixed with any good wine, sealed against air and stored almost indefinitely. 1-10 oz of the resulting scarlet potion (often called red gift or marsh wine) may be imbibed within a given day; larger dosages result in nausea, falling blood pressure and eventual coma.

Other Uses: Red willow leaves are also used in preparation of the healing salve "cooling foam," a balm made by grinding the leaves, mixing them with an oily base and allowing this to sit for about a year.

Cost: 3 sp/leaf; 33 gp/dose (1 oz) of red gift.

Difficulty of Finding: Easy.

Warning: See above.

REGLÉN

(*S. Caranfarg*, *Q. Carnifanga*)

Other Names: None.

Type: General Purpose.

Original Reference: *Arnor*, *Shire*.

Range/Where Found: Deciduous forests, usually on the north side of fallen logs.

Characteristics: This moss is unremarkable, being dark green and short, except that the underside is reddish when peeled up.



Puff-spice

Medicinal Uses: *Reglen* is dried and brewed into a healing draught. One of the best of the "simple" curatives, its damage restoration calms the patient and allows natural healing to begin. *Reglen* restores 5-50 hits, and retains its potency for up to a month.

Other Uses: None.

Cost: 4 sp/dose.

Difficulty of Finding: Common.

Warning: None.

REWK

(*S. Lebennir, Q. Lempenier*)

Other Names: Sorriss.

Type: Concussion Relief.

Original Reference: MERP.

Range/Where Found: Deep within deciduous forests, near streams.

Characteristics: This woody shrub prefers the darkness of a deep forest, often extending its branches over a quietly burbling stream, and growing to several feet in height and width. *Rewk* leaves (nearly 1' long, growing in groups of 5) are light green on top, pink underneath and teardrop-shaped. If the roots at the base of the plant are exposed, several soft, brown nodules the size of peas are found on their outlying ends.

Medicinal Uses: A handful of *rewk* nodules may be washed, cut in half and boiled for 1 hour to produce a brew that instantly restores 2-20 hits.

Other Uses: The brew freshens the imbiber's breath for 2 days.

Cost: 9 sp/dose.

Difficulty of Finding: Light.

Warning: None.

RIGANA

(*S. Nelhaew, Q. Neldesangiwa*)

Other Names: Poison Ivy.

Type: Poison.

Original Reference: *Lake-town*.

Attack Level: See below.

Range/Where Found: Deciduous forest, clinging to trees or on the forest floor.

Characteristics: This vine has pointed leaves that grow in clusters of 3 (often variegated with a bright crimson). The surface of the leaves is thinly coated with an oil.

Medicinal Uses: None.

Other Uses: None.

Cost: N/A.

Difficulty of Finding: Medium.

Warning: The oil of *rigana* leaves causes an itchy rash from even the slightest contact. The rash lasts for 4-7 days, distracting the victim's every activity.

RIVERTRAVELER

(*S. Duindir, Q. Sirimo*)

Other Names: Gort.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe, Shadow in the South, Far Harad, Arnor*.

Range/Where Found: Rain forests, as well as any temperate

moist environment (such as wetlands).

Characteristics: This bush grows up to 3' in height along the banks of bodies of water. It has large, oval-shaped leaves about the size of a man's hand. When it blossoms in early spring, its small, blue flowers appear in pairs. The Beffraen of Eriador originally discovered the powers of rivertraveler and use it in the ceremonies during which they choose their chieftains.

Medicinal Uses: None.

Other Uses: Rivertraveler may be obtained in one of two forms: by crushing its leaves and inhaling their volatile oils, or by purifying and reducing those oils to a yellowish powder by mixing them with an inert agent. When inhaled in either form, rivertraveler becomes a euphoric stimulant/hallucinogen that increases the subject's Presence for 2 hours (after which he is at -50 for 1-10 hours).

Cost: 12 gp/dose.

Difficulty of Finding: Light.

Warning: If more than 1 dose of rivertraveler is taken at a time, the duration of both its effect and aftermath becomes cumulative and proportionate.

ROLLING REED

(*S. Nedhrin, Q. Nerrindë*)

Other Names: Hoopgrass, Round Reed, Waterweed.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Wetlands.

Characteristics: This member of the reed family distinguishes itself from its cousins by the fact that, as it ages, its light brown stalk begins to curve back toward the ground until, by the time it dies, its dark brown head begins to point upward again, thus nearly completing a full circle.

Medicinal Uses: If dried and ground, the root of the rolling reed may be mixed with water; when consumed, the mixture slows the imbiber's metabolism, enabling him to hold his breath for 6 minutes. The subject must then breath normally for 1 hour before being able to repeat this feat. The effect lasts for 1 hour.

Other Uses: Rolling reeds are often dried and used as children's toys, or as decorations in villages located near to where it grows.

Cost: 43 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

ROSE TREE

(*S. Galadh Merillath, Q. Merillalda*)

Other Names: Greater Roses.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe, Mirkwood*.

Range/Where Found: Occasionally scattered throughout deciduous forests. The greatest concentration of rose trees lies in the deeps of Mirkwood. These trees were planted by Elves long ago in an effort to mark their boundaries of their realm.

Characteristics: These shrubs grow dense and tall, like a hedge of lilacs, and their beautiful flowers of pure white and



Reglen



burgundy cluster together over nearly every inch of these trees as they bloom. Rose tree flowers hide their parent's bite, however, because they are covered with needle-sharp thorns during the blooming months (Lothron through Ivanneth). Only wild goats are impervious to the thorns (being capable of eating through nearly anything).

Medicinal Uses: None.

Other Uses: The extracted nectar of these trees (called *mirvellen*) holds great virtue for enchantments (+25 to spells on objects so covered), and Elven healers frequently use this power to aid their magics for cleansing the body of poison.

Cost: 50 gp/dose of nectar.

Difficulty of Finding: Extremely Hard.

Warning: None.

ROSECREEPER

(*S. Annerth, Q. Anderca*)

Other Names: Rosechoker.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Deciduous forests, as well as in gardens where roses are raised and it is considered a pest.

Characteristics: This vine prefers to grow near roses or other similar bushes, entwining itself into their branches. It has a dark, brown-green stem and leaves that match those of a rose. (Its thorns, however, are much longer.) Its flowers also resemble those of a rose, but are sickly, yellow-green in hue (which leads gardeners to strive to keep the creepers out of their gardens). Once thoroughly entwined in a bush, rosecreepers are nearly impossible to get rid of without a great deal of effort and a great number of scratches.

Medicinal Uses: Dried and powdered, the rosecreeper flower yields an effective antidote for the poison *taynaga*.

Other Uses: None.

Cost: 12 sp/dose.

Difficulty of Finding: Medium.

Warning: None.

RUD TEMKA

(*S. Cargam, Q. Carnima*)

Other Names: None.

Type: Physical Alteration/Enhancement.

Original Reference: *Greater Harad*.

Range/Where Found: Tropical forests.

Characteristics: This tree grows to a height of about 40' and is famous for its gnarled, twisted, black bark. Its red leaves are hand-shaped. For most of the year, the tree bears reddish, tart, pear-like fruit.

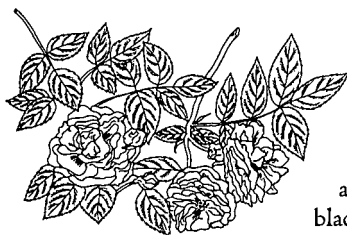
Medicinal Uses: None.

Other Uses: If eaten by a magician, *rud temka* fruit enhances his ability to cast spells for 1 hour. The fruit is only effective while fresh (keeping about 1 week after being picked).

Cost: 87 gp/fruit.

Difficulty of Finding: Very Hard.

Warning: After eating a *rud temka* fruit, the consumer finds his movement and melee negatively affected for the next hour. Eating more than 3 fruits/week or 10 fruits/month causes addiction, resulting in loss of all PPs for 1-6 months if the subject attempts to quit.



Rosecreeper

RUMARETH

(*S. Darhereg, Q. Sercelar*)

Other Names: None.

Type: Circulatory Relief.

Original Reference: *Arnor*.

Range/Where Found: Deciduous forest.

Characteristics: This long vine grows around the upper branches of oak and birch trees. Its woody stem is brown in coloration, while its triangular leaves are speckled with pink.

Medicinal Uses: *Rumareth* leaves act as a coagulant to stop minor bleeding (up to 2 hits/round). The effects are sudden, but not subtle, and the user must be careful to avoid scarring. It is used effectively by the Men of Angmar, who brought the secret of its cheap preparation from the East. *Rumareth* stems the bleeding. The leaves retain their virtue for up to 1 week after being picked.

Other Uses: None.

Cost: 4 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

RÚTHIN

(*S. Heledlas, Q. Celellasse*)

Other Names: None.

Type: Poison.

Original Reference: *Arnor*.

Attack Level: 2.

Range/Where Found: Underground.

Characteristics: *Rúthin* is a series of crystals that grow up to 3" tall in an exotic, plant-like shape.

Medicinal Uses: None.

Other Uses: This rock crystal, found in caves in the Trollshaws, is prepared with herbs as a liquid suspension. Used as an ingested poison, an RR failure turns the contents of the victim's stomach into jagged shards of glass, causing death in 6-12 rounds. (There is no effect if the victim has not eaten within the last 6 hours.)

Cost: 430 gp/dose.

Difficulty of Finding: Sheer Folly.

Warning: There is no antidote for this poison.

SAEWEDHIL

(*S. "Elf-poison," Q. Eldasangwa*)

Other Names: Elfbane, Equalizer, Galenána.

Type: Poison.

Original Reference: *MERP*.

Attack Level: 9.

Range/Where Found: Cold, alpine regions, usually near the edges of forests.

Characteristics: This small bush has perfectly straight stems, which rise in every direction out of a central cluster, peppered with small, round leaves and thick, short thorns. Resistant to drought, *saewedhil* always looks as if it has gone a month without water. After its first season, (during which time it is green and lush), *saewedhil* appears to dry out, but still sports small, white flowers every other year.

Medicinal Uses: None.

Other Uses: If gathered and ground into a powder, *saewedhil*

leaves make an devastating poison. Usually administered orally, it takes effect within seconds with deadly accuracy: Elves are killed instantly; all others are placed in a coma for 2-6 weeks.

Cost: 180 gp/dose.

Difficulty of Finding: Very Hard.

Warning: The main barrier to finding an antidote to *saewedbil* is the fact that the victim (if Elven) is dead so quickly that there isn't time to fetch one. It is rumored that a tea made of ladylock neutralizes the poison; however, drinking this tea *before* eating food tainted with *saewedbil* does not stay the toxin (since the body alters tea almost immediately upon ingestion). If any traces of *saewedbil* are present, however, the tea attaches itself to them, tracking the poison's progress through the body. Being a powder, the *saewedbil* toxin cannot be mixed with water or smeared on a blade. If water or any other liquid is added, its deadly power fades rapidly after about 1 minute's time. Any who prepare *saewedbil* or come in contact with it should take care to clean their hands well before sitting down to eat anything. The poison gives off the scent of roasted mushrooms. If a victim is aware of this, he may perceive that something is amiss.

SAILCHAS

(*S. Galulos*, *Q. Almalotë*)

Other Names: Lucksai, Sailcha.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*, *Arnor*.

Range/Where Found: Lowland meadows and grasslands of Eriador.

Characteristics: This small, violet orchid blooms throughout the spring, being a quiet, light greenish-brown the rest of the year. The plant rarely gets larger than 8" in diameter.

Medicinal Uses: See below.

Other Uses: The Eriadorians believe *sailchas* blossoms to be a potent harbinger of good luck. Until the bloom withers (3-7 days from picking), *sailchas* confers +10 morale, +10 to RRs and +5 DB upon its wearer.

Cost: 50 gp/blossom.

Difficulty of Finding: Sheer Folly.

Warning: None.

SANDCLAW

(*S. Lithrach*, *Q. Litseracca*)

Other Names: Windmere.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Tropical, rocky beaches.

Characteristics: This twisted bush grows to a height of 5', its gnarled, brown branches disguised by thousands of thin, elongated leaves the size of a man's finger. Each leaf is rounded at its tip, green on top and grey underneath.

Medicinal Uses: When crushed and packed into an aspen-venomed blade wound, sandclaw leaves neutralize any of the toxin that hasn't yet acted on its victim. The leaves are effective whether fresh or dried, and keep for years in the latter state.

Other Uses: None.

Cost: 9 sp/dose.

Difficulty of Finding: Light.

Warning: Sandclaw leaves do not close a wound or stop bleeding, nor can they be effectively applied after the wound has been staunched and sealed.

SCRUMPY

(*S. Sereglug*, *Q. Lócesercë*)

Other Names: Dragon's Blood.

Type: Drug.

Original Reference: Previously unreported.

Attack Level: See below.

Range/Where Found: See below.

Characteristics: A beverage made from honey and various fermented swamp plants native to Ethir Anduin, scrumpy has the color and consistency of good stout; its taste and alcohol content vary according to quality. The hallucinogenic and addictive qualities of scrumpy derive from a secret ingredient: the poisonous blood of the Ethir swamp-dragon (a species of crocodile).

Medicinal Uses: None.

Other Uses: The effects of scrumpy upon a "virgin imbiber" are unpredictable, requiring an RR vs 1st level poison: (0-15) paranoid hysteria; (16-25) hallucinations; (26-75) vomiting; (76-85) seizures; (86-00) death. Initial effects wear off in 4-6 hours, although a devastating hangover is normal for 8-12 hours. For those who dare to come back for a second try, scrumpy produces pleasant intoxication, along with a welcome shot of courage and inspiration without unpleasant side effects. Excessive consumption at any one time produces hallucinations, feelings of euphoria (or paranoia) and, occasionally, delusions of grandeur which may inspire rash or foolhardy behavior. Experienced scrumpoholics can generally control these symptoms, but true addicts become subject to obsessive behavior and unpredictable mood swings. Each successive draught reduces the consumer's RR to such effects by 1.

Cost: 2 gp/dose. According to Ethir legend, the first scrumpy was accidentally brewed when an ailing swamp-dragon crawled into a vat and "fermented" itself along with the honey beer. Upon consuming this brew at their midsummer festival, the Cher Taeol tribe of the Ethir-folk were overcome with feelings of such power and indomitable courage that they immediately took up arms and overran all of their neighbors. Their hegemony was short-lived, however, since subsequent attempts to recreate the brew proved fatal. The correct formula was eventually rediscovered, and began to reach a wider market.

Difficulty of Finding: Hard.

Warning: Scrumpy tends to be publicly scorned by the Dúnedain nobility of Gondor and Umbar, who associate the drink with pirates and criminal lowlife. It is, however, secretly enjoyed by many of their number, a fact which helps to keep the illicit trade alive.

SEATHORN

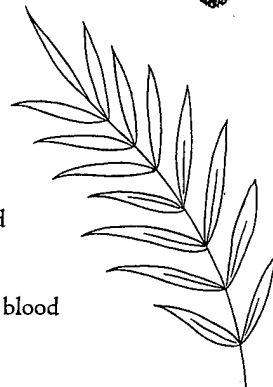
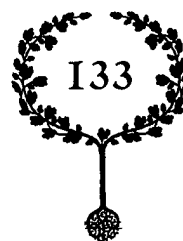
(*S. Aeraeg*, *Q. Eäraica*)

Other Names: Rat's Nest of the Ocean.

Type: Concussion Relief.

Original Reference: *LOR*.

Range/Where Found: Temperate seas, occasionally washed up on shore.



Sandclaw

Characteristics: This brown floating plant resembles nothing so much as a tangled ball of extremely sharp thorns (which can reach 1" in length). Upon closer examination, however, tiny brown leaves become visible, blending with the tangled knot of the stem, along which several nodules cling, housing the plant's fruit. The nodules (often referred to as "barnacles") are white on the outside with a small brown hole at the top.

Medicinal Uses: A seathorn barnacle restores 1-6 hits if consumed. Because of its tough coating, it keeps for several months before eventually drying up.

Other Uses: None.

Cost: 35 gp/dose, because of the difficulty of finding and extracting the barnacles.

Difficulty of Finding: Very Hard.

Warning: Like a nut, the seathorn barnacle must be broken open if its meat is to be consumed. (Consuming one whole has no effect.) Anyone fool enough to pick up a seathorn tangle suffers 1 hit from being pricked. Merchants familiar with the plant collect the tangles with a forked stick.

SHA

(*S. Ningalen*, *Q. Nellaica*)

Other Names: None.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*, *Arnor*.

Range/Where Found: High altitude boglands of Eriador.

Characteristics: A member of the water lily family, *sha* has the characteristic flat, green, upper part that is visible above the surface of the water. Below the water hang dozens of roots. A single, pink blossom in the center of the floating plant appears in spring.

Medicinal Uses: None.

Other Uses: When dried, powdered and imbibed with any beverage, the *sha* flower confers the ability to see in all but total darkness (up to 300') for 1-5 rounds.

Cost: 10 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: 11-20 hours after consumption, the *sha* imbiber is stricken with severe diarrhea for 1-5 days, reducing him (at best) to an ineffective state (-25) until he recovers.

SHADOWVINE

(*S. Gwaibrandir*, *Q. Lumbevantar*)

Other Names: Dark Wanderer, Gurannish.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Within the entrance of caverns where dim light is available. It is also rumored to be found in the deepest, darkest part of some forests or jungles. It cannot grow in light stronger than dim illumination. The vine prefers to adhere to stone surfaces.

Characteristics: This creeper resembles a vine by its long stem and the sparsely-spaced leaves along its length. It differs primarily in that, in its mature form, it lacks a root, meandering along its course without beginning or end.

Medicinal Uses: When pressed, shadowvine leaves yield an

oil that is effective as an antidote for the poison *jitsu*. Pressed leaves keep indefinitely.

Other Uses: None.

Cost: 34 gp/dose.

Difficulty of Finding: Hard.

Warning: None.

SHAGU-BITTER

(*S. Erchalen*, *Q. Ellaica*)

Other Names: Shagu's Butter.

Type: Poison.

Original Reference: *Mount Gundabad*.

Attack Level: 9.

Range/Where Found: Underground.

Characteristics: This pale green mushroom usually has a cap 6" in diameter on a 1' stalk. It tends to grow as a solitary individual.

Medicinal Uses: None.

Other Uses: When scraped out, placed overnight in water and then slowly heated and reduced to a thick paste, the gills from this fungus yield an extremely toxic paralytic poison, which Orkish trackers sometimes place on their weapons. The bitter flesh of the mushroom has the same effect, but is impossible to apply to a blade.

Cost: 22 gp/dose.

Difficulty of Finding: Very Hard.

Warning: The only known antidote to shagu-bitter is a tea made from slimy gorkin. If the victim survives, the toxin wears off in 48 hours.

SHARAG

(*S. Udong*, *Q. Útunga*)

Other Names: Lessan, Floppydeath.

Type: Poison, Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Attack Level: 5.

Range/Where Found: Grasslands and meadows of tropical climes.

Characteristics: This small flower is only a few inches high. Its single blossom is pink; its leaves, short, pear-shaped and pointed.

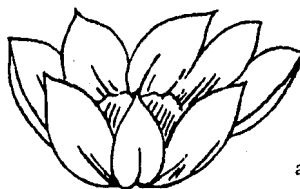
Medicinal Uses: Small doses of powdered *sharag* blossom work to counteract the toxin *slird*, restoring its victim to normal health after 2 days of bed rest. Too much *sharag* can have fatal results. The very delicate task of administering the proper dosage is best left to an experienced healer.

Other Uses: As a poison, *sharag* may be administered through food or drink—not at sword-point. Taking effect within 1 minute, its victim feels his extremities go limp, one by one, until his lungs and finally his heart stops over the space of the next minute. A very carefully measured dose of *slird* may be used as an antidote.

Cost: 45 gp/dose.

Difficulty of Finding: Medium.

Warning: Anyone working with this toxin should take care to wash their hands before eating, lest they wind up a victim.



Sha

SHEEP'S PLUME

(*S. Petblebed*, *Q. Quesselepse*)

Other Names: Frillrod, Ache-ease.

Type: Concussion Relief.

Original Reference: Previously unreported.

Range/Where Found: Along the shores of freshwater bodies.

Characteristics: This member of the reed family is easily distinguished by the long, hairy fan at the top of its stalk. Its streamers reach lengths of up to 3.' (The entire plant can rise to a height of 6.'). In fall, the streamers sail off on the wind, each bearing a seed.

Medicinal Uses: Boiling the frilly top of sheep's plume and straining the brew yields a tea that restores 2-20 concussion hits.

Other Uses: Sheep's plume tea is also said to be good for curing the disease *jadaras*. (See 2nd Edition *MERP*, p. 257.)

Cost: 5 gp/dose.

Difficulty of Finding: Medium.

Warning: None.

SHIMMER SPRIG

(*S. Narthiliol*, *Q. Anarsilala*)

Other Names: None.

Type: Physical Alteration/Enhancement.

Original Reference: *Arnor*.

Range/Where Found: Found only around certain springs in northern woodlands.

Characteristics: A lovely, shiny, green moss that grows in patches about the size and shape of a man's leg. It appears to shimmer in the setting sun.

Medicinal Uses: None.

Other Uses: Eating this moss gives the ingester visions of natural activity in the surrounding area. It allows him to pick out non-natural activity by default. There is a chance that the sprig-chewer becomes overwhelmed by the wonders of nature, the most severe of the effects possible being a state of continual distraction due to flying birds, stinging gnats, attacking wolves and so on. Rangers and Wood-elves sometimes convince uninitiated comrades to "chew sprig" as a practical joke. The range for the visions is 1 mile/level of the user. Observing non-natural activity is a Medium Perception maneuver. An RR must be made each round the sprigs are chewed: if the chewer fails (1% chance failure/round used), he is overwhelmed, falling into a drooling stupor for 1 round/10% of failure, and forgetting 70% of what he has seen. If he fails by +51 or more, the chewer additionally undergoes a quasi-religious experience.

Cost: 2 sp/dose.

Difficulty of Finding: Easy.

Warning: See above.

SILMÍRĚ

(*S. Silemmir*, *Q. "Silver Jewel"*)

Other Names: Scirána, Silmána.

Type: Poison.

Original Reference: *MERP*.

Attack Level: 9.

Range/Where Found: Temperate grasslands, especially long grass.

Characteristics: *Silmírě* is a tall plant, growing to 5' in height. It has several segmented stalks with small, diamond-shaped leaves at the nodes where these segments join. It flowers bright yellow in summer at its crest; 2 weeks later, dozens of small, black seeds fall to the ground.

Medicinal Uses: None.

Other Uses: When dried and ground into powder, *silmírě* stalks become a potent poison that must be orally ingested to have effect. Its victim may detect the poison's bitter taste, but that is their only warning before they receive 2-20 hits. When mixed with oil and heated slowly for several hours, *silmírě* powder scars any skin it comes in contact with (1-4 hits each), raising large blisters that heal slowly. If an open stag's purse is placed on the burn and changed every hour, it reduces the blisters, preventing scarrification if repeated for 4 hours.

Cost: 4 gp/dose.

Difficulty of Finding: Easy.

Warning: See above.

SILVER FIR

(*S. Celephion*, *Q. Telpesono*)

Other Names: Argenak.

Type: Miscellaneous.

Original Reference: *Grey Mountains*.

Range/Where Found: Northward-facing foothills of the Grey Mountains.

Characteristics: This evergreen often grows in small clumps and rarely reaches a height of more than 40.' Its silver-green needles have blunt tips.

Medicinal Uses: None.

Other Uses: If an incision is made into the side of a silver fir, its sap may be scraped off, heated, melted, mixed with wine and imbibed to provide relief from constipation in about 2 hours. The effect lasts for 24 hours.

Cost: 4 sp/dose.

Difficulty of Finding: Medium.

Warning: For the duration of its effect, imbibers of silver fir sap are unable to control their bowels.

SINDILUIN

(*S. Mithluin*, *Q. "Grey-blue"*)

Other Names: Sanso, Sindaluin.

Type: Circulatory Relief.

Original Reference: *ToMe*, *Arnor*, *Shire*.

Range/Where Found: Sunny grasslands and meadows.

Characteristics: This small plant is distinguishable by its small, blue flower that lasts for several weeks of the spring.

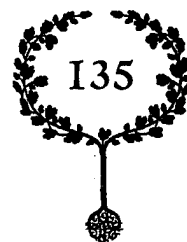
Medicinal Uses: Through a complicated process (whose secret skilled healers are reluctant to reveal), *sildiluin* may be made into a coagulant which, when applied to a wound, is capable of halting all bleeding.

Other Uses: None.

Cost: 45 sp/dose.

Difficulty of Finding: Very Hard.

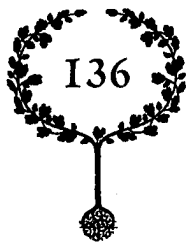
Warning: None.



Sheep's Plume



Silver Fir



SIRAN

(*S. Eithanem*, *Q. Nastanengwē*)

Other Names: Ragarlik.

Type: Organ Repair/Preservation.

Original Reference: *MERP*.

Range/Where Found: Short, semi-arid grasslands.

Characteristics: *Siran* superficially resembles garlic, but grows to a height of 1'. Its bulb is brownish, exuding an unmistakable onion-like smell if bruised.

Medicinal Uses: If peeled and eaten raw (something best attempted with the nose held), a *siran* clove restores 1 damaged organ to functionality within 1 hour. If more than 1 organ has been damaged, more cloves may be eaten (equal to the number of organs to be repaired). If an excess of cloves is ingested, this has no effect on the well-being of any of the organs.

Other Uses: None.

Cost: 80 gp/dose.

Difficulty of Finding: Very Hard.

Warning: One of the side effects of *siran* is a skin disease that manifests itself on the day after a clove is consumed. If several cloves have been ingested, the effect is cumulative (lasting 1 week/clove). The subject awakens to find his hands and face covered with large, greenish sores that leak a putrid-smelling pus (reduce Pr by 10%). The sores are not painful and disappear gradually toward the end of the week. Some healers have a special salve to negate the stench, and may charge for it accordingly.

SIRIENA

(*S. Fernhebor*, *Q. Loicotir*)

Other Names: Keeper of the Dead.

Type: Organ Repair/Preservation.

Original Reference: *MERP*.

Range/Where Found: Short, semi-arid grasslands.

Characteristics: This short grass grows in tufts in sandy soils, never reaching a height of more than 1'. Only a few of its blades are green (the majority are a yellow-white), giving the general impression that it is on the verge of dying.

Medicinal Uses: None.

Other Uses: If boiled in water and applied to an organic surface, *siriena* grass becomes a powerful preservative for up to 2 weeks.

Cost: 70 gp/bushel (enough to preserve a man-sized surface).

Difficulty of Finding: Hard.

Warning: A great deal of effort is needed in order to get enough of the grass to preserve a person's body, and unfamiliarity with *siriena* can extend the task to several days. Though the grass does not lose its virtue when dried, the corpse may decompose into a bloated, scavenger-chewed, putrid mess.

SKULL CAP

(*S. Gurthdol*, *Q. Nurucar*)

Other Names: Death's Head.

Type: Poison.

Original Reference: *Mount Gundabad*.

Attack Level: 6.

Range/Where Found: Underground.

Characteristics: This pallid white mushroom has an 18" diameter cap, smooth with black markings which, when viewed at a glance or from a distance, give it the appearance of a skull. The 2' stalk has a skirt-like ring half way up its length which emits a foul odor.

Medicinal Uses: None.

Other Uses: Skull cap is a deadly ingestive poison whose virulence operates upon its victim for a full 24 hours before abating.

Cost: 12 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: The only antidotes for this toxin are some of the life-preserving herbs.

SLIMY GORKIN

(*S. Mithbaran*, *Q. Sindivarnē*)

Other Names: Slime Grub.

Type: Nutrition/Refreshment.

Original Reference: *Mount Gundabad*.

Range/Where Found: Underground.

Characteristics: This brownish fungus looks like a typical mushroom in shape (a 4" diameter convex or flat cap on a 2" high stalk). Its grey gills, covered with a slimy substance resembling mucus, descend to the stalk. Slimy gorkins tend to grow in large patches of several hundred individual fungi.

Medicinal Uses: None.

Other Uses: This disgusting fungus may be eaten, though it leaves a great deal to be desired in terms of taste and texture.

Cost: 1 sp/each.

Difficulty of Finding: Medium.

Warning: None.

SLIRD

(*S. Caramir*, *Q. Carniyávē*)

Other Names: Offalplant.

Type: Poison.

Original Reference: *ToMe*, *Shadow in the South*.

Attack Level: 2.

Range/Where Found: Tropical forests in areas where it can receive a great deal of sun.

Characteristics: This short (10") citrus tree has triangle-shaped leaves. Its light green bark is perfectly smooth. Its fruit resembles a lemon, but it is bright red and extremely sweet.

Medicinal Uses: None.

Other Uses: When ground to a pulp and allowed to ferment in an open stoneware container for a month, *slird* fruits decompose into a putrid, offensive mess which, if filtered and reduced in volume to a thick paste by boiling, becomes a fast-acting, circulatory poison (2nd level) that strikes its victim in 10-20 seconds and paralyzes 1-6 extremities (head, genitals, hands, feet) for 1-100 days. A brew of *sharag* may remedy the effects of *slird* within 1-2 days.

Cost: 35 gp/dose of poison; 3 sp/fruit.

Difficulty of Finding: Light.

Warning: The stench of fermenting *slird* fruit is so noxious as to alert anyone passing within a ½ mile that foul deeds are afoot.

Slimy Gorkin



SLOTA

(*S. Ungoldos*, *Q. Ungwetussa*)

Other Names: Slotána.

Type: Poison.

Original Reference: MERP.

Attack Level: 5.

Range/Where Found: Temperate, deciduous forests; usually near shaded riverbanks.

Characteristics: *Sloata* is both the name of a plant and the spider that inhabits it. The plant is a tall bush with long branches and few leaves; spiders build their webs here, using the natural framework of the plant to extend the size of their traps considerably. The *sloata* spider is about the size of a man's thumbnail, black with 8 brilliant red eyes. It does not fear Men, defending its web against anything it perceives to be a threat.

Medicinal Uses: None.

Other Uses: The venom of the *sloata* spider is deadly. Since it is nearly impossible to extract, assassins simply grind up the entire arachnid. This poison must be administered by blade; contact or placing it in food have no effect. Once ingested (whether through weapon wound or spider sting), 10 minutes of total paralysis results. The victim's condition worsens until his lungs and heart stop (sometime within the next 24 hours). A paste made from toad's glove and administered orally is rumored to be capable of reversing the effects of *sloata*, but no other antidote has ever been mentioned in folklore save the greater, lifegiving herbs of legend.

Cost: 36 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: *Sloata* spiders are fast and aggressive, and care should be exercised by anyone wanting to make their own poison, especially if they are attempting to capture a spider alone.

SNAPCANES

(*S. Lothmalen*, *Q. Lossemalin*)

Other Names: Popper.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Cold, northerly climes where the summer is only a few weeks long.

Characteristics: Snapcane resembles a cluster of vines, except that its stems are divided into 3" long segments whose joints look like knuckles. If broken, these stems make a loud snapping noise. The vines grow laterally along the ground. The small, bright green, oval-shaped leaves of the snapcane cluster only about the plant's center. After the snow melts, these leaves sprout, each blossoming into a single yellow flower 1 week later. After yet another week, the snapcane releases its seeds on the wind and its flowers die, falling to the ground. Each seed sprouts into a tiny plant before the snows return, arresting its growth until the next thaw. Only plants 5 years and older produce annual flowers.

Medicinal Uses: When ground up, snapcane stems may be used as part of the cure for the disease *shutinis*. (See 2nd Edition MERP, p. 257.) A dried stem keeps for decades.

Other Uses: None.

Cost: 34 gp/dose.

Difficulty of Finding: Hard (though you know it when you step on one).

Warning: None.

SNOWBANE

(*S. Seron-ethuil*, *Q. Tuilendil*)

Other Names: Spring-friend.

Type: Physical Alteration/Enhancement.

Original Reference: LOR.

Range/Where Found: Above mountain treelines, often in the shadow of cliffs or rocky outcroppings.

Characteristics: This small herb has 2 thumb-sized leaves growing at its base, both taller than its stem. In early spring, even before the spring-melt, snowbane produces bright red flowers which last for much of the short growing season. It does not thrive in warmer climes or lower altitudes.

Medicinal Uses: When eaten, each snowbane leaf restores 2-10 hits, warming the consumer all over and enabling him to withstand (though not become impervious to) cold for 12 hours without heavy clothes. The subject still feels the chill, but it is easily dismissed and does not distract him or have its usual physiological effects. Snowbane leaves keep for 3 weeks after being picked.

Other Uses: None.

Cost: 22 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: None.

SNOWDRAGON

(*S. Lothlug*, *Q. Losselócē*)

Other Names: Mindmaker, Jruthick.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Mountains, usually above the treeline.

Characteristics: This vine is a robust plant with a stem that grows as thick as a man's thumb. It has only 4, claw-shaped leaves, each of which has 4 lobes ending in a curved point. Snowdragons can reach several feet in length and are not dormant when the snows come; on the contrary, they continue to grow and turn until they lie atop the drifts, their evergreen leaves splayed out like legs.

Medicinal Uses: A brewed mixture of snowdragon stem and true *tarnas* is said to cure the disease *juth*.

Other Uses: None.

Cost: 34 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

SPLAYFOOT GOODWORT

(*S. Linithil*, *Q. Linisil*)

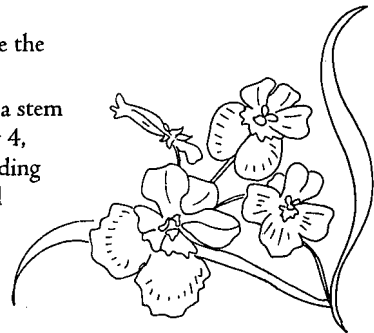
Other Names: Goodwort.

Type: Physical Alteration/Enhancement.

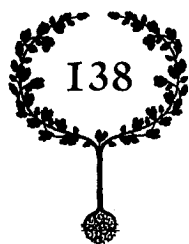
Original Reference: *ToMe*, *Mirkwood*.

Range/Where Found: Wetlands.

Characteristics: This beneficial plant grows among reeds deep within marshes. Its slender upright stalks are anchored



Snowbane



in the water by roots that rise as much as 1' above water level. The plant itself may stand 5-7' tall, branching into delicate stalks with paper-thin, scalloped leaves and dangling, delicate, lavender-colored flowers. When its seed-pods ripen in mid-autumn, they take the shape of curved pea pods, like little green crescent moons hanging over the marshes. Each pod carries 3-4 shiny, black seeds.

Medicinal Uses: None.

Other Uses: When mashed and mingled with any beverage, splayfoot goodwart seeds instill confidence and singleness of purpose into the hearts of the good and honest; to evil folk or creatures of Darkness, the seeds bring on dizziness and confusion (-50) lasting 1-4 hours.

Cost: 25 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

STAG'S PURSE

(*S. Calpharas*, *Q. Arassecalpa*)

Other Names: Treebladder.

Type: Burn/Exposure Relief.

Original Reference: Previously unreported.

Range/Where Found: Deciduous forests.

Characteristics: This strange plant begins life as a vine that sprouts at the feet of deciduous trees, growing up the trunk and out onto the lower branches. There it begins to develop a brown, fuzzy bladder (about the size of a hog's stomach) with a large, white flower. This "stag's purse" hangs down from the tree and contains seeds. When touched with any force, it bursts into a shower of tiny, sticky seeds.

Medicinal Uses: If carefully split, its inward side placed against a burn caused by the poison *silmirë*, the purse eases suffering and speeds healing. (See entry for *SILMIRË*.)

Other Uses: None.

Cost: 44 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

STONELANCE

(*S. Angolf*, *Q. Angolva*)

Other Names: Ironstem.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Coniferous forests, usually near rocky outcroppings.

Characteristics: This plant has several large leaves (about the size of a man's palm) growing near its base. A single round stalk (the thickness of a man's thumb) rises from the midst of these leaves. In early summer, a purple flower appears on top of the stalk. For its length (1'), the stonelance stalk is as light as the lightest wood, but has the strength of iron. This property lasts for years before the stem becomes brittle.

Medicinal Uses: If ground up and mixed with water, the stonelance flower forms a paste that reduces fever and cures colds. Its ground leaves are part of the cure for the disease *venák*. (See 2nd Edition *MERP*, p. 257.)

Other Uses: The stalk has been put to a thousand uses, from sword handles to hinge pins to anything else where its strength may be put to good use.

Cost: 22 gp/dose.

Difficulty of Finding: Medium.

Warning: Though they possess the strength of iron, they do not have its hardness: prison bars made of the stalks could be cut through with a dagger (or even with a set of healthy teeth and a lot of patience).

STOUT-HEART

(*S. Belegor*, *Q. Turcórë*)

Other Names: None.

Type: Physical Alteration/Enhancement.

Original Reference: *Moria*.

Range/Where Found: Underground.

Characteristics: This small, twisted, purple/mauve fungus commonly grows in caverns that are fairly dry.

Medicinal Uses: None.

Other Uses: Extensive consumption of stout-heart (more than 3 pieces in 24 hours) increases a Dwarf's Constitution indefinitely (to its potential maximum).

Cost: 2 sp/dose.

Difficulty of Finding: Medium.

Warning: Stout-heart eaters of all other races must make an RR each time they consume the fungus. A failed roll means their stomach rejects it with severe vomiting.

STRAWTHUMB

(*S. Olgorthad*, *Q. Áyolos*)

Other Names: Dreambreaker, Strengthgiver.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Deciduous forests, usually on the underside of rotting trees.

Characteristics: This small fungus resembles a short, yellow mushroom with no cap, only a stalk. It normally grows to a height of only 1" and may be flecked with black dots along its length.

Medicinal Uses: None.

Other Uses: Ingestion of 1 strawthumb increases the consumer's Strength (+5) for 10 minutes.

Cost: 33 gp/dose.

Difficulty of Finding: Very Hard.

Warning: Strawthumb leaves a very particular and extremely unpleasant aftertaste in the mouth. After the first dose, the consumer is unable to bring himself to eat another within the same 24 hour period. (If he does, he is plagued by horrible nightmares for 2 nights—phantasms so terrifying that he cannot eat another strawthumb for 30 days.) None of the dreams are remembered upon waking, yet all return as soon as sleep is sought again.

SÚRINIË

(*S. Gwaenir*, *Q. "Wind-tear"*)

Other Names: None.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP*, *ToMe*.

Range/Where Found: Stream beds in temperate climes.

Characteristics: This small bush prefers to grow along the edge of moving water, growing to a height of 5.' It has

groups of 5, perfectly round leaves, joined by clusters of small red berries after the summer solstice.

Medicinal Uses: So pungent is its odor that, if crushed under the nose of an unconscious person, a *súrinii* berry acts as smelling salts, startling them back to wakefulness. The berries keep for months before drying out and losing their potency.

Other Uses: If a bundle of *súrinii* branches are tied together, they may be waved about the head to stave off flying insects.

Cost: 2 gp/berry.

Difficulty of Finding: Light.

Warning: If a *súrinii* berry happens to be crushed while being carried in some pack or pouch, that container retains its powerful smell for 1 month, advertising its bearer to all noses downwind of it (50' radius).

SWEET SORREL

(*S. Nellas*, *Q. Nellasse*)

Other Names: Greater Sorrel.

Type: General Purpose.

Original Reference: *ToMe*.

Range/Where Found: Coniferous forests.

Characteristics: This attractive little plant has trefoil leaves and white, bell-like flowers. It grows to a height of 1' and prefers the shade.

Medicinal Uses: When heated in boiling water for a few minutes so that their steam can be released, sweet sorrel leaves, when inhaled, act as an antidote to most poisonous vapors. It also relieves lung-spasms brought on by other causes, such as the poison *kennesank*.

Other Uses: None.

Cost: 3 gp/dose.

Difficulty of Finding: Hard.

Warning: None.

SWEETSTAR

(*S. Glisil*, *Q. Lisselen*)

Other Names: Quickheal, Momatar.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Coniferous forests, usually on mountainsides.

Characteristics: This bush has woody, brown stems and short, waxy leaves that are as round as they are long, giving them the appearance of small, green balls. Its fruit, which appears in late summer, is yellow (about the size of a man's thumb) and star-shaped. Its sweet, jelly-like pulp is filled with small, black seeds.

Medicinal Uses: When scraped off from a small area of its stem, ground and boiled in water, sweetstar bark sends its imbiber into a deep sleep from which nothing can wake him. Slumber is induced within 1 minute of the final swallow. With respect to recuperation and healing, it is said that 1 night of such sleep is equal to 1 week in bed.

Other Uses: Sweetstar fruits are delicious when baked and served in their own skins.

Cost: 4 gp/dose.

Difficulty of Finding: Light.

Warning: None.

TARTELLA

(*S. Immabron*, *Q. Mapindo*)

Other Names: Tar-web, Tartec.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*, *Arnor*, *Dunland*.

Range/Where Found: The Gwathló wetlands of Eriador.

Characteristics: *Tartella* is a plant that looks like pipeweed, but is much smaller. It has blood-red edges to its small leaves; its stem is brownish-green.

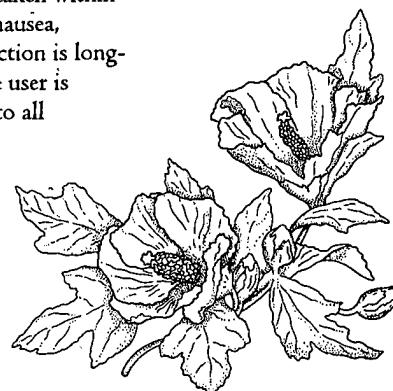
Medicinal Uses: None.

Other Uses: When its dried leaves are smoked, this much-abused herb induces a powerful euphoria for 1-10 hours. A refined version of *tartella*, known as *tartec*, is 4x stronger than regular *tartella*, so that only ½ of the normal dosage is necessary to produce the same result. If a whole dose of *tartec* is taken, however, it induces a deeper state of euphoria, further removing the user from reality (-20 to all stats for 2-15 hours).

Cost: 4 sp/dose.

Difficulty of Finding: Light.

Warning: The *tartella* user become resistant to the drug's effect after 2-5 doses, such that an ever-increasing dosage is needed to achieve its euphoric effect. *Tartella* is also extremely addictive: more than 2 doses in a 3-day period precipitates withdrawal symptoms unless another dose is taken within the next 72 hours. Symptoms include severe nausea, headaches and chills (and seizures, if the addiction is long-term). While under the effect of the drug, the user is weakened and out of touch with reality (-10 to all stats; most activity requiring concentration, such as fighting or casting spells, becomes impossible or, at best, clumsy). A full dose of *tartec* can result in damage to the reasoning centers of the brain. Addiction to *tartec* occurs more rapidly than normal *tartella*, and withdrawal are more severe. After each full dose, there is a 90% chance that the user's Ig (*MERP*) or Re (*RMSS*) permanently decreases by 1. Of course, the user is too impaired to realize the long-term damage.



Sweet Sorrel

TAYNAGA

(*S. Fladnor*, *Q. Faltanar*)

Other Names: Taynága, T'nága.

Type: Physical Alteration/Enhancement, Poison.

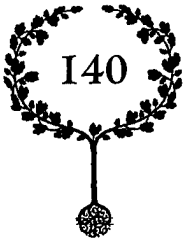
Original Reference: *MERP*.

Attack Level: 8.

Range/Where Found: Coniferous forests among mountains or in northerly climes.

Characteristics: This evergreen is distinguished by the minute veins of orange lichen growing near the base of its trunk. It reaches a height of over 30' and has very small cones, each the size of a pea. Its needles grow in groups of 3, each pointed with a soft barb.

Medicinal Uses: When dried, reduced to a powder and mixed with water, *taynaga* bark may be used to sterilize contaminated objects. It also neutralizes the poison *jegga* and anything touched by it.



Other Uses: When internalized (whether by ingestion or venomous wound), *taynaga* acts as a poison, inflicting 5-50 hits within 6-12 minutes. If ingested before this is fully inflicted, rosecreeper powder negates any further damage. The victim writhes on the ground, complaining of a fire under their skin.

Cost: 27 gp/dose.

Difficulty of Finding: Hard.

Warning: None.

TELEK

(*S. Nestachel*, *Q. Nestabelle*)

Other Names: Icebane.

Type: Burn/Exposure Relief.

Original Reference: *Grey Mountains*.

Range/Where Found: Tundra.

Characteristics: *Telek* is identical in appearance to the strawberry plant, but its leaves are smooth rather than jagged. In spring, it produces small white berries in clusters of about a dozen.

Medicinal Uses: If consumed, a handful of *telek* berries restores 3-30 hits of cold-related injury; if crushed and spread on frostbitten flesh, it miraculously heals all damage within 10 rounds. *Telek* juice keeps for up to a month.

Other Uses: None.

Cost: 10 gp/dose.

Difficulty of Finding: Hard.

Warning: If ingested, *telek* berries make a person thirsty.

TEMSANC

(*S. Nimmil*, *Q. Ninguelle*)

Other Names: None.

Type: Drug.

Original Reference: *Armor*.

Range/Where Found: Coniferous forest.

Characteristics: This delicate mushroom is only 2" tall with a tiny stem and cap. It is white and grows in bunches of about a dozen.

Medicinal Uses: None.

Other Uses: The essence of *temsanc* exaggerates the effects of alcoholic beverages. Undetectable when dissolved in liquor, it accelerates the onset of drunkenness and intensifies its subsequent effects (3x normal).

Cost: 9 sp/dose.

Difficulty of Finding: Easy.

Warning: See above.

TERBAS

(*S. Nimros*, *Q. Ninquerosse*)

Other Names: Bas.

Type: Nerve Repair.

Original Reference: *MERP*.

Range/Where Found: Temperate, moist, deciduous forests.

Characteristics: *Terbas* is a low shrub (2') with large leaves (each the size of a man's hand) covered with small, white spots.

Medicinal Uses: When wrapped tightly around an affected body part and doused with hot water, *terbas* leaves hasten the healing of nerve damage (2x normal rate). The leaves must remain in place for 2 hours before replaced with fresh ones until the damage is healed to a suitable level.

Other Uses: None.

Cost: 2 gp/enough to cover 1 square foot.

Difficulty of Finding: Light.

Warning: None.

THURL

(*S. Hadron*, *Q. Hatar*)

Other Names: Thorl, Tharl, Thell, Thile, "Mae e'n gwneud fy mod i'n glaf. Lladdwch fe."

Type: Physical Alteration/Enhancement.

Original Reference: *MERP*.

Range/Where Found: Near the edges of deciduous forests in northeastern Eriador.

Characteristics: This herb is identical in appearance to a small onion plant, except that *thurl* leaves are red-tipped. It possesses a single, underground bulb (much like that of garlic).

Medicinal Uses: When eaten on an empty stomach, a *thurl* clove restores 1-4 hits; when consumed under any other circumstances, it provokes startlingly violent vomiting (of which *thurl*'s many names are onomatopoeic evocations). One of *thurl*'s "slang-names" (actually a famous saying) recalls the anger of an ancient Hillman chieftain whose rather inept leech would insistently treat him after battles with a long drought of wine seasoned with *thurl* clove. After several weeks of suffering under this unpleasant remedy, the chieftain is reported to have said "Mae e'n gwneud fy mod i'n glaf. Lladdwch fe." ("He makes me sick—kill him.") To this day the Hillmen jokingly refer to *thurl* by this epithet.

Other Uses: None.

Cost: 1 sp/dose.

Difficulty of Finding: Routine.

Warning: See above.

TOAD'S GLOVE

(*S. Gurbeg*, *Q. Loicopia*)

Other Names: Slota-ána, Deathwart.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Rain forests.

Characteristics: This small fungus grows on dead things in the steamy environment where fate takes its daily due. When a dead animal or person hits the forest floor, it begins to decompose rapidly; insects, scavenging animals and opportunistic fungi make their way quickly to the corpse and begin to feed. Within 12 hours of death, toad's glove spores settle themselves on the flesh and sprout in another 2 hours. 6 hours later, the tiny, brown and black, wart-like fungus is mature and already making more spores. By the time the corpse is reduced to a skeleton (1 week later), dozens of generations of this fungus have come and gone.

Medicinal Uses: None.



Taynaga

Other Uses: The ground up, small, wart-like body of the mature fungus is rumored to be one of the only antidotes able to counteract the poison *slota*. Toad's glove keeps for up to 1 week before losing its virtue, but healers have learned how to keep a toad's glove culture active (sometimes for years) by storing it in a closed container with rotting meat.

Cost: 125 gp/dose, because of the difficulty of keeping it alive.

Difficulty of Finding: Light.

Warning: None.

TRAITOR'S GOBLET

(*S. Saewylf*, *Q. Sangwayulma*)

Other Names: None.

Type: Poison.

Original Reference: *Mount Gundabad*.

Attack Level: 8.

Range/Where Found: Underground.

Characteristics: This fungus resembles an urn, 1' in height and 8" in diameter. Its exterior appears to be covered with black hair, whereas its innards are smooth and dull brown of hue. An overhanging lip serves as the cap of this strange mushroom, which grows as a solitary individual.

Medicinal Uses: None.

Other Uses: The flesh of traitor's goblet is incredibly toxic, diminishing to 5th level only when dried.

Cost: 44 gp/dose.

Difficulty of Finding: Sheer Folly.

Warning: Traitor's goblet strikes its victim so fast that no antidote may be administered in time to thwart it.

TRUE TARNAS

(*S. Arthond*, *Q. Arasunda*)

Other Names: Greater Tarnas.

Type: Organ Repair/Preservation.

Original Reference: *ToMe*.

Range/Where Found: The Suza Sumar of Far Harad.

Characteristics: True *tarnas* is striking when it flowers, possessing a 2' green stem surrounded by fern-like fronds and topped by a single white bloom like a large orchid. Each individual *tarnas* plant grows in accord with its own, idiosyncratic time-clock, so that plants in various stages of development may be seen growing side by side.

Medicinal Uses: When boiled in water, the bulb of this plant produces a potion capable of restoring any organ damage.

Other Uses: None.

Cost: 95 gp/bulb.

Difficulty of Finding: Extremely Hard.

Warning: Although sometimes found near flowing specimens, there is no guarantee that *tarnas* bulbs are readily available. Armchair herbalists sometimes confuse them with hopper mushrooms.

TULAXAR

(*S. Finherreg*, *Q. Sercefin*)

Other Names: Raybled.

Type: Circulatory Relief.

Original Reference: *ToMe*, *Arnor*, *Shire*.

Range/Where Found: Shaded, temperate areas, more commonly in the gardens of healers.

Characteristics: This small plant has no side branches, but numerous, tiny, pointed leaves on its flimsy, 6" stem. If examined closely, small hairs may be seen growing out of each leaf.

Medicinal Uses: When crushed and brewed into tea, *tulaxar* leaves prevent bleeding by causing the imbiber's blood vessels to contract for 1-10 rounds. Only freshly-picked leaves may be used; if left to dry out for more than 30 minutes, the little hairs fall out and the *tulaxar* leaves become useless.

Other Uses: None.

Cost: 75 gp/dose.

Difficulty of Finding: Medium.

Warning: None.

TYR-FIRA

(*S. Gwinguil*, *Q. Vinyacuilë*)

Other Names: Lifegiver.

Type: Life Preservation.

Original Reference: *ToMe*.

Range/Where Found: At the base of a snow field high in the White Mountains whose location and name are lost in legend.

Characteristics: *Tyr-fira* is a small plant (no bigger than a man's fist). It is relatively unremarkable in appearance except by its silvery flowers, which can easily equal the size of the entire plant. Due to the extreme climate in which it grows, *tyr-fira* blooms late in summer (and then only for a single day). Once picked, its blossoms keep for 1 week.

Medicinal Uses: Legend has it that a *tyr-fira* blossom placed in the mouth of a dying person is capable of rescuing them from death's door, though any wounds the person may have sustained are only healed to minimal degree (i.e., whatever is necessary to sustain life). Unless treated immediately by skilled healers, the potency of *tyr-fira* is swiftly wasted.

Other Uses: None.

Cost: 2000 gp/dose.

Difficulty of Finding: Absurd.

Warning: None.

UL-NAZA

(*S. Baladbroen*, *Q. Valarunya*)

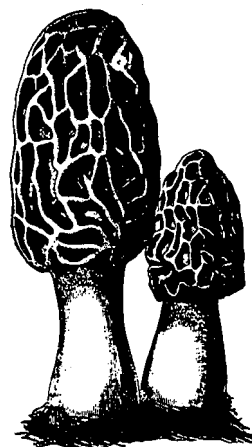
Other Names: None.

Type: Life Preservation.

Original Reference: *Arnor*.

Range/Where Found: Desert.

Characteristics: This small shrub only grows about 1' high. It has shiny, pointed leaves that grow in clusters of 3; its bark feels greasy.



Toad's Glove



Tyr-fira

Medicinal Uses: This extraordinarily rare leaf, said to grow only in a wasteland where a Vala has walked, cures any poison if chewed. It is brought into Eriador from the distant East, typically by the Witch-king's elite messengers and supply caravans. *Ul-naza* leaves retain their power for up to 1 year if wrapped in leather from an animal suffocated to death; otherwise they spoil in 1 week.

Other Uses: None.

Cost: 4200 gp/leaf.

Difficulty of Finding: Sheer Folly.

Warning: None.

UNIKUKKA

(*S. Olloth*, *Q. Olollótë*)

Other Names: Dreamflower.

Type: Drug.

Original Reference: *Northern Waste*.

Range/Where Found: Near a volcanic lake in Forochel known as Morgoth's Well.

Characteristics: This small groundflower has 5 yellow petals.

Medicinal Uses: None.

Other Uses: When dried and shredded into a fine tea, imbibment of *unikukka* flowers induces euphoria and allows kinsfolk to share their dreams. The effects last up to 12 hours, depending on how much food has been eaten beforehand. If ingested just after a large meal, its effects last only 5 to 6 hours.

Cost: 9 gp. It is much valued by *viisaat*, who would pay (in ivory) 2 to 3 times its market value.

Difficulty of Finding: Extremely Hard.

Warning: *Unikukka* is very addictive and may compel its user to make unwise journeys to Morgoth's Well in search of more.

URÁNA

(*S. Lasdol*, *Q. Lassecar*)

Other Names: Ána.

Type: Poison.

Original Reference: *MERP*.

Attack Level: 6.

Range/Where Found: Short grasslands in temperate climes.

Characteristics: This leafy herb grows to a height and width of over 2'. It is light green and has large, circular leaves that encompass and envelop each other in successive layers, like a cabbage. In the middle of the head, however, grows a stalk 1' higher than the rest of the plant, crowned with dozens of tiny, purple flowers after the beginning of summer. Several weeks later, each flower falls off, taking a single seed with it.

Medicinal Uses: None.

Other Uses: Only the inner leaves are useful in making the poison for which this plant is known. At the center of the head are 3 tightly folded leaves, distinguished by their white coloration with a purple tint. When ground into a paste, these leaves produce a deadly mixture which delivers 3-30

hits to anyone ingesting it or struck by a weapon coated with it. There is no antidote for a blade envenomed with *urána*. If ingested, however, the poison takes 1-10 minutes to deliver its damage, during which time a tea made from *nashadi* may be drunk to neutralize the remainder of the poison.

Cost: 12 gp/dose.

Difficulty of Finding: Light.

Warning: None.

USQUELOTË

(*S. Osphalab*, *Q. "Smoke-flower"*)

Other Names: None.

Type: Miscellaneous.

Original Reference: *Arnor*.

Range/Where Found: Dunfearan, temperate grasslands.

Characteristics: This small, white flower blooms late in summer. Standing only about 4" tall, *usquelótë* is distinguished by its blood red roots and red-edged leaves.

Medicinal Uses: None.

Other Uses: This flower is dried and smoked after the manner of pipeweed. Acting as a relaxant, *usquelótë* fortifies the smoker's resistance against mental or magical attacks (+20) for 1-5 hours; Agility and Quickness stats are reduced by -10, however. The dried flower keeps indefinitely.

Cost: 3 gp/dose.

Difficulty of Finding: Medium.

Warning: See above.

VARNALDA

(*S. Galavaran*, *Q. "Brown Tree"*)

Other Names: Teldalion, Teldas.

Type: General Purpose.

Original Reference: *ToMe*, *Arnor*.

Range/Where Found: Deciduous forests.

Characteristics: A tree known not so much for its modest height or girth, but for the way its upper branches spread out, sometimes reaching as much again as its height on all sides (e.g., a 50' tree with a 100' diameter spread). The *varnalda*'s shiny, dark brown bark is wrinkled, smells like old boots and curls off in strips. In summer, the tree drops a myriad of tiny, brown nuts.

Medicinal Uses: *Varnalda* bark is useful for reducing inflammation. To be used for this purpose, it must be gathered, chopped and placed in a person's mouth (not necessarily the patient's). The bark has the consistency of parchment, and saliva is required to activate its powers. It must be chewed (but not swallowed!) until reduced to a thick, juicy paste, after which it may be applied to the inflamed region for 1 hour, fortifying the patient's resistance to infection (+30). *Varnalda* bark keeps for years.

Other Uses: *Varnalda* wood is sometimes used for making darts; but not much else, since it splinters easily.

Cost: 44 gp/dose.

Difficulty of Finding: Very Hard.

Warning: If swallowed, *varnalda* bark has no harmful effect, apart from causing the consumer to lose his voice for 3-7 days.



Usquelótë

VINUK

(*S. Erchrim*, *Q. Linercia*)

Other Names: Vasha.

Type: Stun Relief.

Original Reference: *MERP*.

Range/Where Found: Short, semi-arid grasslands.

Characteristics: This low bush is covered with long spines—so many, in fact, that at a glance the plant appears to have no leaves, just a bristling array of woody armament. *Vinuk* leaves are tiny (about the size of a man's thumbnail) and brownish red in color. A large taproot, white and smooth, anchors the bush in its soil.

Medicinal Uses: When chopped and cooked down in boiling water, the *vinuk* root yields a thick brew offering I-10 rounds of relief from stun. The root keeps for 1 week before it becomes moldy and starts to decay.

Other Uses: If roasted, the *vinuk* root makes a tasty addition to any meal where the possibility of gravy exists. Frequently it is mashed with butter and milk and served in heaping, steaming mounds alongside gravy-covered meat. Salt is frequently needed to bring out the full flavor of the root.

Cost: 2 gp/dose.

Difficulty of Finding: Hard.

Warning: Anyone who meddles with this plant is at risk of being stabbed by its long thorns, which dole out 1 hit/touch.

VINYANESTALĚ

(*S. Gwinnestad*, *Q. "New Healing"*)

Other Names: Oltaek, Meristark.

Type: Life Preservation.

Original Reference: *MERP*.

Range/Where Found: Near sub-arctic seawater, where the seasonal thaw lasts only a few weeks.

Characteristics: *Vinyanestale* is a small herb, growing to a height of only 6." Its simple stem sprouts quickly as soon as the snows melt, bearing several tiny, round leaves and (a few weeks later) a single, light blue flower. The flower lasts for 2 days before its petals fall off (the plant having fertilized itself). The seeds drop to the ground and await the next growing season.

Medicinal Uses: When ingested by a sick or injured person, the delicate *vinyanestale* flower prevents the deterioration of his condition for 2-20 days. During this time, all healing magics and herbs work at maximum potency. The flower keeps for 2 days after being picked.

Other Uses: None.

Cost: 200 gp/dose.

Difficulty of Finding: Very Hard.

Warning: None.

VIPER'S BANE

(*S. Maeborn*, *Q. Maxar*)

Other Names: Heal-all, Softstone.

Type: Physical Alteration/Enhancement.

Original Reference: Previously unreported.

Range/Where Found: Deep caverns.

Characteristics: This small fungus is about the size of a pebble. Brown, and sometimes darker, it resembles the rocks among which it grows. In fact, it is so hard to pick out from its surroundings that even Dwarves are at a loss for locating one in a pinch.

Medicinal Uses: When eaten whole and raw, viper's bane is said to immediately neutralize the effects of any toxin.

Other Uses: None.

Cost: 350 gp/dose.

Difficulty of Finding: Absurd.

Warning: None.

VREL

(*S. Norethar*, *Q. Nuriesalque*)

Other Names: Runningweed.

Type: Poison.

Original Reference: Previously unreported.

Attack Level: 3.

Range/Where Found: Grasslands and meadows in temperate climes.

Characteristics: *Vrel* is a small plant with 2-3' branching stalks and short, triangular, shiny leaves sprouting mainly from regular intervals of a few inches along the stalks. In late spring, it produces hordes of light blue flowers along these stalks.

Medicinal Uses: None.

Other Uses: None.

Cost: 20 gp/dose.

Difficulty of Finding: Medium.

Warning: Any naked skin coming in contact with *vrel*'s oily leaves contracts the horrible disease *grelnixar*. (See 2nd Edition *MERP*, p. 257.)

WATER HEMLOCK

(*S. Ulucthond*, *Q. Ulcasunda*)

Other Names: None.

Type: Poison.

Original Reference: *Dagorlad*.

Attack Level: See below.

Range/Where Found: Wetlands.

Characteristics: Although named after a tree, this small plant more closely resembles a parsnip, having feathery, green foliage with icy white flowers that open in summer, like parsley. The plant has a robust, pink-white tuber like its relatives, the parsnip and turnip.

Medicinal Uses: None.

Other Uses: Water hemlock is poisonous; its effects depend on how it is administered. If the juice from its watery tuber (a clear, pale amber liquid) is ingested, it acts as a 3rd level poison and may be deadly. An RR failure of more than 25 results in convulsions and death in 6-10 rounds. Those failing to resist by less than 26 simply experience abdominal cramps, nausea and vomiting, incapacitating them for I-10 hours. If, on the other hand, the poisonous liquid from the root is boiled down and mixed with the *curuloth* flower (the water hemlock's only known antidote), it becomes "blade hemlock," undergoing a transformation into a green paste



Vrel

which may be applied to a weapon blade. Its effects are the same as with ingesting hemlock juice, except that its virulence intensifies to 6th level. Both poisons keep indefinitely.

Cost: 66 gp/dose for hemlock; 102 gp/dose for blade hemlock.

Difficulty of Finding: Hard.

Warning: See above.

WELWAL

(*S. Corollas*, *Q. Corollasse*)

Other Names: None.

Type: Stun Relief.

Original Reference: *Arnor*.

Range/Where Found: Desert.

Characteristics: Growing to a height of 2', this small bush has round, almost spherical leaves that store moisture for the plant. *Welwal* blooms red in springtime.

Medicinal Uses: None.

Other Uses: When placed in the mouth before a battle, a *welwal* leaf rapidly brings a stunned fighter back to normal alertness. Professional fighters and wrestlers are checked for *welwal* and similar herbs before a match. 1 leaf cancels 2 rounds of stun. *Welwal* leaves keep for 53 days.

Cost: 16 gp/leaf.

Difficulty of Finding: Hard.

Warning: None.

WHITE DESTROYER

(*S. Nimdagnir*, *Q. Ninquenabiar*)

Other Names: Urk.

Type: Poison.

Original Reference: *Mount Gundabad*.

Attack Level: 5.

Range/Where Found: Underground.

Characteristics: This massive mushroom has a 1' diameter cap on a 2' stalk. A ragged, flaring reddish ring around the middle of its stalk helps distinguish the white destroyer from other giant fungi. A sac-like cup surrounds the mushroom's base.

Medicinal Uses: None.

Other Uses: The fluid from the base of the fungus may be distilled into a paralytic poison that Orcs often use to coat their weapons.

Cost: 32 gp/dose.

Difficulty of Finding: Hard.

Warning: The only known antidotes to white destroyer poison are a tea made from slimy gorkin—and time (its effect wears off in 18 hours).

WHITE MOUNTAIN POPPY

(*S. Orluth*, *Q. Orolúce*)

Other Names: White Lotus.

Type: Physical Alteration/Enhancement.

Original Reference: *ToMe*.

Range/Where Found: The White Mountains.

Characteristics: This large poppy bears 3, purple-seeded pods near its base. These pods develop yellow, longitudinal lines when ripe. The seeds within are small and black.

Medicinal Uses: None.

Other Uses: If picked before they ripen, white mountain poppy pods may be slit up the side to release a small amount of their juice. Dried and powdered, burned and inhaled, this juice induces a light trance within 3-9 rounds, during which the subject is physically disabled but greatly aided in magic (-100 for all actions, but detection and information-gathering spells are doubled in range and effectiveness for 5-50 rounds). Attempts to cast a second spell while under the influence of the drug are subject to the -100 penalty (i.e., spells should be cast during the 3-9 rounds that it takes for the drug to take effect). A doubled inhalation of white mountain poppy juice causes a deeper trance, like a light sleep, during which the subject is aware of all intrusive events (loud noises, pain, sharp temperature changes, being moved, etc), but cannot move and cannot be awakened except by prolonged shaking and shouting (1-4 minutes), still groggy (at -50) for 15+1D20 minutes. A triple dose causes a deep sleep for 6-12 hours from which the subject cannot be awakened at all. Sweet sorrel breaks any of these trances or sleeps in 4-10 rounds.

Cost: 75-100 gp/dose.

Difficulty of Finding: Extremely Hard.

Warning: White mountain poppy juice is highly addictive (RR, modified by SD, vs 1st level attack after each successive use). An addict is irrationally irritable and is subject to blinding headaches (-60) whenever he does not inhale the drug at least 1/week. Abstinence from the drug for 1 month breaks the addiction (and perhaps the addict as well).

WHITE-BERRIED YEW

(*S. Nimgurth*, *Q. Nuruningue*)

Other Names: White Death.

Type: Poison.

Original Reference: *ToMe*, *Arnor*.

Attack Level: 2.

Range/Where Found: Coniferous forests of Eriador.

Characteristics: This woody shrub grows to a height of several feet, bearing large, pink blossoms early in the year (often while snow is still on the ground), followed by clusters of small, pink berries. When mature (around the summer solstice), the berries turn white.

Medicinal Uses: Immature yew berries may be eaten to induce vomiting within 1-10 rounds.

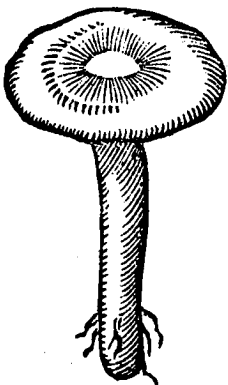
Other Uses: Mature yew berries are extremely toxic, causing a quick and painless death in 1-10 rounds. The berries keep for 3 weeks after being picked and, when dried, retain their powers indefinitely, although the time to take effect is tripled.

Cost: 10 gp/dose (pink berries); 100 gp/dose (white berries).

Difficulty of Finding: Sheer Folly.

Warning: The berries are only effective if ingested; squeezing them and applying the resulting oil onto a blade is a waste of time.

White Destroyer



WIFWIF

(*S. Tuihollen, Q. Holdatuima*)

Other Names: None.

Type: Drug.

Original Reference: *Greater Harad*.

Range/Where Found: Grasslands.

Characteristics: This small flower has several triangular leaves and a bud that always seems to be waiting to open. In fact, the blossom only opens at night when it pollinates itself.

Medicinal Uses: If pollen is scraped from an open wifwif flower and stabilized in a special base, it may be inhaled in small doses to promote sleep.

Other Uses: None.

Cost: 43 gp/dose.

Difficulty of Finding: Medium.

Warning: If one gets too close to the flower at night when it is open and inhales, the subject falls into a coma for 4-7 days. There is no antidote for this.

WINCLAMIT

(*S. Calengil, Q. Laicelen*)

Other Names: Bloodkeep.

Type: General Purpose.

Original Reference: *MERP, ToMe*.

Range/Where Found: Coniferous forests at higher elevations (but not above the treeline).

Characteristics: This vine wraps itself around the higher branches of mature spruce trees. Unraveled, it measures up to 15' in length. Regardless of length, however, the vine has no more than 5 light-green, star-shaped, eyeball-sized fruits.

Medicinal Uses: When boiled and eaten, winclamit fruit heals even traumatic wounds (3-300 hits).

Other Uses: None.

Cost: 100 gp/dose.

Difficulty of Finding: Absurd.

Warning: Falling out of tall conifers is a real danger when attempting to go after this rare fruit. It has been estimated that people have sustained more wounds trying to harvest the fruit from winclamit than have ever been healed by it.

WITAN

(*S. Puilas, Q. Piutalasse*)

Other Names: Drugo-sreca.

Type: Stun Relief.

Original Reference: *MERP, ToMe, Far Harad*.

Range/Where Found: The Suza Sumar of Far Harad.

Characteristics: Distinguished by its bright red leaves, the witan vine prefers to wind itself among the lower branches of shrubs, making it hard to find.

Medicinal Uses: When chewed, witan leaves cancel the effects of stun for 2 rounds. Bozishnarod warriors often carry a wad of witan leaves into battle between cheek and gum, to be swallowed quickly should the need arise. Witan leaves keep for 2 weeks.

Other Uses: None.

Cost: 15 gp/dose.

Difficulty of Finding: Very Hard.

Warning: The practice of carrying witan leaves into battle tends to fill the mouth with a sticky juice, and those who follow it are prone to spitting more often than many would deem polite.

WITCH HAZEL

(*S. Nindorthor, Q. Talmafarnë*)

Other Names: None.

Type: General Purpose.

Original Reference: *Arnor*.

Range/Where Found: Coniferous forests, usually in marshy or wet ground.

Characteristics: This small tree grows to a height of up to 15' and is covered with scaly, gray-brown bark. Its leaves are elliptical and often hairy on the veins underneath.

Medicinal Uses: An extract from this common plant yields an astringent lotion, reducing the pain of small cuts (1 hit/round) and relieving muscle aches (+10 RR).

Other Uses: None.

Cost: 33 gp/dose.

Difficulty of Finding: Easy.

Warning: None.

WITCH'S PIE

(*S. Orchtharas, Q. Orcobamma*)

Other Names: None.

Type: Poison.

Original Reference: *Mount Gundabad*.

Attack Level: 4.

Range/Where Found: Underground.

Characteristics: This massive brownish mushroom (18" diameter cap, short 6" stalk) usually grows as solitary individuals. Its gills are white and feathery.

Medicinal Uses: None.

Other Uses: The flesh of witch's pie tastes fine; however, 1 hour after consumption, the eater falls victim to its paralytic poison.

Cost: 3 gp/dose.

Difficulty of Finding: Hard.

Warning: There is no antidote to the poison in this fungus. The poison wears off in 12 hours.



Witch's Pie

WITCHBRIAR

(*S. Aegnestad, Q. Nestalaica*)

Other Names: Prick of Health.

Type: Concussion Relief.

Original Reference: *LOR*.

Range/Where Found: Coniferous forests.

Characteristics: This woody, prickly vine wraps itself around the trunk of evergreen trees, burrowing into it for nourishment as it matures. During this process, witchbriar drops its dark green leaves, leaving only the brown stem and thorns. It bears 1 small, grey flower early in its development before the loss of its leaves. Small, hard seeds deposited on the trunk of the tree in a gel are brushed up against by birds, who favor the protection of the thorns for nest building.



sites. The birds carry the seeds to other coniferous trees. Witchbriar thorns reach up to ½" in length and are extremely sharp.

Medicinal Uses: Being pricked by a witchbriar thorn injects a curative juice into the subject's flesh, instantly restoring 1-5 hits. The thorns may be removed from the plant and stored for up to a year and still retain their effectiveness as long as they are kept dry.

Other Uses: None.

Cost: 12 gp/dose.

Difficulty of Finding: Hard.

Warning: Most merchants who sell witchbriar thorns also sell a waterproof wrapping to preserve their potency (usually at a highly inflated price). In fact, some merchants give away a certain number of thorns in order to entice buyers to purchase the extremely expensive wrapping. Prices should be compared. Some unscrupulous merchants even sell a costly wrapper with worthless thorns.

WOLFSTOOTH

(*S. Draugarch, Q. Rácarca*)

Other Names: Wolf-fang.

Type: Poison.

Original Reference: *ToMe*.

Attack Level:

Range/Where Found: Deciduous forests.

Characteristics: This low shrub looks sinister with its limp greenish-white blossoms, thorns, and large, crinkled, tooth-shaped leaves. It possesses thick roots that run deep into the ground and are resistant to cutting, making them difficult to remove.

Medicinal Uses: None.

Other Uses: When pounded into a pulp, the wolfstoorth root produces a pasty poison which is effective either by blade or ingestion. It causes the heart to beat irregularly, incapacitating the victim for 10-20 rounds. Even if only moderately affected (RR failure of 26-50), the heart is damaged (-15 to 20 points from temporary Constitution). In some cases (RR failure of 51+), death results from heart failure.

Cost: 5 gp/dose.

Difficulty of Finding: Hard.

Warning: None.

WOLFWORT

(*S. Húthaur, Q. Saurihuo*)

Other Names: Stinkbush.

Type: Concussion Relief.

Original Reference: *LOR*.

Range/Where Found: Deciduous forests.

Characteristics: This low bush has small leaves that are distinguishable because they are pear-shaped and possess scalloped edges; their undersides are a lighter green-silver. In early summer, small white flowers bloom in clumps. One of wolfwort's most obvious tell-tale signs is an odor reminiscent of dog urine that permeates it. Wolfwort leaves keep for up to 1 month.

Medicinal Uses: If consumed, a wolfwort leaf restores 1 hit. Up to 15 leaves may be consumed before the taste (and stench) of urine becomes too much for the eater to continue. Further consumption on that day leads to nausea and vomiting everything one has eaten, incapacitating the subject for a full day.

Other Uses: None.

Cost: 4 sp/dose.

Difficulty of Finding: Light.

Warning: Anyone consuming more than 3 wolfwort leaves/day find themselves smelling strongly of canine urine, as the stench exudes from their pores the following day.

WORCLIVUR

(*S. Falastir, Q. Falastir*)

Other Names: None.

Type: Poison.

Original Reference: *Armor*.

Attack Level: 2.

Range/Where Found: Coastline of Eriador.

Characteristics: *Worldlivur* is a paste made from a rare flowering lichen found along the seashores of Eriador. The lichen is reddish-brown; its flower is light pink.

Medicinal Uses: None.

Other Uses: When properly prepared through a drying, powdering and boiling process, *worldlivur* may be used as a contact or blade poison: an RR failed by 01-30 results in a blinded eye (-50) for 1-100 minutes; failure by 31-60 induces random eye spasms for 1-100 days (on any roll of 01-25, the victim's eyes flutter for 1-10 rounds, during which time he is at -75); a victim failing by 61+ becomes blinded in both eyes (-100) for 1-100 weeks.

Cost: 60 gp/dose.

Difficulty of Finding: Hard.

Warning: Raw *worldlivur* juice is only a 1st level poison; its effects are halved in duration, and all penalties are 25% less severe.

YARAN

(*S. Maegnem, Q. Maicanengwē*)

Other Names: Olfrasom.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP*.

Range/Where Found: Temperate meadows and grasslands.

Characteristics: *Yaran* is a flower that grows up to 2' in height and has a great number of leaves that peel off the stem. Each leaf has 5 lobes. *Yaran* blooms in the spring; its blossom is large, yellow, and fuzzy in texture.

Medicinal Uses: None.

Other Uses: Deep inhalation of a *yaran* flower enhances the subject's sense of smell and taste to the point of being almost painful, enabling him (among other things) to detect poison on a blade or in food.

Cost: 9 sp/flower when in season.

Difficulty of Finding: Easy.

Warning: The effects of *yanan* inhalation are not cumulative (e.g., 2 sniffs ½ hour apart only yield an hour of heightened sensitivity). More than 1 sniff/day cancels the effect, as the inhaler becomes temporarily immune to the drug.

YELLOW HEMLOCK

(*S. Maldui*, *Q. Malintuima*)

Other Names: Harfymond.

Type: Circulatory Relief.

Original Reference: *ToMe*, *Shadow in the South*.

Range/Where Found: Coniferous forests of the Utter South.

Characteristics: This magnificent evergreen can grow to 75' and displays the pyramidal shape characteristic of its species. Its cones are yellowish, and it produces a yellow resin called *harfy* that often streams down its trunk.

Medicinal Uses: When applied to a wound (no matter how severe), *harfy* immediately halts the bleeding. The resin keeps for up to a year if kept in a tightly sealed container.

Other Uses: The lumber of this tree is soft, white and easily workable.

Cost: 3 sp/dose.

Difficulty of Finding: Light.

Warning: Though beneficial to wounds, *harfy* is also very sticky (which may be annoying at best, maddening at worst). Objects covered in the resin must be washed extensively in warm water to remove it.

YELLOWFAN

(*S. Malgam*, *Q. Malimma*)

Other Names: Yellick.

Type: Nerve Repair.

Original Reference: Previously unreported.

Range/Where Found: Rain forests.

Characteristics: This plant has several large, yellow-green, hand-shaped leaves and is clearly a member of the palm family. It grows to a height of 5' and usually features several stalks, each ending in a single large leaf.

Medicinal Uses: When ground, dried and mixed with water, the yellowfan root produces a paste that heals brain damage.

Other Uses: Since its stalks are rather stiff, one of them may be cut from the tree and used as a weapon—the hand-shaped leaves work wonderfully against biting insects.

Cost: 12 gp/dose.

Difficulty of Finding: Hard (mostly because it resembles so many other tropical plants).

Warning: None.

YULDA MAILËO

(*S. Sùth MacI*, *Q. "Lust-draught"*)

Other Names: None.

Type: Mixture.

Original Reference: *Arnor*.

Attack Level: See below.

Range/Where Found: Eriador.

Characteristics: *Yulda mailëo* is a general term for potions of love, most made from obscure herbal recipes.

Medicinal Uses: None.

Other Uses: The dozen or so love philters used by apothecaries in Eriador have a range of effects—from a lack of inhibition, similar to the result of imbibing fine wine, to a strong (but temporary) affection for the first person seen after swallowing the philter. Only the effects of an

intensely magical potion last for more than a few weeks. The range of effects depends upon the degree of failure in the victim's RR: (01-20)

the potion has only a placebo effect; (21-50)

it acts as a dis-inhibitor, slightly more than a glass of good wine; (51-80) the victim experiences a simulated increase in erotic desire; (81-90) the elixir has an emotional effect, not necessarily directed at whomever paid for the potion; (91-100) the *yulda mailëo* has the effect of the spell *Charm Kind*, eventually receding to a simpler affectionate and/or lustful relationship, depending on the personalities involved.

Cost: Varies 300-2000 gp/dose.

Difficulty of Finding: Absurd.

Warning: The use of love potions is taken quite seriously by the authorities in Arthedain and Cardolan, and can result in murderous vendettas by the family and friends of a victim, whatever the intentions of the user.

ZAGANZAR

(*S. Henbaew*, *Q. Hendesangwa*)

Other Names: Zagána.

Type: Poison.

Original Reference: *MERP*.

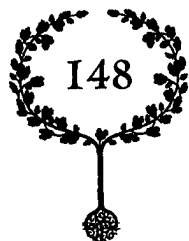
Attack Level: 2.

Range/Where Found: Temperate mountains and their foothills, usually near a stream or other moving body of water.

Characteristics: *Zaganzar* is a woody vine which, while it thrives in the open, prefers to have something to climb (usually a tree or rock face). Its large, triangular, green leaves are spotted with white dots. If uprooted, the *zaganzar's* large taproot reveals itself to be white in coloration and about the size of a man's foot.



Yaran



Medicinal Uses: None.

Other Uses: When ground and pressed, the *zaganzar* root yields an oily liquid which, if administered orally or by blade, delivers 1-10 hits/dose and causes the victim to lose his sight. Both *aldaka* and nightfoot are capable of reversing the loss of sight, but only if ingested within 7 days of the *zaganzar* poison. If combined, it is said that these antidotes can restore sight up to 30 days after the poisoning.

Cost: 139 gp/dose.

Difficulty of Finding: Very Hard.

Warning: Care should be taken not to become a victim of the poison when preparing it.

ZULSENDURA

(*S. Hortar*, *Q. Hortar*)

Other Names: Dry-rot, Hurry-up; Zilzendura.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP*, *Gorgoroth*.

Range/Where Found: Volcanic or otherwise hot and dry caves.

Characteristics: *Zulsendura* are irregularly shaped, dark grey mushrooms that resemble the rock they grow on. Further frustrating to mushroom-hunters is their predilection of growing on the ceiling of underground chambers. Most average about the size of a man's toe.

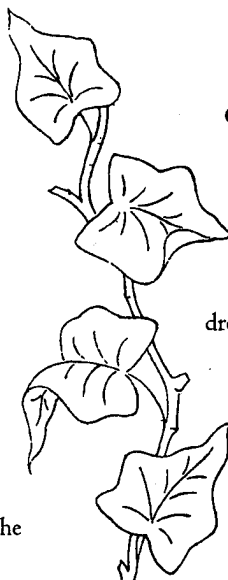
Medicinal Uses: None.

Other Uses: Consuming *zulsendura* bestows *Haste* for 3 rounds.

Cost: 70 gp/dose.

Difficulty of Finding: Medium.

Warning: After the 3 rounds of accelerated movement, the user must rest for at least 5 rounds. For every subsequent dose consumed, the duration of its effect multiplies by 3 minutes; but at the end of this period, the subject lapses into a deep sleep from which he cannot be roused for the number of doses x 3 hours.



ZUR

(*S. Durnid*, *Q. Mornenda*)

Other Names: Strapack.

Type: Physical Alteration/Enhancement.

Original Reference: *MERP*.

Range/Where Found: Cold, underground passages and caves.

Characteristics: This fungus resembles a lichen, except it grows where there is no light. It is pale white and slimy to the touch. It usually grows in patches no larger than a man's hand (though larger colonies have been rumored to exist).

Medicinal Uses: None.

Other Uses: The disgusting, gelatinous substance coating the *zur* fungus may be placed in boiling water and brewed into a foul-smelling tea. (The hot water does not dissolve the goo, but it heats it up nicely.) When consumed, the concoction enhances the imbiber's hearing and sense of smell. His hearing becomes so acute as to allow him to eavesdrop on a conversation 100 yds away; the sense of smell, on the other hand, becomes so intensified that the user's first act is to vomit as he takes an enhanced whiff of the foul liquid he just drank. Thereafter, he becomes capable of identifying every member of his party by smell and of detecting any poison. The subject retains these powers for 1 hour. Subsequent doses have no effect.

Cost: 12 gp/dose.

Difficulty of Finding: Medium.

Warning: If he wishes to imbibe *zur* tea on a future occasion, the user must make an RR due to the negative side effects of the experience. Many consider it too intense to repeat.

5.0 APPENDICES

The following reference sections are designed to assist the GM in utilizing the information presented on herbs and healers. Section 5.1 defines all *MERP* and *RMSS* game terminology employed in this sourcebook. Section 5.2 offers a pair of scenario ideas for using *Hands of the Healer* in conjunction with the *Middle-earth Collectible Card Game*. Section 5.3 provides valuable indexing for the herb compendium.

5.1 DEFINITIONS AND TERMS

This section explains the abbreviations used throughout this sourcebook. For reference information pertaining to the world of Middle-earth in general, a glossary may be found in ICE's *Middle-earth Campaign Guide*. Other useful reference works include Robert Foster's *The Complete Guide to Middle-earth* (New York: Ballentine Books, 1978), J.E.A. Tyler's *The New Tolkien Companion* (New York: Avon Books, 1980), David Day's *Tolkien: The Illustrated Encyclopedia* (New York: Macmillan, 1991) and Colin Duriez's *The Tolkien and Middle-earth Handbook* (Kent: Monarch Publications, 1992).

Game Systems

LOR	Lord of the Rings Adventure Game
MECCG	Middle-earth Collectible Card Game
MERP	Middle-earth Role Playing
RMSS	Rolemaster Standard System

Character Stats

Ag	Agility (RMSS/MERP)
Co	Constitution (RMSS/MERP)
Em	Empathy (RMSS)
Ig	Intelligence (MERP)
It (In)	Intuition (RMSS/MERP)
Me	Memory (RMSS)
Pr	Presence (RMSS/MERP)
Qu	Quickness (RMSS)
Re	Reasoning (RMSS)
SD	Self Discipline (RMSS)
St	Strength (RMSS/MERP)

Game Terms

AT	armor type
DB	defensive bonus
cp	copper pieces
CP	corruption points
DP	development points
GM	gamemaster
gp	gold pieces
Hits	hit points
NPC	non-player character
OB	offensive bonus
PC	player character
PP	power points
RR	resistance roll
SM	static maneuver
sp	silver pieces
Stat	statistic or characteristic
UM	unmodified roll

Language Terms

pl.	plural form of a word
Q.	Quenya (High-elven speech)
S.	Sindarin (Grey-elven speech)
sing.	singular form of a word

I.A.	First Age
S.A.	Second Age
T.A.	Third Age
F.A.	Fourth Age

Hob	The Hobbit
Let	The Letters of J.R.R. Tolkien
LotR	The Lord of the Rings
MR	Morgoth's Ring
PoMe	Peoples of Middle-earth
Sil	The Silmarillion
UT	Unfinished Tales
WotJ	War of the Jewels

5.2 SCENARIOS FOR MECCG

The background information on healers and leechcraft found in this sourcebook may be used to enhance the flavor and atmosphere of the *Middle-earth Collectible Card Game* (MECCG). In particular, the entry on the healing traditions of the Faithful (Section 3.3.I) can serve to anchor the following two card game scenarios more fully in their setting. Prefacing the scenarios, we present a list of 14 new healing-oriented sites and 2 resource cards for use in casual play.

NEW SITES & RESOURCES FOR HANDS OF THE HEALER

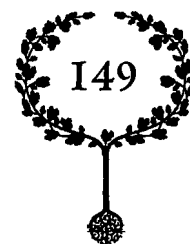
Each of the new sites listed below is present in the following format:

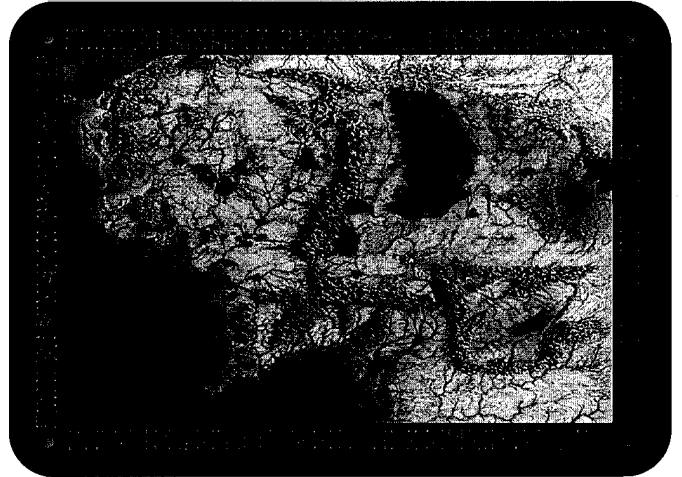
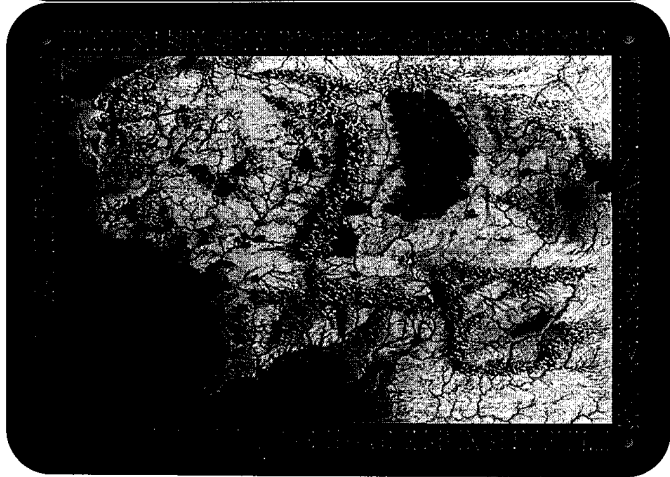
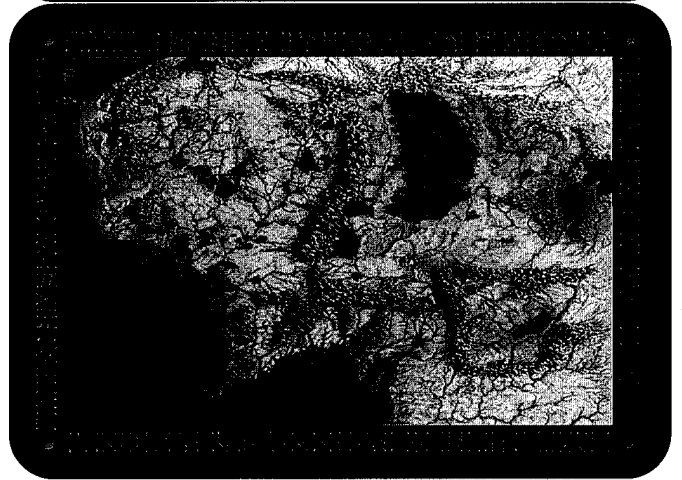
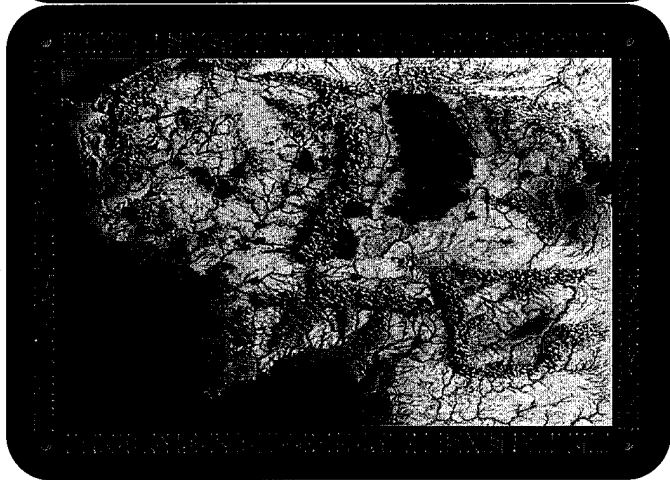
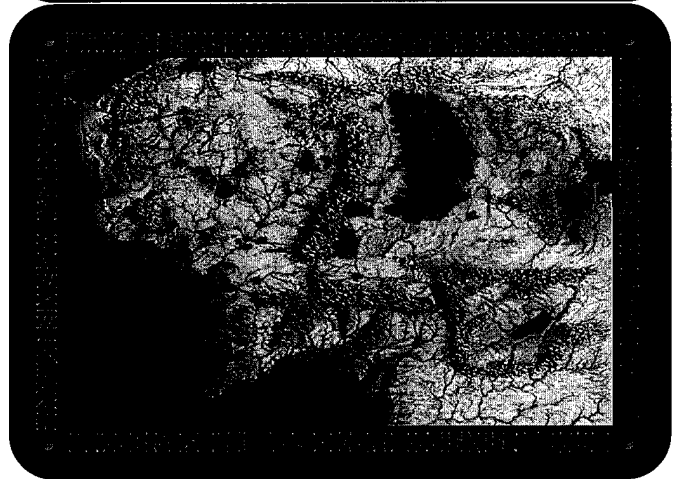
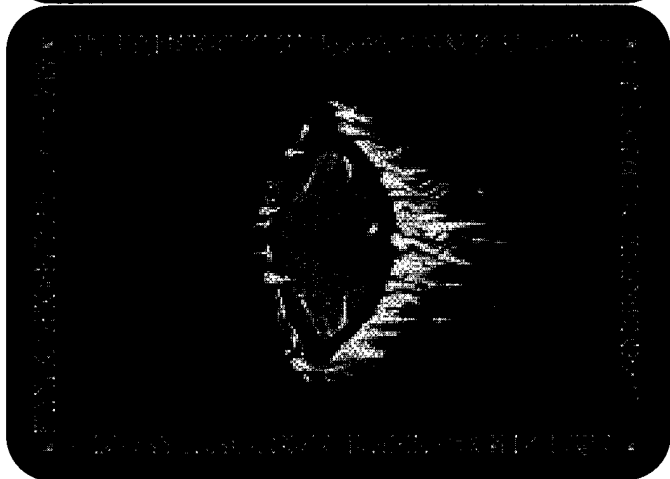
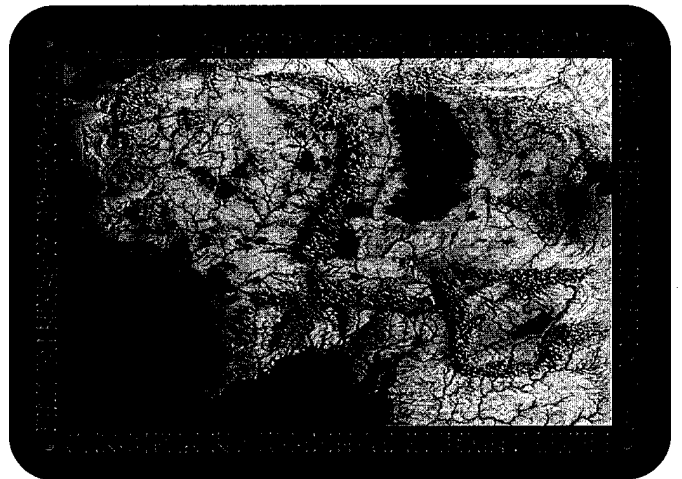
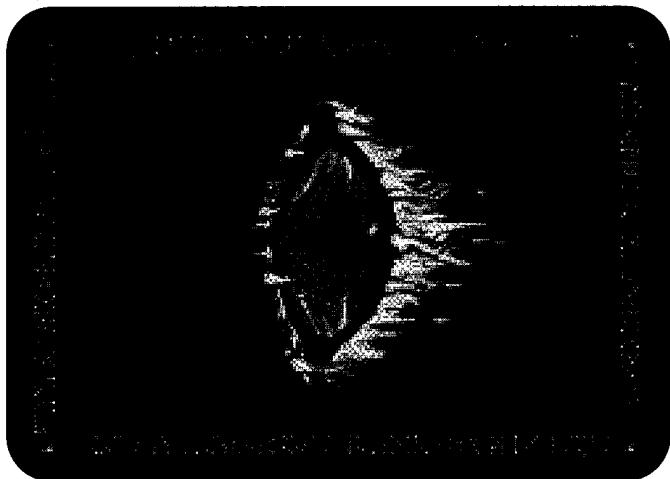
Site Name (Site Type) Region
Moving Player Draws: # Hazard Player Draws
Nearest Haven: Site Path [①=wilderness, ②=border-land, ③=free-domain, ④=shadow-land, ⑤=dark-domain ⑥=coastal sea]
Playable: (If any)
Automatic-attacks: (If any)
Special: (If any)

Hero Sites (8)

Hostel of the Sisters of Nienna (Free-hold) Arthedain
Moving Player Draws: 1 Hazard Player Draws: 1
Nearest Haven: Rivendell Site Path: ④, ④
Playable: —
Automatic-attacks: —
Special: Tap the site during the site phase to heal one character (from wounded to tapped). Alternatively, tap the site during the site phase to heal one Dúnadan character (from wounded to untapped).

Cave of the Urdharkonur (Border-hold) Northern Rhovanion
Moving Player Draws: 2 Hazard Player Draws: 2
Nearest Haven: Lórien Site Path: ①, ②, ③, ④
Playable: —
Automatic-attacks: Men — 4 strikes with 7 prowess (detainment)
Special: During the site phase, discard a Man character to heal (from wounded to untapped) one other character in his company. Alternatively, during the site phase discard Bard or Brand to heal (from wounded to untapped) all other characters in his company. In either case, tap the site afterward.





A SAMPLE DECK

Sites	Other Characters:	Shield of Iron-bound Ash	Slayer
Buhr Widu	Brand	Sword of Gondolin	Wargs
Dale	Vôтели	Torque of Hues	Wolves (x2)
Dead Marshes	Théoden	Warm Now Be Heart and	Shadow-land/Dark-
Dol Amroth	Imrahil	Limb	domain Creatures (7):
Dunharrow	Resources (35):	Hazards (40)	"Bert"
Eagles' Eyrie	Athelas (x2)	Wilderness/Ruins &	Adûnaphel (as a creature
Edhellond	Block (x3)	Lairs Creatures (15):	only)
Edoras	Bridge	"Tom"	Ghosts
Glittering Caves	Cram (x2)	Cave-drake (x2)	Ghouls
Grey Havens	Dark Quarrels (x2)	Dire Wolves	Half-trolls of Far Harad
Lórien	Dwarven Light-stone	Giant	Marsh-drake
Lossadan Camp	Forewarned Is Forearmed	Giant Spiders	Orc-guard
Minas Tirith	Gates of Morning (x2)	Hobgoblins	Other Hazards (10):
Mount Gram	Gwaihir	Land-drake	Doors of Night (x2)
Mount Gundabad	Hall of Fire	Lesser Spiders	Doubled Vigilance
Rivendell	Healing Herbs (x4)	Orc-raiders (x2)	Earth-tremors
The Gem-deeps	Many Foes He Fought (x3)	Orc-warriors (x2)	Fell Winter
The Púkel-deeps	Many Turns and	Stirring Bones	Nameless Thing
The Under-leas	Doublings	Wargs	Pierced by Many Wounds
The Under-vaults	Master of Esgaroth	Free-domain/Border-land	Rank upon Rank
Starting Characters:	More Sense Than You (x2)	Creatures (8):	Redoubled Force
Ioreth with Elven Cloak	Noble Hound	Abductor	Wake of War
Faramir with Athelas	Orcrist	Ambusher	
Boromir with	Secret Passage	Brigands (x2)	
Dagger of Westernesne	Secret Ways		

5.3 HERB INDICES

The two alphabetized indices that follow are designed to help the GM or player find the curative or poison they need quickly. Accordingly, Section 5.3.1 indexes all herbs described in Section 4.0 according to the type of region in which they may be found. Section 5.3.2 classifies these same herbs according to their curative (or poisonous) properties. Section 5.3.3 cross-references all of the alternate names used of these herbs in other MERP publications.

5.3.1 RANGE/WHERE FOUND

This index groups the entries from Section 4.0 according to the kind of environment in which a given curative or poison may be found. An asterisk (*) appended to a name indicates that the herb in question is known to exist only within a specific region of the type under which it is grouped. To determine whether that herb would be accessible, the GM or player should consult the appropriate entry in Section 4.0.

COASTLANDS

Ancalthur
Avhail
Belan
Degik
Dráf
Ebur
Gulfbrake
Gylvir
Iaithalion
Ironbine
Jitsu
Sandclaw
Seathorn
Vinyanestale*
Worldclivur*

DESERT/ARID

Boxdeath
Cockfan
Culan

Culkas
Desert Amber*
Garíg
Juth
Kargíjak*
Klagul
Kly
Lestagi
Nashadt
Ul-naza
Welwal

FORESTS

Arlan's Slipper
Asp Glands
Asp Venom
Flameroot
Hart's Glory
Lus
Shadowvine*

FORESTS (CONIFEROUS)

Atigax
Black Vines*
Blue Pine
Delrean
Finchfeather
Lord 'n' Glory
Mothernel
Nelluin
Stonelance
Sweet Sorrel
Sweetstar
Taynaga
Temsanc
White-berried Yew
Winclomit
Witch Hazel
Witchbriar
Yellow Hemlock

FORESTS (DECIDUOUS)

Baldfoot
Berterin
Boskone
Caj*
Chap-beech
Cicino*
Deadly Milk-white Trumpet
Dinfin*
Earthbread
Eredena*
Gumumiti
Harwite*
Hiam moss*
Hrast*
Kingsfoot
Ladylock
Lainimit
Lus
Melem Loza*

Monkmeg
Mook
Morhereg
Nightfoot
Primhock
Puff-spice
Rabbit thumb
Reglen
Rewk
Rigána
Rose tree
Rosecreeper
Rumareth
Slota
Stag's Purse
Strawthumb
Terbas
Thurl*
Varnalda
Wolfstooth
Wolfwort

FORESTS (RAIN)

Bitterwood
Coraco*
Dragul*
Eddij*
Gumumiti
Hopper Mushrooms
Hopperfoot
Karfar*
Kasia*
Mook
Pargen
Pepperglove
Rivertraveler
Rud Temka
Slird
Toad's Glove
True Tarnas*
Witan*
Yellowfan

FRESHWATER'S EDGE

Arfandas
Arpsusar
Bramblose
Carefree Mustard
Chékyáv*
Dynallca
Edram
Eeldrake
Febfendu
Fishfeather
Golden Cress*
Gonhithui*
Kirtir*
Lääkesavu*
Laicahwan
Lartha
Melandar*
Mountainrod
Mountainthorn
Oiolasse*
Poison Willow*
Rewk
Sheep's Plume

Shimmer Sprig
Slota
Zaganzar

GRASSLANDS

Alambas*
Arrowweed
Asp Glands
Asp Venom
Avhail
Barnaie
Bitterlove
Black Clover
Bright Blue Eyes
Butterfoot
Carlong
Caradhrain
Dagmathar
Eddij*
Elbin's Basket
Estesalquē
Firebreath
Flúr Roirt
Gaifas
Goldenmint
Hart's Glory
Healer's Chamomile
Janar Grass
Kaktu
Malimmentē
Megilloth
Merrig*
Milkpurse
Míretári's Crown
Mountainweed
Mur*
Nehtelassē
Nelthandon
Olvatári
Pigmint
Sailchas*
Sharag
Silmirē
Sindiluin
Siran
Siriena
Urána
Usquelotē*
Vinuk
Vrel
Wifwif
Yaran

HILLS

Árunya
Bodezlist*
Cashdir*
Haruella*
Hillbroom
Kiseoboba*
Klytun*
Madwort
Silver Fir*
Lawrim*
Zaganzar

MOUNTAINS

Acána
Aldaka
Aloe

Arlan
Arlan's Slipper
Black Clover
Boneset
Brelidiar*
Creagach-chnáimh
Cuilidolthor*
Deadman's Eyes*
Delrean
Dwarves' Eyebright*
Faghiu*
Fairyhair
Fleabane*
Frostheal
Gefnul*
Gnosh*
Gorfon*
Gredelnar
Gumumiti*
Ironleaf
Kalmog's Spoor*
Kingslock
Little Dragon &
Bear's Tongue
Mahal's Gift
Maiana
Megilloth
Metsästäjän Kukka
Mirgalen
Mountainrod
Mountainthorn
Nákökasvi*
Nimgil*
Saewedhil
Snowbane
Snowdragon
Tyr-fira
White Mountain Poppy*
Zaganzar

SPECIAL

Arkasu
Athelas
Deathbalm
Ilyalma
Lembas
Miruvor
Pipeweed
Scrumpy
Nimloth
Númellossē
Tulaxar
Unikukka
Yulda Mailëo

TUNDRA

Atigax
Elendil's Basket
Kathkusa
Mustakuu
Snapcane
Telek

UNDER- GROUND

Bearded Fang
Black Cackler
Buttonhead
Camadarch

Cargalen
Carpet Moss
Crowtongue
Deadly Akra
Dung-reveling Psarch
Fangorth
Flameroot
Grodloth*
Gulperwash*
Jegga
Lenhafn
Lothgalen
Luminous vrak
Madarch
Malodorous Milkcap
Margath
Moonthumb
Nightrod
Other Eyes
Plant-like Stone
Rúthin
Shadowvine*
Shagu-bitter
Skull Cap
Slimy Gorkin
Stout-heart
Traitor's Goblet
Viper's Bane
White Destroyer
Witch's Pie
Zulsendura*
Zur

UNDERWATER

Felmather
Jitsu
Limhereg
Monk Hair
Seathorn
Súrinie

WETLANDS

Akbutegé*
Balák*
Bluedrake
Boglock
Curfalaka
Curuloth
Dogmallow
Dragon grass
Foxrose
Gylvir
Kennesank
Lisgereg
Mustakuu*
Pangwood
Perimound
Phacalus*
Queenstaff
Red Willow
Rivertraveler
Rolling Reed
Sha*
Splayfoot Goodwort
Tartella*
Water Hemlock
Witch Hazel

5.3.2 TYPE/ USAGE

This index groups the herb entries from Section 4.0 by the category of their medicinal applications. It is intended to help the GM or player locate a curative (or poison) appropriate to his or her need. It may useful to use this index in conjunction with that in Section 5.3.1 above.

BONE REPAIR

Arfandas
Balák
Boneset
Carlong
Carpet Moss
Edram
Gulfbrake
Mountainrod

BURN/ EXPOSURE RELIEF

Alambas
Aloe
Bluedrake
Culkas
Dragon Grass
Ironleaf
Little Dragon & Bear's
Tongue
Melem Loza
Olvatári
Stag's Purse
Telek

CIRCULATORY RELIEF

Belan
Chékyáv
Firebreath
Golden Cress
Ilyalma
Ladylock
Lisgereg
Luminous Vrak
Madarch
Míretári's Crown
Miruvor
Monk hair
Phacalus
Plant-like Stone
Rumareth
Sindiluin
Tulaxar
Yellow Hemlock

CONCUSSION RELIEF

Baldfoot
Bramblerose
Coraco
Dráf
Fishfeather
Flameroot
Foxrose
Garig
Gefnul
Hart's Glory
Harwite
Hopperfoot
Iauthalion
Ironbine
Kargtjak
Lord 'n' Glory
Mahal's Gift
Moonthumb
Nehkelasë
Nightrod
Rewk
Seathorn
Sheep's Plume
Witchbriar
Wolfwort

DRUG

Bitterlove
Black Cackler
Brel diar
Cashdir
Deathbalm
Dung-reveling Psarch
Kasia
Other Eyes
Scrumpy
Temsanc
Unikukka
Wifwif

GENERAL PURPOSE

Akbutegé
Arlan
Arlan's Slipper
Arrowweed
Athelas
Barnaie
Bitterwood
Carefree Mustard
Cicino
Cockfan
Culan
Curfalaka
Fleabane
Gulperwash
Hillbroom
Kingsfoot
Lääkesavu
Laicahwan
Lartha
Maiana
Malimmentë
Margath
Milkpurse
Mirgalen
Pepperglove

Red Willow
Reglen
Sweet Sorrel
Varnalda
Winclamit
Witch Hazel

LIFE PRESERVATION

Cuildolthor
Degik
Desert Amber
Eddij
Grodlloth
Mur
Nimloth
Oiolassë
Pargen
Tyr-fira
Ul-naza
Vinyanestälë

MISCELLANEOUS

Chap-beech
Crowtongue
Curuloth
Delrean
Hrast
Monkmeg
Mustakuu
Pangwood
Pipeweed
Silver Fir
Usquelotë

MIXTURE

Arkasu
Haruella
Ilyalma
Yulda Mailëo

MUSCLE/ CARTILAGE/ TENDON REPAIR

Arpsusar
Dagmather
Ebur
Eldrake

NERVE REPAIR

Flúr Roirt
Gorfon
Nelluin
Númellossë
Queenstaff
Terbas
Yellowfan

NUTRITION/ REFRESHMENT

Avhail
Bearded Fang
Blue Pine
Bodezlist
Earthbread
Lembas
Lenhafn
Nimgil
Slimy Gorkin

ORGAN REPAIR/ PRESERVATION

Aldaka
Asp Glands
Asp Venom
Berterin
Butterfoot
Febfendu
Hopper Mushrooms
Ilyalma
Kingslock
Mook
Siran
Siriena
True Tarnas

PHYSICAL ALTERATION/ ENHANCEMENT

Árunya
Atigax
Black Vines
Boskone
Boxdeath
Bright Blue Eyes
Buttonhead
Caj
Caradhrain
Deadman's Eyes
Dogmallow
Dragul
Dwarves' Eyebright
Elbin's Basket
Elendil's Basket
Eredena
Estesalquë
Faghiu
Fairyhair
Felmather
Finchfeather
Frostheal
Gaifas
Gnosh
Goldenmint
Gylvir
Healer's Chamomile
Hiam Moss
Kathkusa
Kirtir
Kiseoboba
Klagul
Lestagi
Megilloth
Melandar
Merrig
Mothernel
Mountainthorn
Mountainweed
Näkökasvi
Nashadt
Nightfoot
Perimound
Phacalus
Pigmint
Primhock
Puff-spice
Rabbit Thumb
Rivertraveler

Rolling Reed
Rose Tree
Rosecreeper
Rud Temka
Sailchas
Sandclaw
Sha
Shadowvine
Sharag
Shimmer Sprig
Snapcane
Snowbane
Snowdragon
Splayfoot Goodwort
Stonelance
Stout-heart
Strawthumb
Súrinie
Sweetstar
Tartella
Taynaga
Thurl
Toad's Glove
Viper's Bane
White Mountain Poppy
Yaran
Zulsendura
Zur

POISON

Acána
Ancalthur
Asp Venom
Black Clover
Boglock
Camadarch
Cargalen
Creagach-chnaimh
Deadly Akra
Deadly Milk-white
Trumpet
Deathbalm
Dinfin
Dynalica
Fangorth
Gonhithui
Gredelnar
Janar Grass
Jegga
Jitsu
Juth
Kaktu
Kalmog's Spoor
Karfar
Kennesank
Kly
Klytun
Lawrim
Limhereg
Lothgalen
Lus
Madwort
Malodorous Milkcap
Metsästäjän Kukka
Morhereg
Nelthandon
Poison Willow
Rigána

Rúthin
Saewedhil
Shagu-bitter
Sharag
Silmirë
Skull Cap
Slird
Sloa
Taynaga
Traitor's Goblet
Urána
Vrel
Water Hemlock
White Destroyer
White-berried Yew
Witch's Pie
Wolfstooth
Worclivur
Zaganzar

STUN RELIEF

Gumumiti
Lainimit
Vinuk
Welwal
Witan

