

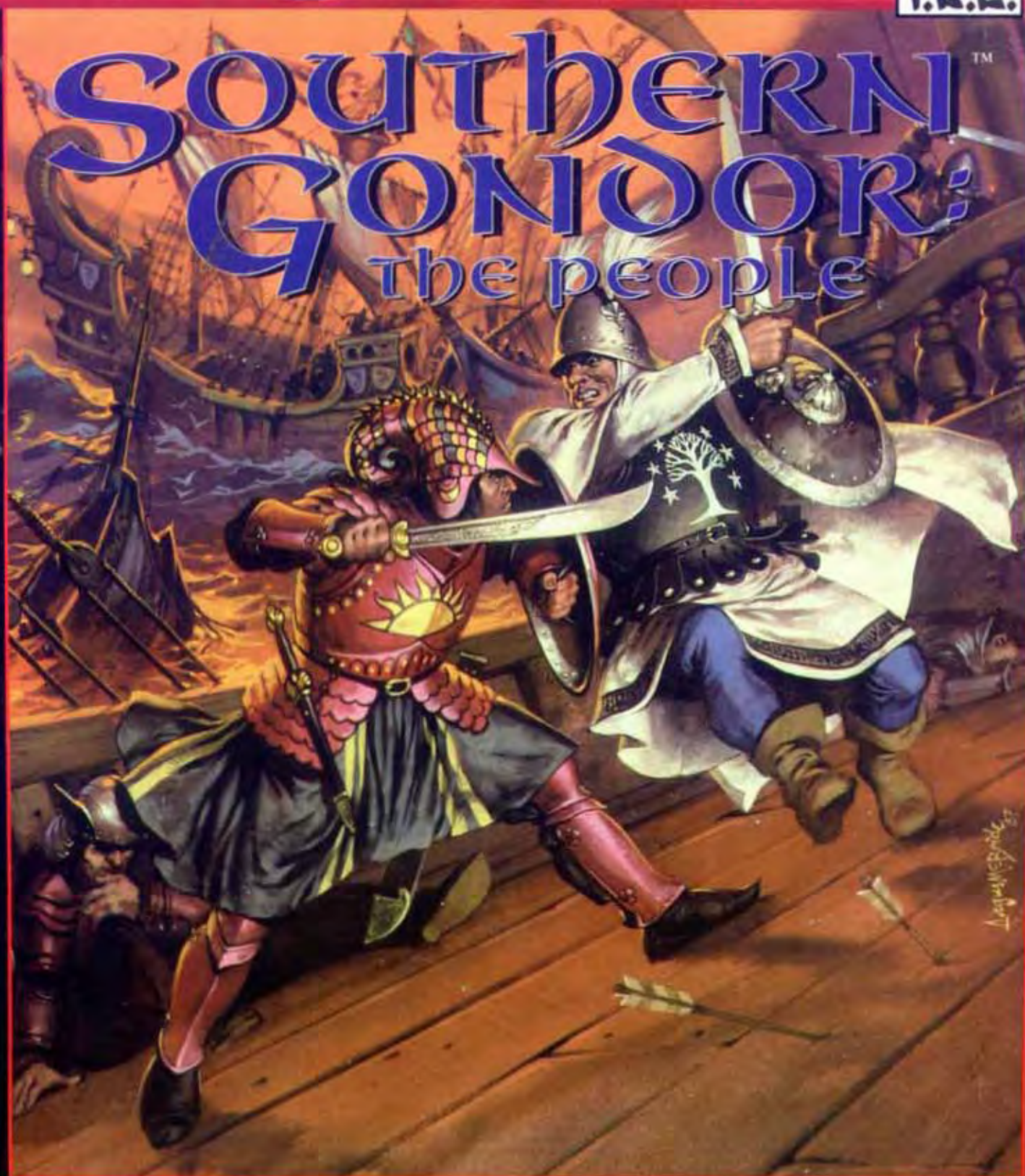
#2020

middle  earth

Peoples



SOUTHERN GONDOR: the people



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



TM
SOUTHERN
GONDOR:
THE PEOPLE

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This module is dedicated to all of the many individuals who, in the eleventh hour, helped make its completion possible.

You know who you are!

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1.0 INTRODUCTION

"...they were borne on the wings of a great storm and cast up on the shores of Middle-earth. There they established in the North-west the Númenórean realms in exile, Arnor and Gondor. Elendil was the High King and dwelt in the North at Annúminas; and the rule in the South was committed to his sons, Isildur and Anárion."

—*The Return of the King*, p. 317

Gondor, the mightiest realm of Men that Middle-earth has ever known, is the heartland of Dúnedain civilization in Endor. Even before the founding of the Realms-in-Exile, its lowlands bordering Belfalas Bay—southern Gondor—harbored the first colonies of the Faithful who departed Númenor in the centuries before the Downfall.

In the Third Age, the lands of southern Gondor offer respite to the traveller, prosperity to the merchant, and stability to the peasant; but for the adventurous at heart they provide amenities uncounted. Daring privateers contest coastal waters with the dreaded Corsairs of Umbar, while regal armies clash in nearby Harondor for the mastery of the South-kingdom's ever-changing desert frontier. In its great havens, headstrong nobles with eroding scruples struggle to stem the perennial tide of royal encroachment upon their ancestral privileges. Nearby, the Prince of Belfalas—spiritual leader of the Faithful and master of Gondor's penultimate port—bestows knightly honors upon the bravest warriors of his sacrosanct domain. In the less urbanized reaches of the realm, bold entrepreneurs seek to exploit the mineral wealth of the White Mountains. They remain ever wary of the war-like Orodredhron clans and of the undead shades of men that haunt those lonely vales.

Steeped in history, clothed in splendor, southern Gondor continues to partake in the same promise of adventure that first drew the ancestors of the Dúnedain to its shores.

ADVENTURE GAMING

As you may already know, adventure games include fantasy role playing and simpler story telling games. These 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 high drama. Over the years, many gamemasters have chosen Endor, Middle-earth, as a setting for their adventure games. No fantasy world exceeds Tolkien's creation in terms of depth, flavor, and consistency—or as an adventure gaming locale.

Southern Gondor: The People™ serves as a helpful tool for gamemasters and players seeking knowledge about the Dúnedain and one portion of Endor in which they came to dwell. 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 Endor in the context of an adventure game will find this work invaluable.

USING THIS WORK

Southern Gondor: The People is the third title in ICE's *Proles of Middle-earth*® adventure game series. Unlike its predecessors, *Valar & Maiar*™ and *Elves*™, each of which cover an individual race in its totality, this work details the several distinct peoples that dwell within its chosen realm, giving special attention to its dominant culture, the Dúnedain, and how it interacts with the others.

Southern Gondor: The People begins with a brief overview (Section 2.0) providing basic information about the Dúnedain and their origins. This chapter is followed by a comprehensive narrative of southern Gondor's seven thousand year history (Section 3.0), which covers all events of major importance as late as the death of King Aragorn Elessar (F.A. 120) and concludes with a timeline (Section 3.1.5). Section 4.0 describes the different peoples that call southern Gondor their home. From this point on, attention focuses upon the Dúnedain as the dominant cultural group of the region, detailing their political order (Section 5.0), warcraft (Section 6.0), social structure (Section 7.0), and religion (Section 8.0). Section 9.0, which depicts the most important individuals that shaped the realm's history, follows. Section 10.0 deals with some of the most powerful magical artifacts wielded by these storied figures.

These sections are followed by a series of adventures set in the lands of southern Gondor at various periods of its history (Section 11.0). To assist the gamemaster in creating an exciting game environment, we provide guidelines for simulating the swashbuckling sea-war between the privateers of Gondor and the Corsairs of Umbar (Section 12.0). The work concludes with an array of tables and appendices. These are packed with useful reference information for running an extended campaign in southern Gondor (Sections 13.0-14.0). Note that all statistical information throughout this module has been keyed to ICE's *Middle-earth Role Playing*™, *Rolemaster*™, and *Lord of the Rings Adventure Game*™ 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 course, always remember that the ultimate sources of information are the works of J.R.R. Tolkien. Posthumous publications edited by his son Christopher shed additional light on the world of Middle-earth.

Southern Gondor: The People is based on extensive research. We uphold the high standards associated with the legacy of John Ronald Reuel 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 *Southern Gondor: The People* 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.

AUTHORS' NOTE

One goal of ICE's *Middle-earth* adventure game series is to revise, compile, and re-issue its previous *Middle-earth Role Playing* (MERP™) publications. To a greater extent than its predecessors, however, the present module represents (with a few exceptions) a rewriting—rather than a mere revision—of earlier materials. The authors of *Southern Gondor: The People* feel it appropriate, therefore, to offer some comment concerning the shape and scope of this module.

To begin with, it is worth asking why the tome you now hold in your hands is entitled *Southern Gondor: The People*, rather than simply "Gondor" or "The Gondorians." After all, one of the manifest aims of the series is to present the realms of Middle-earth in their entirety. The underlying reason for this is quite simple: the cost of a product twice or even four times the present size would be far too exorbitant. Happily, though, this partition of the subject matter is not wholly artificial, as it is reinforced by key elements of the history and geography of Gondor as J.R.R. Tolkien himself has depicted them. Thus, we feel comfortable publishing *Southern Gondor: The People* and *Southern Gondor: The Land* as separate works. A pair of sister modules dealing with the lands and peoples of northern Gondor are currently in preparation.

The challenge of producing a comprehensive, coherent, and internally consistent description of the largest and most complex realm in Middle-earth has proven a daunting task. In addition to grappling with the substantial interpretive difficulties of Tolkien's own references to the region, the authors have had to come to grips with discrepancies within the corpus of past, present, and forthcoming MERP publications dealing with the territory covered by this module. Wherever we have been confronted by such contradictory information, we have devoted a great deal of attention to reaching the best possible solution, and we hope that future *Middle-earth* authors will find our work an adequate foundation on which to build further modules set in southern Gondor.

Another difficulty we encountered in attempting to integrate these materials was the scale of their description. As may be expected, the size constraints on this module have necessarily imposed limits upon the degree of detail that was possible to achieve, without depriving the module of a balanced coverage of the whole territory for which it was responsible. As a result, we have been forced to omit or compress many features described in greater detail in earlier ICE works.

A final factor played a significant role in the authors' decision to rewrite rather than revise the previously published materials. It concerns the temporal scope and setting of the module. ICE has chosen to key all of its descriptions to the year T.A. 1640. This is a good idea as far as the unity of the MERP series is concerned; however, there are certain inherent drawbacks to this policy, which become particularly acute when applied to the regions covered in this module.

For the northern half of Gondor, the year T.A. 1640 marks several important events—the removal of the King's House to Minas Anor, the renewal of the White Tree, and the abandonment of the Watch on Mordor—all of which would make for interesting adventure settings. By contrast, nothing of special consequence takes place in southern Gondor during that same year, nor the year after, nor in truth for the next hundred and seventy years. On the other hand, if viewed as a whole, southern Gondor's seven thousand years of recorded history are literally overflowing with exciting, epic-scale events which would be very attractive to fantasy role players. This point may be illustrated by ICE's *Kin-strife*™ sourcebook, which exploits a mere fraction of southern Gondor's potential, and yet has managed to generate more than two hundred pages of adventure material for the period of T.A. 1437-1447 alone.

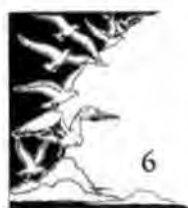
Added to this must be the recognition that the T.A. 1640 period is atypical of the general pattern of southern Gondor's history, due primarily to the fact that it lies in the immediate aftermath of the Great Plague. This was, in Tolkien's own words, the greatest disaster to ever strike the South-kingdom in all its long history (*LotR* III, p. 328). Unless one has a predilection for such a game environment, it should be apparent that T.A. 1640 is not the ideal setting for a southern Gondor campaign. To put it bluntly, there are more important (and interesting) things that have happened in the history of southern Gondor—before and after T.A. 1640—than should be relegated to the footnotes.

Because the 1st edition modules dealing with southern Gondor are exclusively focused upon this period, the revision authors have opted to use a more comprehensive approach. This strategy allots proportionate space to all historical periods. (Of course, the post-Plague period is hardly neglected.)

We sincerely hope that you, the reader, will find enjoyment and use out of our work. In fact, we would be grateful to hear your comments, criticisms, or suggestions on the format or content of this module, since these may prove valuable to the preparation of the forthcoming *Northern Gondor* releases. All feedback should be sent to Chris Seeman: PO Box 1213, Novato, CA 94948, USA (chris1224@aol.com).

—The Authors
September 1995





2.0 BETWEEN MOUNTAINS AND SEA

*Gondor! Gondor, between the Mountains and the Sea!
West Wind blew there; the light upon the Silver Tree
Fell like bright rain in gardens of the Kings of old.
O proud walls! White towers! O winged crown and throne of gold!
O Gondor, Gondor! Shall Men behold the Silver Tree,
Or West Wind blow again between the Mountains and the Sea?*

—*The Two Towers*, p. 25

From the grim walls of Ephel Dúath in the east to the black cape of Ras Morthil in the west, from the towering gates of Argonath in the north to the mighty gorge of Harnen in the south, Gondor is a very special place. It is well suited to its role as the heartland of Endor's most storied realm. Its grand, turbulent history is as rich as any in lore, and befits its proud Dúnedan lords.

A vast domain of imperial proportions, Gondor embodies the legacy of the Dúnedain—the Men of the West—who sailed to the shores of Middle-earth from Númenor, fair Westernes, their island homeland. The Dúnedain received Númenor as a reward for their ancient friendship and alliance with the Elves. The Powers that rule the world—the Valar—granted the Dúnedain people a new land to dwell in at the beginning of the Second Age. There, the Valar hoped that the Men of the West might find bliss and peace beyond all others of mortal race. But though they enjoyed the bounty of Númenor, a restlessness drove the sails of the Dúnedain ever eastward, and bold Númenórean venturers explored the coastal regions of Middle-earth, befriendng the native peoples and sharing with them the blessings of Westernes.

Yet even these far-reaching travels failed to quell the disquiet in their hearts, and a brooding shadow fell over Númenor. All good things they had been given by the Powers, all good things but one: an escape from Death itself. So it was that the Dúnedain became discontent with their lot, great though it was. They strove for the immortality of their Elven friends. Of course it did not lie within the authority of the Powers to revoke the fate of Death, which was the Gift of Ilúvatar to the Secondborn; and the Valar sent emissaries to the King of Númenor, counseling him to accept freely the Doom of Men, lest the vain desire to deny his mortality become the downfall of his race.

The Númenórean king rejected these warnings. Finding no release from Death and no satisfaction from the Powers' wise counsel, he instead turned his frustration towards the pursuit of wealth and power. He exploited Middle-earth and oppressed its peoples to sate his own emptiness. The greater part of the Dúnedain joined him in this, naming themselves the King's Men, and they established great colonies on the coasts of Middle-earth for the unbounded fulfillment of their greed. But some there were among the Dúnedain who remained true to the ancient ideals of loyalty to the Valar and friendship with the Elves. Calling themselves the Faithful, they refused to take part in the decadence of their countrymen.

More and more of the Faithful chose to abandon their homeland as the shadow grew darker over Númenor. They sought a place where they might live free of the corruption to which their kings and kinsmen had succumbed. In this way the Faithful came to inhabit the lands of southern Gondor; for those lands had been entrusted to the rule of Imrazôr, who had the divine favor of Uinen the Maia, and who was accounted a friend by the Elves of neighboring Edhellond. Though never endorsing the ways of the Faithful, the King of Númenor had permitted them (if they so desired) to take Imrazôr as their lord, so long as he remained loyal to the kings.

For a thousand years Imrazôr and his descendants ruled the Faithful of southern Gondor in the name of the kings. All the while Númenor itself was destined to perish, because of the pride and wickedness of the King's Men. Finally, seduced by the false promises of Sauron, Ar-Pharazôn, the last King of Númenor, resolved in his madness to make war upon the Valar, and to wrest from them eternal life. In punishment for this act of ultimate hubris—and for the blasphemy of the sacrilegious worship which the King's Men now paid to Melkor, Lord of the Dark—Eru Ilúvatar, the one true God, caused a great rift to open in the sea between Middle-earth and the Undying Lands of the Powers. The isle of Númenor was drawn down into the abyss, and was utterly destroyed.

At the prayer of the Valar, those few Faithful who had yet been dwelling in Númenor when the Downfall came were spared the ruin of their homeland. They were carried off by the wild sea to the shores of Middle-earth, where they were received by their brethren. These newly-come exiles were led by Elendil, Lord of Andúnië, and his two sons, Isildur and Anárion, who had long been the protectors and champions of the Faithful in the court of the king. Fortune smiled on their new home, for they were of the royal line. Soon after their miraculous arrival in Middle-earth, the Faithful took Elendil as their king; for, prior to their fall from grace, the kings of Númenor had been the priests of their nation, and the Faithful needed a monarch in order to perform the proper worship of Ilúvatar.

Elendil and his sons had neither the power nor the desire to disrupt the sacred political order of the Faithful in southern Gondor, so they did not impose their will directly upon the league of colonies that had lived under the authority of Imrazôr's line for so many centuries. Instead, Elendil took up his rule in Eriador, founding the North-kingdom of Arnor. His sons Isildur and Anárion closer to the Faithful domains, taking care to respect their Dúnedan predecessors, called their own realm Gondor, the South-kingdom.

Over the course of the next three thousand years, the lands and peoples of southern Gondor were gradually incorporated into the realm of Elendil's royal heirs. Still, the legacy of Imrazôr the Númenórean—and the distinct identity of the Faithful that his line had ruled—were never erased. Rather they lived on; indeed, they were destined to survive the demise of Elendil's descendants in the South-kingdom by a millennium. Hear now the epic tale of the Faithful of southern Gondor, between the mountains and the sea...

3.0 HISTORY

The history of the lands comprising southern Gondor spans seven long millennia, from the first settlement of the region by the mysterious Drughu in the First Age to the triumphant reign of Aragorn Elessar that inaugurated the Fourth. It is a tale of many peoples, but preeminently it is the tale of the Faithful, those Númenórean settlers who made Middle-earth their home, and who forged a society whose legacy was to become the single unifying thread that binds together the myriad of individuals, places, and events that play a part in this epic drama.

This section provides an historical overview of southern Gondor. For more detailed historical information about a particular person or place, one should consult the biographies of important individuals (Section 11.0) or the gazetteer (Section 12.0). A timeline which lists every significant date that appears in this module is included as a convenient reference tool at the conclusion of the present history. (See Section 3.15.)

3.1 THE WESTWARD MIGRATIONS

Although the Dúnedain would eventually play the central role in this history, the lands which were later to become southern Gondor had already been inhabited by Men for nearly a thousand years before any Dúnedain ever set foot on the shores of Middle-earth. These Men, though distantly related by their language, were of two wholly distinct cultures: the Drughu and the Daen peoples. Both participated in the great westward migrations of the First Age of the Sun, though few of their numbers ever reached Beleriand. Despite their dwindling over the ages, a remnant of both the Daen and the Drughu survived into the Fourth Age.

3.1.1 THE DRUGHU

The first people to set foot in the lands of southern Gondor were the Drughu, a secretive folk of forest and glen who had few dealings with other Men. Their desire for solitude and hiding had grown out of their experience of persecution, fear, and hatred at the hands of other races—especially Orcs, but also by the Daen peoples that were to follow in their footsteps. Because of their stature and appearance, many considered the Drughu to be little more than wild beasts, and treated them accordingly. Only the Edain—the ancestors of the later Dúnedain of southern Gondor—and those influenced by the culture of the latter ever acknowledged the humanity of the Drughu, in token of which they added the element *edain* to their

name; hence, they became known to the later inhabitants of Gondor as the Dúnedain. But when the Drughu first migrated into southern Gondor, this later rapprochement still lay centuries in the future.

It is said that the Drughu entered southern Gondor from the lands to the south and east of Mordor (which the Dúnedain would later dub "Near Harad"). The Drughu did not possess the skill of boat-making, and it is therefore surmised that, having wandered into the Vale of Anduin, they must have crossed the Great River near to the isle of Cair Andros, which lies in northern Gondor. Once they reached the west bank of the river, a sundering of their folk took place, in which some pressed onwards through northern Gondor and into Beleriand, whereas the greater part turned south, following the river into the flowery vales of the White Mountains. Though their numbers were few, living in small, extended family groups, by the middle of the First Age, the Drughu roamed the lands on both sides of the mountains as far as what would later become the Andrast.

Although "primitive" by the standards of the Dúnedain, the Drughu excelled in one skill above all others; namely, their ability to shape and craft stone. The ancient Drughu had always been nomadic, and never built permanent dwellings for themselves; yet wherever they went, they left witness to their presence by means of their stonework. This often took the form of statuary: images carved in their own likeness, which the Drughu referred to as the *abhân-khor* (Dr. "Watch-stones"). The *abhân-khor* were reputed to have magical powers, and were often used by the Drughu to protect their folk against enemies. These works of Drughu stonework remained a wonder to the later inhabitants of southern Gondor, even when the Drughu themselves had long since departed their ancient haunts.

3.1.2 THE DAEN PEOPLES

The second mortal kindred to enter the lands of southern Gondor were the Daen. This family of peoples spoke a language remotely related to that of the Drughu, although the origins of its kinship had long been forgotten by the time these folk reached southern Gondor. The first wave of Daen migration came through the empty Gap of Khand and passed south of Mordor—doubtless following the trail of *abhân-khor* left by the Drughu. The second wave, avoiding the fierce tribes then present in Khand, arrived via the grassy steppes north of Mordor's fences.

Of these two separate waves of migration, the first reached Cair Andros between the second and third centuries of the First Age.



The first Daen migration



The second wave came much later and more gradually, entering southern Gondor late in the First and early in the Second Ages. The earlier wave was the smaller of the two, and comprised two peoples: the Dônán and the Daen Mor. The Dônán were loath to cross the Anduin, desiring to remain on the east bank of the Great River. The Daen Mor were eager to press on, but their road took them all the way to Beleriand, and it was not until the beginning of the Second Age that they returned eastwards over the Blue Mountains and through Eriador to settle in southern Gondor.

The second wave of Daen peoples all crossed the Anduin, settling the lands on both the northern and southern sides of the White Mountains. Like the Drughu, these folk did not build permanent dwellings, but wandered from place to place, gathering nuts, berries, and roots, and hunting game for their food. But though they feared and stood in awe of their stonework, the Daen felt little love for the Drughu, whom they called *Puchael* (Dn. "Demons"). The Drughu were deadly in stealth and ambush, but were far outnumbered by the Daen-folk, who in time drove them away from the best hunting grounds, forcing them to withdraw into the high mountain fastnesses.

3.2 THE ELVEN HAVEN

The Daen, though they were the most numerous and widespread inhabitants of southern Gondor during the First Age, were not the only kindred in addition to the Drughu that dwelt between the mountains and the sea. In the year I.A. 474, three Elven ships were seen off the coasts of the rocky peninsula which the Elves named Belfalas. These Sinda mariners, led by Círdor son of Círdan, were fleeing the war-torn coasts of Beleriand in search of a place of refuge. Guided by the will of Ossë the Maia, the Elves brought their ships to the mouth of a great river (the Morthond-Ringló).

Morthond-Ringló
estuary



The Daen-folk who were then dwelling along the shores of that estuary fled in terror before the bright-eyed mariners. But the Elves remained, and built there a fortified haven for their ships on one of the rocky islets in the river mouth. This was Lond Duilin (S. "Haven of the Rivers"), and beside it upon the hither shore grew an ancient grove, which the Sindar tended and harvested for ship timber. Círdor's refuge remained unchanged for the remainder of the age, until the ruin of Beleriand brought new refugees to the coasts of southern Gondor.

Soon after the beginning of the Second Age, many more Elven ships came to the haven, bearing with them the surviving remnant of the Grey-elves of Doriath, the kindred and friends of Lond Duilin's Sindar. They were led by Amdír of Doriath, and his son Amroth, and sought Círdor's island citadel as a dwelling place apart from the Noldor of Lindon, whom they did not hold wholly blameless for the Kinslaying at Menegroth, in which Dior their lord had perished at the hands of Fëanor's accursed sons. Wishing to have no more dealings with the Noldor, Amdír desired now to join his people to Círdor's folk.

Yet Lond Duilin had been built only as a refuge in time of war, and was too small to permanently accommodate so many newcomers. Círdor was divided in thought over the matter. He too desired his folk to live as brothers with Amdír's people; yet he also loved Lond Duilin, and would not be parted from this dwelling place, for Ossë himself had led him there. Seeing the turmoil in Círdor's heart, Ossë spoke with the son of Círdan, saying that he would fulfill both of his desires.

Thereupon, the Mover of Islands uprooted Lond Duilin from its foundations; and pulling it in tow, Ossë guided the rock across the estuary until it drew nigh to the western shore. Then the Maia once more secured the islet to the stony floor of the river, creating a sheltered cove and a natural haven for both groups of Sindar, where the two kindreds could live side-by-side in harmony: Círdor's folk upon the islet, and Amdír's people in houses upon the shore. In this way, the Edhellond (S. "Elf Haven") of southern Gondor was born. The Elves of Edhellond had little dealings with the other peoples of southern Gondor, yet their dwelling became one of the chief havens for Eldar seeking the Undying Lands, a journey which brought many wandering Elven companies over the passes of the White Mountains and through the lands of southern Gondor.

THE FOUNDING OF TIRITH AEAR

Later in the Second Age, when Sauron had fallen back into his evil ways, he plotted to wage war against the Elves of Eregion in the north. Fearing that Sauron might also launch an attack upon Edhellond, Amroth son of Amdír sought out a stronger refuge for his people should Edhellond fall to the enemy. Amroth chose for this purpose the rocky promontory of Lond Cobas, which he named Dol Amroth (S. "Hill of Amroth") after himself. Then, in S.A. 1600, Amroth began the building of a great tower upon the cliffs overlooking the waters of Lond Cobas. The work was finished twenty years later, and Amroth named the citadel Tirith Aear (S. "Sea-ward Tower"; lit. "Watching-the-Sea"). Although this impregnable fortress was never besieged, it later came to be the residence of Galadriel and Celeborn, who were to spend nearly two thousand years of the Third Age in southern Gondor.

3.3 THE DAEN COENTIS

In the course of the first millennium of the Second Age, the society and culture of the Daen peoples of southern Gondor underwent profound change. The transformation was wrought by their encounters with Sauron on the one hand, and the Númenórean venturers on the other. The consequences of these interactions with higher powers were far-reaching, and would exercise a determining influence on the Daen peoples forever after.

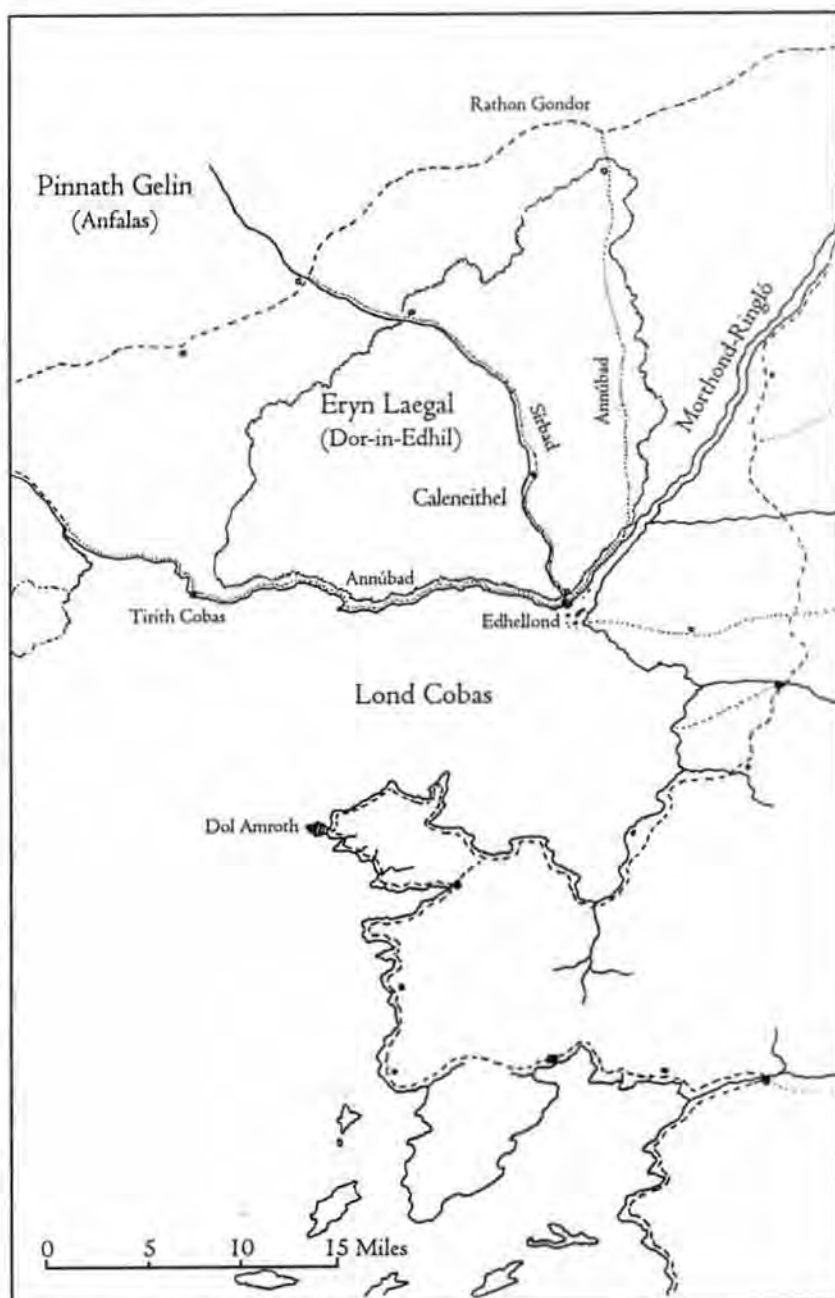
3.3.1 THE RETURN OF THE DAAN MOR

At about the same time that the Sindar of Doriath sailed into Belfalas Bay to join Círdor's folk, another migration into southern Gondor was taking place farther inland. It consisted of the survivors of the Daan Mor, who had fought on the side of Morgoth in Beleriand, and who were now returning to the eastern lands of their kinsmen. During their sojourn among the hosts of Angband, these Daen-folk had become great in warcraft, and they were knowledgeable about many things (such as the forging of iron) unknown to their more primitive brethren east of the Blue Mountains. Their possession of such skills, combined with the arts of dominion which they had learned in the service of the Great Enemy, led the Daan Mor to view themselves as the natural leaders of their lesser kinsfolk in southern Gondor; and coming among them by way of the Círieth Nimrais, the Daan Mor established themselves as an exclusive caste of warrior-rulers.

The Daan Mor chiefdoms were concentrated in the Pinnath Gelin of Anfalas, but their dominion extended as far eastward as the Gap of Lamedon. Many of the indigenous Daen-folk of southern Gondor suffered under the rule of the Daan Mor, because the latter soon fell to warring among themselves and compelled their subjects to fight on their behalf. Some of the Daen who were unwilling to submit to the Daan Mor fled into the White Mountains, eking out a wretched existence among the barren highlands, beyond the reach of their oppressors. It was these highland Daen who were soon to become the dominant power in southern Gondor, by virtue of a fortuitous encounter with Sauron the Maia.

3.3.2 THE SERVANT OF AULÈ

During the First Age, Sauron served as Morgoth's lieutenant in the wars of Beleriand; but after the fall of his master, he was for a time repentant, and sought to amend the evils he had helped to bring about. In origin, Sauron had been a Maia of Aulë's people, and his desire lay in making things. When, therefore, he came upon the highland Daen of the White Mountains in his wanderings, Sauron befriended them; and he taught them many skills of crafting and forging, so that they might defend themselves and their lowland brethren against the oppression of the Daan Mor. Grateful and overawed by Sauron, whom they called Shoglic Gobha (Dn. "Servant of the Maker"), the highlanders named themselves the Daen Coentis (Dn. "People of Skill").



With the aid of Sauron, the Daen Coentis forged not only weapons of iron, but also a highland society of great power and glory. They made war upon the Daan Mor, and liberated many of the lowlanders from their yoke, adding many of these to the Coentis alliance. In order to help cement the bonds of this alliance, Sauron guided the Daen in the delving of a vast subterranean complex beneath and through the mountains, intended to unify the Daen peoples on both sides of the Ered Nimrais.

This stronghold was called Lugh Gobha (Dn. "Hall of Gobha") because at its center was unearthed the Star of Gobha, a sacred jewel reputed to be the very heart of the mountains themselves. Yet the light of knowledge and wisdom that Sauron brought to the Daen was not without its flaws, among which was their continued ignorance and fear of the Drughu; and in

Lond Cobas



*Daen peoples
(S.A. 1-500)*

the completion of Lugh Gobha, the Coentis drove the Drughu out of their high mountain refuge which the Daen called Slaem Puchael (Dn. "Cliff of the Puchael").

Having undone the legacy of the Daen Mor in southern Gondor, Sauron took leave of the Daen Coentis, and departed from their midst. Sauron would not return to southern Gondor for more than two and a half millennia, but when he did, he would call upon the Daen Coentis to repay their ancient debt to him. Meanwhile, during the long centuries of Sauron's absence, his early labors among the Coentis bore fruit, flowering into the greatest Mannish civilization in southern Gondor apart from that of the Dúnedain themselves.

3.3.3 THE DANAN LIN

Not all of the Daen-folk of southern Gondor became a part of the Coentis alliance; while Sauron was uniting the highland clans, many of those Daen that dwelt along the coasts of Belfalas Bay encountered their own saviors and cultural benefactors: the Númenóreans. Denied the West by the Ban of the Valar, the seafaring Dúnedain set sail east to Middle-earth, desiring to explore the lands of their birth, and to share their gifts with those Men that had never enjoyed the favor of the Powers or the friendship of the Eldar.

The Dúnedain as yet took no active role in the overthrow of Morgoth's former servants; nor did they make permanent dwellings along the coasts. Nevertheless, the Númenóreans did assume the role of

teachers and mentors, and counseled the Daen-folk in the ordering of their lives. Because the Dúnedain refused to impose their will (however benevolently) upon the Daen peoples, the coastal peoples never developed as unified a society or culture as their highland relatives; yet they never forgot their friendship with the Men of the West, and named themselves the Danan Lin (Du. "Learned Folk"). In the centuries that were to follow, the Danan Lin joined themselves to the Númenórean colonists who settled in southern Gondor, and never sought alliance with the Daen Coentis.

3.4 NÚMENÓREAN COLONIZATION

Although the southern Realm in Exile was "founded" by Elendil's sons in S.A. 3320, a significant portion of Gondor's territory had been Númenórean land under the dominion of Pelargir. This Númenórean colony had existed as a political entity for nearly a thousand years before Isildur and Anárion set foot in Middle-earth, and all of the lands which were one day to comprise southern Gondor were already within its sphere of influence at the time of the Downfall. Moreover, the Faithful of Pelargir vastly outnumbered the followers of Elendil that had just escaped the wreck of Númenor, amounting to a mere five shiploads of refugees. Until the feudalization of southern Gondor in the latter half of the Third Age, the geographic and political unity of Gondor's southern provinces stemmed from the historical influence of Pelargir.

3.4.1 PELARGIR

The history of Pelargir before S.A. 3320 accounts for its subsequent relationship to Elendil's sons and the realm they forged. Pelargir was founded as a colony in the year 2350 of the Second Age under Tar-Ancalimon, fourteenth King of Númenor. Prior to that time, it served as a temporary naval outpost, built by Tar-Minastir for the war against Sauron (hence its name: S. "Garth of Royal Ships"). After Sauron was driven out of Eriador in S.A. 1701, Minastir withdrew his garrison from Pelargir, placing its harbor under the care of the Guild of Venturers. It was this group which played the decisive role in the later history of the haven and its colony.

*Sauron as
Shoglic Gobha*



The Guild of Venturers was a brotherhood of mariners founded in the year S.A. 741 by Aldarion, who was later to become the sixth King of Númenor. Aldarion had established a covenant with Uinen the Maia, Lady of the Seas, who gave protection to the seafaring Númenóreans and special favor to Aldarion and his followers, who were thereafter known as the Uinendili (S. "Lovers of Uinen"). Although founded and patronized by the House of Elros, the Guild of Venturers remained free from the authority of the kings until its dissolution by Tar-Ciryatan in S.A. 1883. The circumstances surrounding the disbanding of the guild are intimately related to the foundation of Pelargir some five hundred years later.

3.4.2 THE REBELLION OF MÚRAZÔR

Following the death of Aldarion in S.A. 1098, the leadership of the Venturers remained tied to the king's house; this tradition was never compulsory, although it reflected the indispensability of royal patronage for the guild's continued existence. At the time of its dissolution, the Captain of the Venturers was Imrazôr, son of Tar-Ciryatan and half-brother to Atanamir his heir. Ciryatan's first wife had died at Atanamir's birth, but his second wife bore him twin sons—Imrazôr and Múrazôr. Múrazôr shared in his elder half-brother's growing estrangement from the Valar and the Eldar, but Imrazôr held true to the grace of Uinen and the friendship of the Eldar.

Although their guildhouse lay in Rómenna, the Venturers also at that time maintained and governed the havens of Vinyalondë, Pelargir, and Umbar in the name of the kings. But Múrazôr was greedy for power and dominion, and in his heart he conceived a desire to found a realm of his own. Many of the Venturers in Númenor who were of like mind rebelled against Imrazôr's leadership, naming Múrazôr as their captain, and following him to Middle-earth to impose their will on the rest of the guild.

Múrazôr and his followers arrived at Vinyalondë in the spring of S.A. 1880, seeking to depose Imrazôr, and to take from him the Karma of Aldarion, the token of Uinen's covenant and the sign of authority over the Venturers. But Imrazôr was not there; he had travelled to the Elven haven of Edhellond in Belfalas before his treacherous brother and the mutineers set foot in Middle-earth, and so escaped the fate of those who sought to resist Múrazôr's coup. Múrazôr had the greater

support in Vinyalondë, and ordered all of the Venturers still faithful to his brother slaughtered.

When news came to Edhellond of Múrazôr's rebellion, Imrazôr withdrew from the Elven isle to the safety of Pelargir, where he was soon besieged by the mutineers. Because of the strength of that haven and the difficulty of the seaward approach, Múrazôr could do no more than contain his brother. So it was that word of Múrazôr's rebellion did not reach the ears of the king in Númenor until nearly two years had passed.

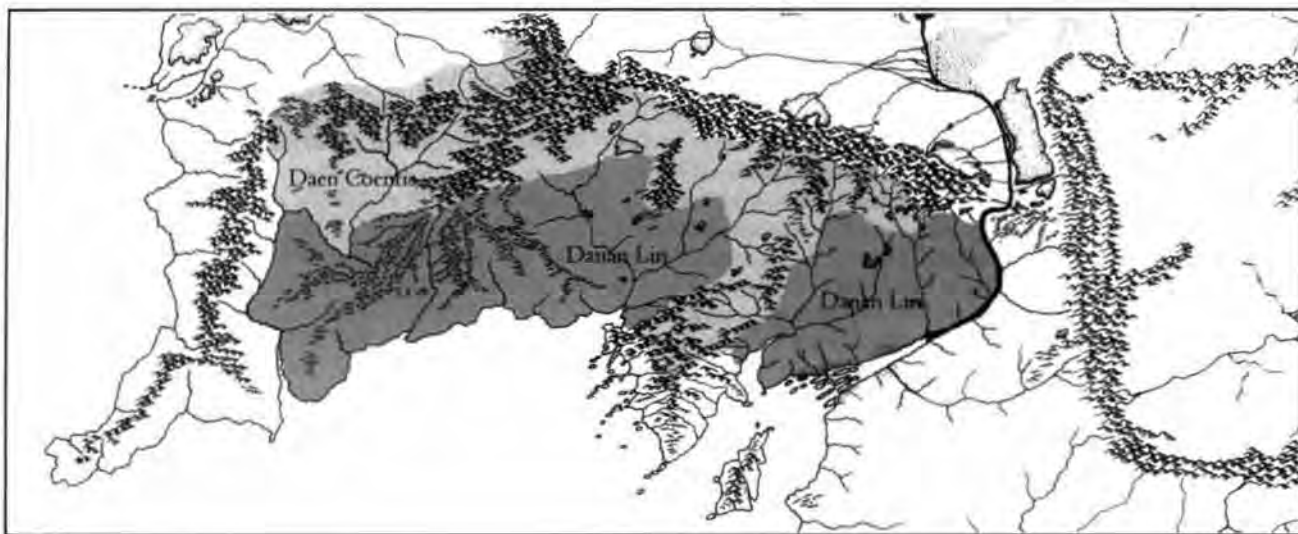
Unable to concentrate his forces in Eriador because of his brother, Múrazôr resolved to abandon Vinyalondë and seek the greater prize of Umbar. Unlike Vinyalondë or Pelargir, which were at that time little more than intermittent naval outposts, the great natural haven of Umbar had been a permanent Númenórean colony for over six hundred years when Múrazôr's fleet landed there in S.A. 1882. Moreover, Umbar was fast becoming a central conduit for the nascent tributary system of Tar-Ciryatan. Umbar already possessed all of the ingredients for a kingdom in its own right.

The strength of the resistance in Umbar necessitated the raising of Múrazôr's siege against Pelargir, which finally enabled Imrazôr to bear tidings of his brother's crimes to Ciryatan his father. The king wasted no time in commanding his wayward son to recant of his revolt, and summoned Múrazôr to Númenor for judgment. But Múrazôr had already proclaimed himself King of the Venturers, and his pride would not now allow him to submit to his father's will. Yet he knew also that there was no hope in openly opposing the might of Númenor; therefore, in the end, Múrazôr relinquished both his claim and his native allegiance, abandoning even his own followers for the sanctuary of Mordor in S.A. 1883, whence he would never again return as a living man.

The mutiny of the Venturers under Múrazôr persuaded Tar-Ciryatan that the guild was a potential threat to his royal authority in Middle-earth. At the same time, the king recognized that Múrazôr's rebellion had in no way been precipitated by the covenant with Uinen, and that Imrazôr as the custodian of that covenant had remained faithful to him. Moreover, the grace which the Uinendili embodied was beneficial to all the mariners of Númenor. Therefore, in that same year, Ciryatan issued a royal decree dissolving the Guild of Venturers; but those that wished to maintain their covenant with the Lady of



Daen peoples
(S.A. 500-3434)





*Númenórean
colonies
(S.A. 1880-
3320)*

the Seas would be permitted to continue their devotion under the authority of Imrazôr and his descendants, so long as the latter remained faithful to the king's house.

As a reward for his fidelity, Imrazôr himself was granted dominion over the haven of Pelargir, though this privilege was not extended to his progeny. Many of the former Venturers that had not joined in Mûrazôr's revolt gathered there under Imrazôr because of the Karma of Aldarion, while others remained in Umbar or settled elsewhere along the coasts of Belfalas Bay. Yet Pelargir remained a royal outpost, and was not granted colonial status for another four hundred and sixty-seven years.

3.4.3 THE PELARGIREAN LEAGUE

In the year S.A. 2035, when Atanamir succeeded his father to the throne, messengers came from Aman warning the king of the Ban of the Valar, counseling him not to begrudge the Eldar their immortality, lest the desire for deathlessness lead the Númenóreans to ruin. Atanamir rejected this counsel, but deferred his longing for immortality by turning all of his energies toward the expansion of the tributary system and the exploitation of Middle-earth for his own gain. As this mentality spread among the Dúnedain in Númenor, so too did estrangement from the Eldar grow, until at last, with the ascension of Tar-Ancalimon in S.A. 2221, the people were divided into two parties: the King's Men who supported the tributary system and the nascent cult of the ancestors, and the Faithful who rejected these and sought to preserve their ancient friendship with the Elves and their allegiance to the Powers of the West.

This division in Númenor precipitated widespread emigration among the Faithful, who began sailing to Middle-earth in the hopes of absenting themselves from the corruption and decadence of their homeland. Many of these came to Pelargir because of its association with Imrazôr and the grace of Uinen, so that within a hundred years the original naval outpost was too small to adequately accommodate the newcomers. Imrazôr himself died in S.A. 2231, having lived nearly four hundred and fifty years, and was interred in a hallow on the isle of Tolfalas, where Aldarion had planted an oiolairë tree.

The governance of the haven then became a matter of debate for the king, since Ciryatan had granted its dominion to Imrazôr alone. Imrazôr's son Vëantur sailed to Númenor in S.A. 2232 with other leaders of the Faithful to petition Ancalimon for a royal grant of colonial status, but an actual constitution was not agreed upon for another hundred years. At last the king reciprocated with an embassy which arrived in Pelargir in S.A. 2350, announcing to Vëantur that Tar-Ancalimon had granted his petition.

The Númenórean ideal for its colonies was anchored in the existence of an urban settlement ruled by men possessed of Númenórean blood, who independently governed a coastal hinterland under royal grant. The emergence of the tributary system necessitated a legal distinction between Dúnadan citizen and non-Dúnadan subject, which protected the former from tribute on the basis of descent from the one of the Three Houses of the Edain. The substance of colonial status lay in the fact that Númenórean settlements lacking it could be subjected to some form of tribute, either as punishment for rebellion or as compensation for the provision of direct royal governmental and military services. Possession of colonial status meant, in effect, that the colony was self-governing.

Tar-Ancalimon granted Pelargir colonial status with the intention of funneling the various "Faithful" elements of his empire into a single jurisdiction, where he could more easily keep watch over them, while obviating the need for any direct government. This he accomplished by giving to the most prominent families of Pelargir authority over all Dúnedain inhabiting the northern and western coasts of Belfalas Bay that declared themselves to be of the party of the "Faithful." He also recognized the line of Imrazôr in its sacral role as exclusive mediator of Uinen's grace, giving Vëantur and his descendants substantial judicial powers over the other families, and delegating to them the task of allotting land to the colonists.

The privileges of colonial status were granted by the king in order to place the burden of public finance upon the prominent families among the Faithful, by making the expenditure of their personal resources contingent upon the holding of political office in the new colony's governing council. By the same token,

the restriction of certain key functions (i.e., division of land and ultimate legal power) to the line of Imrazôr kept any individual family from gaining ascendancy over the others. The line of Imrazôr itself was limited in not being allowed to own land outside the haven, but was instead to receive material support from the other ruling families as compensation for its religious and juridical responsibilities.

THE PELARGIREAN LEAGUE UP TO THE DOWNFALL

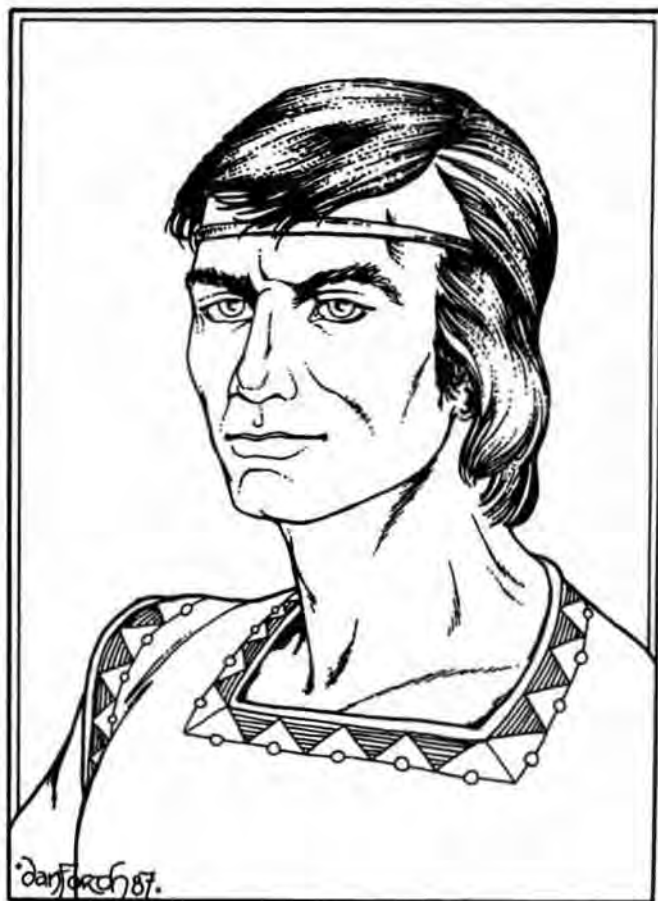
The colony of Pelargir and its hinterland of Lebennin were related to neighboring Númenórean colonies in Belfalas Bay through a league of friendship and mutual assistance. Federation within this league meant allied defense against a common enemy (usually Sauron). The ruling Council of Pelargir also acted as a mediator in disputes where members of one community were unable to resolve their differences with another. Membership in this league was not compulsory, but it was the only Númenórean political entity in Middle-earth where the Faithful could hope to be in the majority.

Internally, the Pelargirean League drew its legitimacy from the line of Imrazôr as the dispenser of Uinen's grace to the federated colonies. The Karma of Aldarion symbolized and embodied this protection, and was interred in a sacred chamber in the Hall of the Faithful, which Vëantur had built for the Council before his death in S.A. 2389. This sanctuary remained inviolate, even under the days of oppression, until the coming of Elendil's sons in S.A. 3320.

Pelargir and its federated colonies had peace for the greater part of the Second Age. But as opposition to the Faithful grew in Númenor, the kings sought to impose more direct control over the league. Ar-Gimilzôr, upon his ascension in S.A. 3102, decreed that Pelargir should be placed under the vigilance of a royal naval garrison, and that all military actions of the league should be coordinated and directed by the garrison's captain, who was to be appointed by and answerable to the king alone. The garrison remained under Tar-Palantir, but was subordinated to the colony's governing council. This privilege was retracted once again by Ar-Pharazôn upon his arrival in Middle-earth in S.A. 3262.

In S.A. 3265, with the founding of the Cult of Melkor in Númenor, identification with the Faithful was considered grounds for treason against the king. Pelargir alone escaped the full weight of persecution, if only because it had been intentionally founded by and for the Faithful under the authority of the king—a king who was himself opposed to the ideals of the Faithful. For this reason, it was impossible to dissolve Pelargir's colonial status in the absence of any direct cause for provocation. Nevertheless, Ar-Pharazôn imposed a tribute upon the Faithful of Pelargir and its league, treating them as subjects rather than as citizens.

Pelargir endured the dominion of the King's Men for the fifty-four years that remained before the Great Armament of S.A. 3319, and then revolted. Ar-Pharazôn could spare few men to hold the reigns of authority in Middle-earth during his mad war against the Powers, and the Faithful wasted no time in overthrowing the remainder of the king's garrison, judging their rebellion to be an act of loyalty to the Valar. Whether for this reason or for Uinen's protection, none of the federated colonies suffered loss from the changing of the world that took place with the opening of the Great Rift at Númenor's drowning.



3.5 THE FOUNDING OF GONDOR

When Elendil returned to Middle-earth from Númenor's downfall, he claimed the high kingship of all the Faithful in Middle-earth. Elendil had landed in Eriador, where he founded the North-kingdom of Arnor, whereas his sons, Isildur and Anárion, landed at Pelargir, establishing the South-kingdom of Gondor. Yet though the brothers ruled this realm conjointly, they did so only as vassals of their father; and it was only after the end of the age that Meneldil, son of Anárion, was to claim Gondor as a sovereign realm. Although bound by kinship and love to its people, Isildur and Anárion realized from the beginning that Pelargir would be a force to be reckoned with.

3.5.1 THE COMING OF ELENLIL'S SONS

The brothers knew that they could not hope for the survival of their father's fledgling realm without the aid and alliance of the Pelargirean League; at the same time, Elendil's sons knew that the Council of Pelargir needed royal confirmation of its constitution in order for it to maintain its authority and influence over the federated colonies. This mutual need for material support and political legitimacy led to an agreeable compromise between Elendil's sons and the Council of Pelargir, which stipulated that the latter would take Isildur and Anárion as kings in exchange for continued independence for the

Anárion



Pelargirean League. In order to avoid disrupting this internal autonomy, the brothers led their own followers upriver from Lebennin, settling in the gap between the White Mountains and the Ephel Dúath.

Although the majority of the Council of Pelargir voted in favor of Elendil's kingship, there were some who were unhappy with the decision to relinquish such authority to the newcomers, and so to allow their haven to be subsumed into a larger realm not of their own making. Prominent among these dissenting voices were Fuinur and Herumor, the sons of Edhelion of the line of Imrazôr. Although their father had supported Isildur and Anárion's proposal, Edhelion's sons begrudged the prospect of sharing power with the newly-arrived Elendili, deeming them to be usurpers of Imrazôr's revered lineage, which had as much claim to kinship with the Kings of Númenor as did the Lords of Andúnië.

In the wake of the council's decision, Fuinur and Herumor resolved to abandon the haven of their forefathers, and to seek out a realm of their own, where they could rule as kings in their own right. The brothers, however, did not depart alone. With them came many of like mind, and they secretly stole from the Hall of the Faithful the Karma of Aldarion, the sign of Uinen's covenant and symbol of the Pelargirean League. Fuinur and Herumor fled to Umbar with their followers, and established themselves there as kings over the Haradrim.

3.5.2 THE GRANT OF DOR-EN-ERNIL

Although in truth Uinen's grace resided with the line of Imrazôr itself and not with the Karma, the loss of the latter was a grievous blow to Edhelion and the council; they feared that many of the federated colonies might join Fuinur and Herumor in their rebellion, and so ally themselves with the King's Men in Umbar. While this fear never materialized, the danger that Fuinur represented became manifest to all in S.A. 3400, when the lords of Umbar authorized him to conduct an embassy to Gondor, in which he compelled Elendil's sons and the Council of Pelargir to acknowledge the traditional boundaries of the Umbarean colonial sphere (which had extended as far north as Harnendor).

*Dean peoples
(S.A. 3434-
T.A. 831*

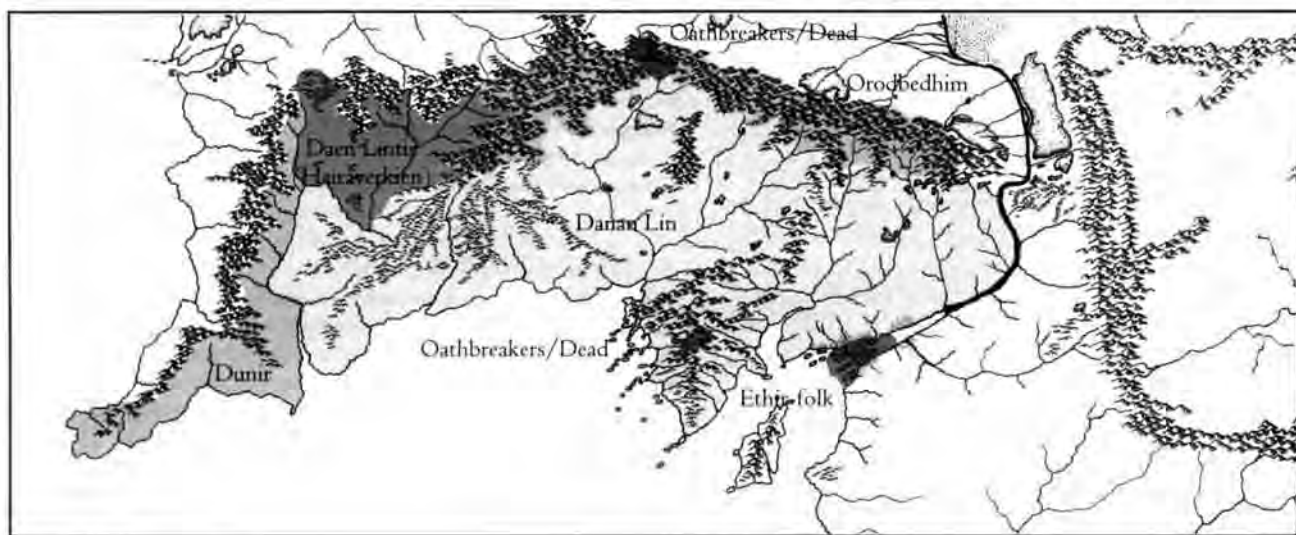
Fuinur's success prompted much dissension among the Anfalas colonies, many of whose leaders began to murmur about secession from the league. In order to maintain unity in the Karma's absence, Elendil granted to Edhelion the peninsula of Belfalas as a fief, thereby giving him princely authority over the Faithful there, and positioning him as a mediator between Pelargir and Lebennin on the one hand, and the far-flung western colonies of Anfalas on the other. With this grant in S.A. 3400, the line of Imrazôr relinquished its political rights over Pelargir, in return for acquiring the right to hold land in perpetuity. Edhelion chose Dol Amroth as his dwelling place, near to Edhellond where his forefather Imrazôr had once received sanctuary, and had great friendship with the Eldar there. Before the end of the age, a third son was born to Edhelion, who became the first of his father's princely line.

3.6 THE WAR OF THE LAST ALLIANCE

Scarcely a hundred years had passed since the founding of Gondor, when Sauron arose again in Mordor and made war upon the Dúnedain. Sauron's fall in that war brought about the end of the Second Age, but it also resulted in the deaths of Elendil and his sons, thus leading to the emergence of Gondor as a sovereign realm. Above all, the victory of the Last Alliance ushered in an age of new crises and dilemmas for the Pelargirean League and its allies, as the destruction wrought by the war forced the Dúnedain to realize that the blood-lines of Númenor, upon which the stability of the Realms-in-Exile was based, had begun a decline from which they could never recover.

3.6.1 THE BEGINNING OF THE WAR

The Last Alliance of Men and Elves was provoked by a sudden and unexpected attack launched by Sauron in the year S.A. 3429. This attack came from both north and south—Easterling hordes attacking Forthilien from Rhûn, and the Haradrim under Fuinur, Herumor, and Adûnaphel from the south invading Lebennin and Harithilien. Sauron had seduced the rebellious sons of Edhelion with promises of the kingship of Gondor, if they would play their part in his plan.



Fuinur and Herumor led the Haradrim against Pelargir early in S.A. 3429, and besieged the haven for four years, doing great damage to its defenses, until they were drawn north towards Dagorlad to meet the hosts of Elendil and Gil-galad before the Black Gate. By the time the fighting left the Vale of Anduin, Harithilien had been thoroughly ravaged, and Pelargir's defenses were left unrepaired until the days of King Éarnil I. Despite the desolation of the land, however, much of Harithilien's nobility survived, having taken refuge with their subjects behind the walls of Pelargir or Osgiliath.

3.6.2 THE OATHBREAKING

The northern allies of Gondor crossed the Misty Mountains and advanced down the Vale of Anduin in S.A. 3434. As both sides prepared for the confrontation at Dagorlad that would determine the tide of battle, Isildur summoned the Daen Coentis to join the alliance in the hour of Gondor's need. Since the time of Sauron's return to them in S.A. 3253, the Coentis alliance had become a monarchy, ruled by a dynasty set up by Sauron himself. But in S.A. 3320, after Sauron was thought to have perished in the Downfall, the Morachd (Dn. "King of the Mountains") had sworn fealty to Isildur upon the covenant stone brought with Elendil's son out of the wreck of Númenor.

Now that the Morachd saw that Sauron yet lived and was making war upon the Dúnedain, he was torn by his former loyalty to the Dark Lord. Therefore, when the King of the Mountains refused the summons, Isildur cursed him and all who took him as their lord, condemning them to sleepless death until they should fulfill the oath which they had sworn to him. Fearful of Isildur's curse, the Morachd withdrew into the mountain fastness of Lugh Gobha, and none of his folk dared to take part in the war.

3.6.3 THE FALL OF SAURON

The Last Alliance prevailed on the Dagorlad, routing the hosts of Mordor and marching into the Black Land to the very gates of Barad-dûr. Sauron endured the siege for seven years, but in the end he himself came forth into open battle, and fought with Elendil and Gil-galad upon the slopes of Orodruin, slaying them both. He was in turn destroyed by Isildur, who severed the One Ring from his hand. With Sauron vanquished, the remnants of his vast hosts fled in disarray. The Second Age had come to an end.

The War of the Last Alliance claimed many lives. Among the Elves, Oropher, King of the Greenwood, perished, as did Amdir, who since S.A. 1780 ruled Lórien, having passed the leadership of the Sindar in Edhellond to Amroth his son. Amdir's death drove Amroth to entrust the keeping of the Tintith Aear to his allies Galadriel and Celeborn, while he went north to take up his father's rule in Lórien. In addition to Elendil himself, the casualties of the war included Anárion, slain during the siege of Barad-dûr, and Herumor, who fell on the Dagorlad.

Herumor's death, and the defeat of the Haradrim at Dagorlad, caused Fuinur to abandon his hopes for the conquest of Gondor, fleeing the field with the Karma of Aldarion. It is said that Fuinur fled south to Umbar, but that when news of Sauron's fall reached him, he turned away from that place and vanished into the Great Desert, never to be seen again. The Karma, however, was recovered much later in the Third Age by Prince Edrahil II of Belfalas, a descendant of Edhelion. For many centuries during the interval, the only sign of Uinen's



grace for the Faithful was the line of Imrazôr itself, and for that time her protection was withdrawn to the borders of Dor-en-Émil only.

Isildur

3.6.4 THE DEATH OF ISILDUR

With his father and brother slain, Isildur now took up the high kingship of Gondor and Arnor, but entrusted the rule of the South-kingdom to Meneldil son of Anárion. Soon after Isildur took leave of Gondor for his father's seat in Arnor, he was tragically slain by a renegade band of Orcs. Although Isildur's youngest son Vandalil survived to become King of Arnor eight years later, Meneldil, in concert with the Council of Gondor, asserted his independence from Isildur's heir and the sovereignty of the South-kingdom in T.A. 2, the same year as Isildur's death.

3.7 THE SHIP-KINGS

Between the years T.A. 748 and T.A. 1050, the Kings of Gondor extended their sway west and south of Ethir Anduin, transforming the federated colonies of the Pelargirean League—Annúlon, Serelond, Lond Galen (and, finally, Pelargir itself)—into provincial domains, and winning new territories in Haradwaith as far as the Bay of Umbar, thereby nullifying the accord that had been reached with Fuinur in S.A. 3400. The character of this expansion was complex and varied, but its most important consequence for the history of southern Gondor was the collapse of the Pelargirean League and its replacement by direct royal rule.



The common cause for political change within the old colonial spheres of Pelargir and Umbar during this period was an underlying shift in the relations between the Dúnedain and their subject-allies. It precipitated a series of political conflicts. Prior to the Downfall, the citizenry of the colonies was regularly replenished with new arrivals from Númenor. This gave the colonies a degree of political stability, since citizenship was based on purity of lineage. All of the Númenórean colonies, however, suffered great loss in the War of the Last Alliance, and without an external source of replenishment, widespread intermarriage with the subject populations of Middle-earth became inevitable.

Over the course of the next millennium, this demographic shift had different consequences for the political systems of Pelargir and Umbar, but the dynamics were essentially the same. As the ethnic barrier between Dúnadan and non-Dúnadan became less clear, so too did the traditional foundations of power. The pure-blooded elite sought to restrict the grounds for citizenship and political participation, while those of mixed blood struggled to widen the criteria for inclusion in order to avoid becoming subject to tribute and other forms of subordination. These tensions frequently led to civil strife within and between colonies. As the crisis assumed endemic proportions, the existing political and military structures proved insufficient for maintaining order, necessitating royal intervention.

3.7.1 THE DECLINE OF UMBAR

Despite its greater antiquity, the Númenórean colony of Umbar was smaller than the Pelargirean League following the Downfall. The reason for this was that Pelargir had emerged in the context of a prolonged emigration of Dúnedain from Númenor, whose ideological separatism remained strong over a thousand year period. Many who came to Umbar later emigrated to other Númenórean colonies in Middle-earth. Umbar's population was also significantly reduced by Ar-Pharazôn, when troops and volunteers were recalled to Númenor as part of the Great Armament. On the other hand, the Dúnedain of Umbar were much more concentrated within their haven and less scattered throughout its territorial dominion than those of Pelargir. The relative size of the citizen population of Umbar, combined with the extent of its dominion, made it inevitable that it would be the first to feel the impact of the great change that was affecting all of the Dúnedain in Middle-earth at that time.

Between the cape of Umbar and the Vale of Anduin stretched the northern reaches of Haradwaith, a vast expanse of land controlled by a patchwork of indigenous kingdoms, some of which had once been under Númenórean sway. These small, centralized kingdoms had emerged in tandem with the tributary system of Tar-Ciryatan and his successors, and these Haruze kings functioned as gatherers of tribute for their Númenórean masters. In turn, Númenórean military presence guaranteed these kings a degree of control over their warlike subjects, not all of whom were willing to submit peaceably to royal yoke. The perpetuity of these Haruze kingdoms was therefore dependent upon the political stability of their overlords in Umbar, and when this was thrown into question, so too was their own authority over their people.

The decisive factor tipping the political favor of the Haruze kings was the emergence of a strong royal line of Númenórean kings in Gondor. Many of the northernmost dynasties already possessed limited economic and political ties to Pelargir or its

outpost of Methir, and some of these now sought out Gondorian patronage, even as Umbar was attempting to reconsolidate its ties in Haradwaith.

The kings of Gondor had their own interests in the lands south of Anduin and Poros. Being aware of Umbar's renewed attempts at landward expansion, King Siriondil sought to create a defensive buffer against any possible threat to his realm, much along the same lines as his grandfather Turambar had achieved in Rhovanion with the Northmen some two hundred years before. Siriondil found it easy enough to win the friendship of the Haruze rulers south of Pelargir; but these alliances proved costly to maintain, because of their own internal instability and their frequent entanglements with rival dynasties. The conflict was intensified when neighboring dominions found Umbarean support.

3.7.2 THE END OF THE PELARGIREAN LEAGUE

The Pelargirean League came to an end in T.A. 754, when Tarannon son of Siriondil forcibly abolished the political independence of the strife-torn colonies in Anfalas. Upon his assumption of the throne in T.A. 748, Siriondil had named his son Tarannon "Captain of the Hosts," giving him the authority to muster the South-kingdom's land and sea forces for the purpose of bringing order to the realm's southern and western allies. Tarannon's pacification of Anfalas was followed by a long and drawn-out conflict over the Haruze realms between Poros and Harnen, which he transformed into a provincial domain upon his own ascension in T.A. 830. It was this latter event which brought the men of Gondor into direct confrontation with the power of Umbar.

THE PROVINCIAL SOLUTION

With Anfalas and Harnendor in turmoil, Tarannon faced the challenge of forging a new order that would resolve the conflicts threatening to throw the lands of southern Gondor into political anarchy. His solution was the imposition of provincial rule. The concept of a province was unique to the political organization of the South-kingdom, and had first been developed in northern Gondor, in the transformation of Calenardhon from a garrisoned border march into a civil jurisdiction based on appointed officials.

Unlike the feudal or colonial models of rule, a province was governed by a hierarchy of professional officers—professional, because the services they rendered were not based on traditional duties or obligations originating in kinship or alliance—supported by a standing militia. Because the political structure of a province was not self-sustaining, taxation was a necessary component to its perpetuation. Unlike the existing Númenórean model of tribute, however, exaction was based less on ethnicity and lineage than on residence within the provincial domain. Moreover, because it did not presuppose lineage as an absolute criterion for political participation, formerly subject populations were no longer excluded by law from obtaining governmental positions.

THE PACIFICATION OF ANFALAS

The pure-blooded elite of the federated colonies in Anfalas clung tenaciously to their privileges, and viewed Tarannon's intervention as a violation of their autonomy. Some even appealed to Umbar (certainly at one with their view of the exclusivity of Númenórean citizenship) for military aid; but the

men of Umbar were too hard-pressed with the conflict in Harondor to lend any real support, and the appeal only strengthened Tarannon's conviction that Anfalas would remain a strategic liability to southern Gondor unless it were subdued.

In view of this political situation, it was all but a foregone conclusion that the Captain of the Hosts would weigh his judgment in favor of the mixed-blooded commoners, since these had the most to gain from royal rule. The legal criterion for full enfranchisement was extended to all adult males possessed of at least an eighth part Númenórean blood, and the old league structure was replaced by a royal military presence to enforce the new arrangements. Those colonies which had offered no resistance or had actively assisted Tarannon in subduing their neighbors were granted special privileges, the most coveted of which was continued exemption from taxation.

In T.A. 754, after six years of quelling the disturbances in Anfalas, Tarannon declared the Pelargirean League dissolved, forcing the recalcitrant aristocracy to comply with his dictatorial decisions on the basis of his royal authority and on the support from the commoners. The Council of Pelargir was still recognized as a legitimate institution, but its authority was now confined to the haven itself and its immediate hinterland. Siriondil, confirming his son's actions, decreed that all of the former territories of the league—Anfalas, Lamedon, and Lebennin—should be made subject to the new system of government.

THE CREATION OF HARONDOR

The incorporation of the Haruzae kingdoms south of Poros into the new provincial system was a much longer process than that for the transformation of the Pelargirean League, since the colonies of the league already possessed the political institutions necessary for the creation of a province. For the same reason, however, Tarannon encountered much less resistance among the Haruzae than he did from the league (though with the former there was the added obstacle of dealing with Umbarean influence and military presence). Tarannon made it his policy to grant each Haruzae dynasty client or allied status on the condition that its current sovereign agreed to relinquish his patrimony to the King of Gondor upon his death, after which time his former realm would acquire provincial status. As a compromise, Tarannon saw to it that the surviving members of a dynast's house were given important positions in the new government.

Although more time and resource-consuming than client-kingship, Tarannon's provincial strategy proved immensely successful in the Haruzae domains between Poros and Harnen, though some Haruzae kings refused to accept Tarannon's offer. The new territory, which he dubbed Harondor (S. "South Gondor") in T.A. 830, grew incrementally as the years passed, moving south along the coast from Methir and inland from Athrad Poros. The territorial gains were often smaller than those of Umbar, but they were more enduring. The promise of a rule

based on appointment rather than on royal lineage also proved a great temptation to many of the lesser retainers of those Haruzae rulers in the Umbarean sphere, and revolt from within would win over dominions at less cost to Gondor than external military intervention would entail.

THE NATURE OF GONDORIAN EXPANSION

The extension of royal sway west and south of Anduin, beginning with Tarannon's victories as Captain of the Hosts, differed markedly from the imperial legacy of Númenor. Whereas the latter had been expansionistic in the sense of being oriented towards the founding of new colonies, Gondor's defensive imperialism was occasioned by the need to reconsolidate and protect existing colonial settlements. For the most part, few new settlements were founded as a result of the Ship-kings' conquests (though many grew in size).

Also unlike its Númenórean predecessor, Gondorian expansion served to mitigate (rather than accentuate) tensions within the political community. This limited the extent to which the extraction of tribute was to become a driving force in the perpetuation and expansion of Gondorian hegemony in Belfalas Bay. At the same time, the act of leveling political barriers between elite and commoner within the citizen body also had the consequence of increasing the power of the kings over that of the nobility, who had formerly played the dominant role in southern Gondor.





Southern Gondor (T.A. 1050-1226)

This power shift between the nobility and the royal house was the result of the peculiar military and governmental needs generated by the provincial system. A similar development failed to materialize during earlier northern wars in Rhovanion because the king had been able to defer the task of military defense to his Northmen allies, whose already cohesive social organization rendered the Gondorian presence unnecessary. By contrast, the political instability of Anfalas and Harondor required an active military and political element which could not be fulfilled by the existing league or dynastic structures. A standing army and navy, based not on traditional levies but on professional recruitment, would have to be called into existence; and these would have to be supported by means of revenues taken from the territories they defended.

A final characteristic of Gondorian expansion (which it shared in common with the Númenórean legacy) was its limited cultural goals. Because political identity was rooted in blood lineage—and this remained as true for the populist leanings of the Ship-kings as it did for the pure-blooded elite—assimilation to the language and customs of the Dúnedain was at best a by-product of political consolidation into the realm. Consequently, there was never any systematic effort on the part of Gondor's rulers to enculturate their subject populations. The local elite often actually opposed such tendencies, since assimilation brought with it the prospect of intermarriage and (in their view) the further "cheapening" of citizen status.

3.7.3 THE WAR WITH UMBAR

Although Tarannon is reckoned the first of the Ship-kings, the greater part of his victories were won before he took the crown in the year T.A. 830. His chief concern as king was to complete the transition to provincial rule in Anfalas and Harondor through the creation of new political offices, and the reordering of his existing hosts until a permanent standing force could be raised. This latter task he delegated to his nephew Eärnil, to whom he entrusted his former title.

Eärnil was the youngest son of Prince Lothirion of Belfalas, but Celebriel his mother was sister to the king. Eärnil aided Tarannon in the pacification of Anfalas, and often took command of the hosts when the latter was away in Osgiliath. While not destined to succeed his father as Prince of Belfalas, Eärnil was granted the isle of Tolfalas and the Glinduin estuary as feudal estates. His enfeoffment permitted Eärnil to better assist Tarannon, who had chosen Lond Tolfalas and Linhir as staging points for his land and sea forces. When Tarannon adopted Eärnil as his heir to the throne, these fiefs became royal wards, and passed to the house of the kings.

Tarannon chose Eärnil his nephew to become king after him because Tarannon himself was childless and without an heir. Eärnil took the crown in the year T.A. 913, and continued his uncle's policies of extending the province of Harondor south along the River Harnen as a defense against the men of Umbar. But his chief concern was with the construction of a fleet large enough to contest the naval might of Umbar. To this end, the new king spent the first ten years of his reign in Pelargir, expending vast provincial revenues for the repair of the ancient haven from the damage it had received in the War of the Last Alliance.

THE INVESTMENT OF UMBAR

Between the years T.A. 923 and T.A. 933, Eärnil embarked on the first concerted military offensive against Umbaran territory in southern Gondor's history, launching his new fleet against his opponents' client-kingdoms in Harnendor. The cause of this unprecedented aggression was reports of civil war in Umbar, including the news that the Cult of Melkor had seized control of the haven of Umbar and was rebuilding its Temple. Apart from the deep-seated horror the memory of that cult held for the Faithful, Eärnil feared that its revival would precipitate a greater mobilization of Umbaran military might against southern Gondor, unless it was put down without delay; so the war against Umbar and its territories remained (at least officially) within the sphere of "defensive imperialism."



In a surprise attack in T.A. 933, Eärnil sailed his navy and transports into the Nen Umbar, capturing the haven of Umbar itself. The newly rebuilt Temple of Melkor he razed to the ground, and the Black Númenórean lords were either slain or fled before him into Harad. At that time, Eärnil was able to do little more than hold the haven against an unexpectedly swift landward reprisal from the Númenórean lords who had opposed the cult and their Haruzae allies. After three years of holding the haven, Eärnil had strengthened his defenses enough to return to Pelargir to muster more naval support. He perished in a great storm off the coast on his return to Umbar in T.A. 936, and was succeeded by his son Ciryandil, who then held the haven in his stead.

THE FINAL VICTORY

The landward resistance to Eärnil's investment of the haven in T.A. 933 continued unabated for nearly a century and a half, and during that period the boundaries of Gondorian control over the Umbarcan hinterland were repeatedly won and lost, until finally in T.A. 1039 Ciryaher son of Ciryandil captured Ramlond, which had been the chief stronghold of the exiled Umbarcan lords fighting the Cult of Melkor and later the Gondorians. This was the turning point that drove the exiles onto the defensive; and thirteen years later Ciryaher launched a great invasion of Haradwaith which exterminated or subdued the last of the enemy leaders. In that year, T.A. 1050, all of the coastal regions between the Ethir Harnen and the Bay of Umbar had been brought under the firm control of the kings, and afterwards became a territory of Gondor.

3.8 SEEDS OF DIVISION

Following his conquests, the reign of Ciryaher Hyarmendacil marked the noontide of Gondorian power in Middle-earth, a golden age of peace and prosperity which—alas—proved to be all too brief and passing. But the decline of the realm was not primarily due to any external threat; rather, the unprecedented wealth and might of the South-kingdom served only to revive old enmities engendered by the encroachments of the Ship-kings over southern Gondor. Long suppressed by the imposition of royal authority, the ancient remains of the Pelargirean League rose from the ashes of Tarannon's conquests, and began to use that loyalty as a foundation for civil war.

3.8.1 THE CAPTAIN OF SHIPS

The watershed event in the revival of southern Gondor's native elite was a division of military command which severed control of the navy from the tradition of royal succession that Tarannon had instituted, whereby the heir of the king would be given command of the royal fleet until the time of his ascension. In T.A. 1240, King Narmacil I abolished the office of Captain of the Hosts, dividing the command of the realm's military might between his nephew Minalcar, whom he named Regent of the Realm and Captain of the Army, and Minalcar's younger brother Calimehtar, to whom Narmacil gave the title "Captain of Ships," which also made him Lord of Lebennin.

Calimehtar was quick to entrench his newfound power, persuading his uncle to make his office hereditary, so that his own son would succeed him to the title. This he achieved (in the face of fervent opposition from his royal brother) by the support of the Council of Gondor, with many of whose members he had established personal ties. Perceiving the latent potential of southern Gondor's dispossessed aristocracy as a

base of political power independent of the king, Calimehtar lent a sympathetic ear to the grievances of the old aristocracy, and promised them reparation in exchange for their loyalty. Minalcar the Regent was fully aware of his brother's ambitions, but could do little to oppose them, since at the time of Calimehtar's victory within the council (T.A. 1250) Minalcar was not yet king.

With their position secured in Pelargir, Calimehtar and his descendants devoted their vast political and monetary resources to patronizing the aristocracy of southern Gondor, restoring much of the influence and power they once held within the former territories of the Pelargirean League. This patronage in turn strengthened Calimehtar's line as a potential rival to the power of the king in Osgiliath. Although it is doubtful whether the Captain of Ships or his supporters would ever have consciously sought out a justification for open rebellion against the king, it is equally unlikely that they would have let such an opportunity pass them by. Fortuitously, the reaction of Minalcar and his successors to Calimehtar's rise to power provided the aristocracy with the perfect pretense for challenging the legitimacy of the king's authority.

3.8.2 THE NORTHMEN

Though defeated by the decision of king and council, Minalcar did not sit idle while his brother's newfound power grew unchecked in southern Gondor. Because he was unable (in fact, if not in theory) to revoke Calimehtar's hereditary claim to the captaincy of the fleet, Minalcar resorted to beating his brother at his own game, and began to contrive ways of counterbalancing the power of Pelargir. Like Calimehtar, Minalcar was constrained to utilize what resources were immediately available to him; the Regent, however, lacked the Númenórean colonial legacy which the Captain of Ships had at his disposal. Instead, Minalcar was forced to turn to his recently-established allies in Rhovanion: the Northmen.

In T.A. 1248, Minalcar led the Gondorian army to a great victory over the Easterlings in Rhovanion. In this the Regent was aided by Vidugavia, the most powerful of the Northmen princes. In gratitude for his timely assistance, Minalcar acknowledged Vidugavia's claim to the kingship of Rhovanion. When Calimehtar won the hereditary succession for his office in T.A. 1250, Minalcar reacted by strengthening his own bonds with Vidugavia by sending his son Valacar to Rhovanion as an ambassador. Although it had not been Minalcar's intention, this embassy led to the marriage of Valacar to Vidugavia's daughter Vidumavi, the union which was to precipitate the Kin-strife two centuries later.

In T.A. 1264, however, the marriage of the future king's son to a woman of non-Númenórean descent was a minor complaint among southern Gondor's pure-blooded aristocracy. Of far greater concern to them was the Regent's new policy of military and governmental recruitment; for in the same year as he recognized Vidugavia's kingship, Minalcar began the practice of admitting Northmen into his service. Although the acquisition of high military rank by these Northmen served as a minor affront to the pride of the pure-blooded commanders of the hosts, the most damaging insult in the eyes of the aristocracy was the Regent's appointment of his Northmen allies to political office within southern Gondor itself.



By creating a new officialdom loyal to himself rather than to the benefactions of Pelargir, Minalcar hoped to limit Calimehtar's manipulation of the political system. But while this strategy achieved its immediate goal, its long term effect was only to deepen resentment of the king in southern Gondor, and to further polarize loyalties towards the Captain of Ships. Minalcar succeeded in maintaining his supremacy as king, but to his son Valacar he had left behind a realm on the road to civil war.

3.9 THE KIN-STRIFE

As king, Valacar did little to remedy the flaws in his father's policies, continuing to pursue the friendship of the Northmen and refusing to hear the complaints of his offended subjects in the south. The situation grew worse when Valacar confirmed his half-Northman son Eldacar as his chosen heir to the throne. Even his staunchest supporters (many of whom had little love for the Captain of Ships or for southern Gondor's nobility) criticized this choice, foreseeing the conflict that might well follow so radical a departure from the tradition of royal succession.

The ultimate source of contention was not Eldacar's practical competency to rule; for some, even the physical longevity of the royal bloodline was a secondary issue. At the true heart of the matter lay the fear of the unknown—the fear that the Valar might not sanction a king of “diluted” lineage—and the prospect of a ruler unable to perform his priestly role (and, by extension, a people unable to worship their God) threatened the very identity of Gondor as the Realm of the Faithful.

It is true that not all of the Dúnedain were held by this fear. Many in southern Gondor simply viewed Valacar's decision as a convenient platform upon which to champion their personal grievances or opposition to royal policy in the southern part of the realm. The navy wanted more funding, the merchants wanted more aggressive royal protection and encouragement of trade, and the old aristocracy wanted its power back. Whatever the balance of these factors may have been, discontent was widespread enough to provide the spark that would ignite the fire of resentment taking root in southern Gondor over the previous two centuries.

3.9.1 THE REBELLION UNDER VALACAR

The civil war of the Kin-strife began as a series of more or less spontaneous rebellions against Valacar's Northmen or Northmen-assisted governmental officers (especially those concerned with the collection of taxes and the minting of coins). Popular rioting (endorsed and to a large extent organized by the disgruntled aristocracy) erupted in T.A. 1432, the last year of Valacar's reign, in Pelargir, Linhir, Fanuilond, Methir, and Tír Ethraid, as a protest against the king's choice of Eldacar as heir. The aristocracy, championed by Calimehtar's grandson, Castamir, demanded that the Council of Gondor be convened for the purpose of selecting another, more eligible successor from among the royal house (the Captain of Ships, no doubt, being one of the prime candidates in the minds of the protesters).

Before Valacar was able to suppress the riots or come to terms with his adversaries, death took the aging king, leaving Eldacar with the choice of asserting his claim or of submitting to the will of the council. Indignant at his rabble-rousing opponents, and proud of his heritage, Eldacar chose the former course, declaring those who persisted in the uprising to be rebels against the king. Undaunted by Eldacar's threats, Castamir summoned a meeting of the Council of Pelargir, and there by fiat reconstituted the military forces of the south according to the confederate principles of the Pelargirean League, claiming that Eldacar's refusal to abdicate from the throne had nullified his royal legitimacy, and that the true defenders of the traditions of the Faithful therefore had the right to overthrow his tyranny.

Of course, Castamir did not actually recreate the long-vanished league. His act was a symbolic gesture necessary for justification of the rebellion. However, the Council of Pelargir ruled that, until Eldacar was defeated, their struggle against him would be ordered in accordance with the laws of war to which the members of the league had once adhered. Once victory had been achieved, the league structure would once again be dissolved and authority surrendered to the Council of Gondor for the selection of a legitimate king. For this reason, the rebels called themselves “confederates,” harkening back to the federation of colonies that had once enjoyed equality under the Captain of the Faithful in Pelargir.

3.9.2 THE CONFEDERATE VICTORY

Because of the unity of anti-Eldacar sentiment in southern Gondor, the Kin-strife was mostly fought on the fields of northern Gondor, where loyalties to Valacar and his son remained true. The princes of Belfalas and Mornan alone abstained from involvement in the rebellion; yet neither did they take action to hinder the confederates, so great had the power of the Captain of Ships and his allies become. The citizens of Linhir did join in the war, siding with the Prince of Mornan's renegade son, who had joined the confederate camp. Eldacar's own position was further weakened by the neutrality of Minas Anor, whose strategic position shielded the royal capital of Osgiliath from attack.

Eldacar sought to muster an offensive against the ranks of the confederates, but the neutrality of Belfalas and of Minas Anor, and the small numbers of those that came to his call from Anórien, Calenardhon, and Rhovanion, constrained the king to establish a defensive line along the Erui, and to fortify both sides of the Anduin; and though Minas Ithil was seized by rebels within its walls, the northward advance of the confederates was for a time hindered.

The defenses of Erui were breached in the spring of T.A. 1433, and the confederates landed forces behind the king's lines in Anórien and Ithilien; but the Prince-president of Minas Anor barred the passage of the Pelennor on the western bank, while hill-forts in the Emyrn Arnen shut them out of Forithilien, forcing preparations for an extended conflict. Eldacar's men held the heights of Emyrn Arnen against the rebels for four years but, in the end, they were taken by the confederates with great loss. At the last, the Conclave of Minas Anor sided with the confederates, surrendering to them the western approach to Osgiliath in the autumn of T.A. 1437.

The royal seat of Anárien had not been built to withstand a prolonged siege (Minas Anor and Minas Ithil had always served this function); therefore, when the western bank of Anduin was opened to the confederates, the fate of the new king was sealed.



Eldacar possessed neither the numbers nor adequate provisions to withstand the rebels indefinitely, but held out long enough to organize the evacuation of his supporters. Within a few months his enemies had broken the defenses of the western city and, on 12 Narbeleth, the retreat began. The Council of Gondor proclaimed Castamir its twenty-second king on the sixth day in the month of Hithui, T.A. 1437; but Eldacar fled with his supporters and surviving family to Rhovanion, where he was received by his mother's kinsman, King Vidurafin. Taking sanctuary in his exile, Eldacar swore vengeance against the usurper and contemplated his own return.

3.9.3 THE USURPER'S REIGN

For the peoples of southern Gondor, the brief reign of Castamir the Usurper was (for the most part) an era of unprecedented prosperity; only in the northern half of the realm were discontent and resistance widespread. This stark contrast highlighted the fact that the confederate rebellion had largely originated in southern Gondor, and that it reflected the concerns and self-interests of its rulers. As king, Castamir remained beholden to these interests, and continued to promote the power of those who had supported him during the civil war.

Although the "league" structure to the confederate host was dissolved back into the royal organization of the realm, Castamir nevertheless attempted to institute several innovations in the military, political, and legal spheres. He expanded the juridical powers of the king, and created a secret police to ferret out opposition to his rule. He maintained allied Haruze and Daen military companies in Anórien and Forithilien in order to keep his northern borders secure against Eldacar in Rhovanion. But most importantly, Castamir sought to officially relocate the capital to his own haven of Pelargir.

This last innovation was met by severe resistance from the Council of Gondor which, since it continued to gather at its traditional meeting place in Minas Anor, was the only remaining foothold for the northern nobility to advocate their interests. These men rightly feared that, were the council moved to Pelargir where the king was now holding court informally, it would become wholly dominated by Castamir's supporters. The Usurper never achieved his goal. Had he done so, it would have had profound consequences for southern Gondor, which would have become the new center of royal power.

The only significant power that remained to rival the Usurper in southern Gondor was the Prince of Belfalas. The delicate balance (or, rather, stand-off) of power that lay between the two men was thrown into disarray by the prince's assassination in T.A. 1441. No proof of Castamir's involvement was ever produced, but the king's preparedness to occupy the fief after the murder and a succession crisis pointed strongly to his hand in the affair. Castamir was himself related to the line of Belfalas through his mother, and one of the prince's daughters had been wed to his own son Castaher. Despite his clandestine efforts to envelop Dor-en-Ernil, Castamir failed to block the succession of one of the prince's sons to its rule.

3.9.4 ELDACAR'S RETURN

Although he could hold the fleets to his will, Castamir proved himself a haughty and ungenerous ruler. Refusing to repair the ruin he had brought upon Osgiliath, the Usurper left the former capital a vast prison camp for the containment of his many enemies. By the fourth year of his reign, the king's exclusive patronage of the coastal provinces led to widespread discontent elsewhere in the realm, while his unsound fiscal and monetary policies consigned many of his subjects to poverty.

An increase of popular unrest and loyalist resistance resulted in continued decline in love for the Usurper after T.A. 1441—even in Lebennin, where a self-aggrandizing officialdom succeeded in blinding their king to the sufferings of his own people.

*Southern Gondor
(T.A. 1226-
1448)*



*Minas Ithil,
a site of revolt*

Between T.A. 1443 and 1444, a growing decline in military recruitment forced the Usurper's captains to rely more and more on mercenary elements, whose treatment of the realm as "conquered territory" only worked to confirm and strengthen resistance to Castamir.

Rumors began to circulate in the autumn of T.A. 1446 that the exiled Eldacar was gathering to himself a great host in Rhovanion, purposing to liberate Gondor from the Usurper's clutches. Portions of the Minas Anor and Minas Ithil garrisons were ordered to the Morannon in mid-Girithron, in order to counter the threat of an invasion, but were recalled almost immediately when Minas Ithil arose in open revolt only a week later.

Tensions between the inhabitants of that city and its resident mercenaries escalated into a riot, in which the population was supported by the majority of the regular garrison; the remainder were annihilated in a vicious struggle which lasted for three days. Companies returning from the Morannon to suppress the uprising were harassed by many from Forithilien and the Emyrn Armen who had joined the rebellion; but the returning troops brought fire and rapine to those that stood in their path. Many others discontented with the Usurper's reign seized these disturbances as an opportunity to throw Calenardhon and Anórien into a general revolt.

Eldacar saw his time and, early in T.A. 1447, led his host out of Rhovanion. A detachment was left to besiege the Morannon in order to prevent any interference from its garrison, while the main force marched south into Ithilien, crossing the Anduin at Cair Andros and finding great support among the folk of Anórien. Eldacar's army reached the Noeg Echor of Minas Anor late in Gwirith.

The Conclave sought to repeat its strategy of neutrality, but the Usurper's garrison thwarted this decision by deposing its members, who were either slain or imprisoned. The people of Minas Anor rose up in defense of the Conclave and attacked the garrison, while the supporters of Eldacar took control of the Great Gate, sending to Eldacar for aid. The returning king responded by dispatching a large force from Anórien, which defeated Castamir's garrison and assumed control of the city. Hearing of the capture of Minas Anor, Dor-en-Emil declared its allegiance to Eldacar and eliminated all forces loyal to the Usurper west of Lebennin.

Frantic to muster a host capable of repulsing Eldacar's southward advance, Castamir drew upon his vast mercenary reservoirs in Enedhwaith and the Harad (paid for with the aid of compulsory loans exacted from the wealthy of Lebennin) and, by the month of Nóruí, advanced with his forces to the Crossings of Erui (leaving behind a small company to guard the passage of the Glinduin against the knights of Belfalas). There the two armies met; Eldacar fielding the greater force, the Usurper holding the stronger position.

Victory was decided late in the day, when Eldacar led an Éothraim charge which broke his opponent's left flank. The Usurper with his guard strove to block this assault, meeting his enemy sword to sword, and fell beneath Eldacar's blade. Seeing the death of their king, Castamir's host disintegrated and abandoned the field. Thus was Eldacar avenged for the death of his son Ornendil and the usurpation of his inheritance.

Castamir had ruled the South-kingdom for nearly ten years, and with his fall was spilt much of the best blood of Gondor. The Dúnedain of the south would never recover from the destruction wrought by these fifteen years of civil war and oppression, the first of the three Great Evils which were to plague the Faithful in their exile. But though the Usurper was no more, the traditionalist confederacy that had won him the winged crown of Anáron yet endured, and would remain a threat to southern Gondor's rulers for almost four more centuries.

3.9.5 THE REBEL RETREAT

At the Crossings of Erui, Castamir's son, Castaher, took command of his father's forces and slowly retreated to Pelargir, buying time for the confederates in Lebennin to evacuate to the haven. Though Castamir's forces had suffered extensive casualties at Erui, so had Eldacar's, and Castaher would have attempted to hold Lebennin against Eldacar, if not for the possibility of the knights of Belfalas attacking from the rear.

Once all his allies were safe, Castaher finally withdrew behind Pelargir's walls. With his control over the fleets, he was able to supply the haven against Eldacar's siege without any difficulties. Many of the confederates did not wish to remain in Pelargir, as it was now their sole stronghold north of the Poros. Instead, they packed up their goods and servants, and set sail for Umbar and Harnendor.

With Castaher's attention focused on reinforcing Pelargir, he failed to notice that some of the naval officers, led by Eätor, the conniving secretary of the Lord-captain of Umbar, had actually begun to plot against him. It was not until this dissension had become an open challenge to his authority that Castaher became aware of it and was forced to act. Greedy to promote his own superior to supremacy, Eätor had subverted

most of the naval forces stationed in Umbar. As a result, Castaher felt he could only trust those forces based in Pelargir, and he was forced to strip a large portion of Pelargir's garrison in order to challenge and eliminate his adversaries in Umbar. The remaining forces, demoralized by his departure, were badly beaten in a series of attacks which Eldacar's son Aldamir launched against the haven.

Shortly after the largest of these assaults, a false rumor that Castaher had perished in Umbar swept panic through Pelargir, and many non-combatants fled aboard any ship that would carry them. Most of Pelargir's garrison failed to heed the rumors. However, a few deserters fled to Eldacar's side and opened the gates of Pelargir to Aldamir.

The remainder of the garrison abandoned the haven, although only a portion of its men could be evacuated by ship. The last of the garrison was forced to cross the Anduin and march south into Harondor. Most of those that fled either by ship or land only retreated as far as Harnendor, where they learned that Castaher was alive and had defeated Eätor's conspiracy. However, because of the turmoil in Umbar and the threat that Eldacar might try to cross the Poros, Castaher urged his men to remain in confederate-held Harnendor.

3.10 THE CORSAIRS OF UMBAR

Between the years T.A. 1448 and T.A. 1810, the defeated confederate rebels of the Kin-strife carried on their struggle to depose Eldacar and his descendants from their stronghold in Umbar. During this period, the rebels came to be known as the Corsairs of Umbar; for unlike common raiders, the piratical actions of the confederates were undertaken with the sanction of what they claimed to be a sovereign lordship. As the struggle

for supremacy spread north and westward from confederate-held Harnendor, rebel attacks upon southern Gondor's coastlands began to grow in size and frequency, until Pelargir itself was threatened, and the farthest reaches of Andrast had to be garrisoned.

3.10.1 THE LOSS OF THE FLEET

The enduring strength of the rebels lay in their continued possession of the former royal fleet, with which they had escaped the siege of Pelargir in T.A. 1448. Due to complete rebel control over the navy, Eldacar was left with a realm of undefended coastlands; and though the king's landward hosts were great in number, many of these had to be funneled off for the defense of Harondor, which was now only partly within his influence. It was fortunate indeed for Eldacar that the early years of the confederate lordship were marked by internal disunity and conflict; otherwise the rebels could easily have retaken Gondor in its weakness.

One of Eldacar's main concerns, therefore, was the rebuilding of royal naval power in Belfalas Bay. This task was eagerly undertaken by his eldest surviving son, Aldamir, to whom he had entrusted the captaincy of Pelargir. Soon after succeeding his father to the throne, however, Aldamir realized that such a fleet could not be built under royal aegis alone. And so in T.A. 1498, Aldamir instituted the Odo Lynd (S. "Seven Havens"), by which he distributed the burden of shipbuilding and naval muster to the principal havens of the realm.

3.10.2 DIVISION IN UMBAR

Serving as the home for the Southern Division of the royal fleet since the time of Eärnil I, Umbar had been one of the primary beneficiaries of the Captain of Ships. The neighboring lands of Harondor had likewise shown strong support for the line of Calimehtar, and had been governed by one of the Usurper's uncles during the Kin-strife. Yet despite its unimpeachable confederate credentials, Umbar did not prove to be a peaceful refuge for Castamir's descendants, who were swiftly and shockingly excluded from the leadership of the rebels soon after their arrival. Castamir's family gradually recovered its preeminence as a result of its bold offensive moves against southern Gondor, but these were to end only in the final annihilation of the line at the hands of King Telumehtar in T.A. 1810.

Trouble for the family began in T.A. 1450, when (scarcely two years after their arrival) Castaher perished in a mysterious fire that immolated his residence in Umbar. The Usurper's younger son, Castarion, lacked the qualities necessary to hold the confederates under a single command. Castamir's widow, Mûrabêth, had great influence in Umbar, since her own father, Telemnar, had been the Gondorian governor of the region under her husband's rule; but Mûrabêth had won powerful enemies in the royal court, the chief among whom was Castamir's uncle, Lord Morlaen, a survivor of the Battle of Erui and who had come to Umbar.

With no suitable leader available, Morlaen oversaw the formation of a Regency Council which would conjointly rule Umbar until Castaher's infant son, Castamaitë, reached his majority. This council, however, soon became a vehicle for Morlaen's feud with





Mûrabêth and her father, and he succeeded in expelling them from its ranks. With his rivals out of the way, Morlaen now used his influence to abolish the regency, and to re-establish the Council of Captains, the traditional governing body of Umbar prior to Eärnil's capture of the city in T.A. 933. Castamaitë was excluded from membership in this council, and in T.A. 1475 the young confederate took leave of the captains for Gobel Mirlond, the stronghold of his great-uncle, Elendin, in Harondor. Three years later, Morlaen died at the venerable age of two hundred and fifty-three, leaving behind him a council with no relative of Castamir among its members.

3.10.3 THE FIRST CORSAIR

Before the time of Castamaitë, King Eldacar's conflict with the rebels consisted mainly of fighting with Elendin by land over territory in Harondor. In T.A. 1475, however, Castamaitë chose to fight a different kind of war. Intent on earning a place for himself on the Council of Captains, Castamir's grandson forged a base of power at Gobel Mirlond, far from the protection of Umbar. Gathering to himself a band of followers, Castamaitë embarked on a series of daring sea-raids, targeting the Gondorian defenses of nearby Tolfalas, and decimating the island within three years. Using Tolfalas as a staging point, Castamaitë launched further raids against the surrounding coastlands of Lebennin and Harondor, sometimes coordinating his forays with Elendin's landward movements, so as to distract and divide the defenders.

Castamaitë's depredations continued uninterrupted for sixty-five years, occasionally bringing him as far afield as the Anfalas, but more often pointing him towards larger and larger targets east of Belfalas. The success of Castamaitë's piratical career eventually brought him fame and renown among the confederates in Harondor, and many like-minded adventurers flocked to his banner; but it was not until his dislodgment from his base at Gobel Mirlond that the Council of Captains took serious notice of his activities. And when King Aldamir recaptured the north bank of the Ethir Harnen from the rebels, Castamaitë continued his raids from the southern bank at Ramlond.

At the last, the council recognized the worth of their former ward, and admitted him to their circle. Castamaitë, however, still eager to command the front line of war, returned to Ramlond with a fleet sent by the Council of Captains, and assumed the admiralty of the confederate-held territories in Ethir Harnen. For this, Aldamir's successor Vinyarion first referred to Castamaitë's fleet as the Corsairs of Umbar. Castamaitë continued his raiding into the 17th century, and by that time many more rebels had begun to emulate his example; but the full destructive potential of the Corsairs for southern Gondor's coastlands was not yet fully realized. That was a task for Castamaitë's sons to accomplish.

3.10.4 THE GREAT RAID

Harondor continued to be an object of contention between the Corsairs and the kings during the century following the Gondorian recapture of the north bank of the river. Towns and villages fell regularly to either side, though Mirlond remained under Gondorian control. Both sides gradually increased the size of their forces in the region. In T.A. 1633, King Minardil grew certain that the Corsairs were about to launch a major offensive to retake much of Harondor. To his great surprise, the

fleet that had been assembling in Umbar bypassed the Ethir Harnen and struck the coasts of southern Gondor with one massive raid, in which Pelargir was badly damaged and Minardil slain.

The architects of this raid were Angamaitë and Sangahyando, the great-grandsons of Castamir. Castamaitë their father had gained grudging admission to the Council of Captains because of his great military and raiding successes. When he died in T.A. 1621, his sons' fame and power were sufficient for the council to grant them both seats. The success of the Great Raid was unqualified, and Angamaitë and Sangahyando reaped the greatest benefits, their elevation to the leadership of the council.

The consequences of the Great Raid for southern Gondor were grave; for the success of this bold venture now prompted the rebels to adopt Corsair tactics as their preferred mode of attack, and after T.A. 1634 their raiding began to range farther along the coasts of Belfalas Bay, making the fortification of Anfalas and even Andrast a necessity. The Great Raid marked the beginning of the fully developed warfare which was to rage throughout the coastlands for the next two centuries.

3.10.5 THE PLAGUE

Only two short years after the devastation of Pelargir at the hands of the Corsairs, the lands of both Umbar and Gondor alike were visited by a deadly plague from out of the east. In T.A. 1636 southern Gondor lost nearly half of its inhabitants to the scourge. The plague was as much a spiritual as a physical disaster, for it claimed the lives of both King Telemnar and Prince Bergil of Belfalas, along with the White Tree of Minas Anor whose growth was a sign of the continued grace of the Valar. Coupled with the deluge of the Hall of the Faithful two centuries earlier, many of the plague's survivors succumbed to the fear that the Powers had truly abandoned their protection of the realm.

The plague reached southern Gondor by way of the landward trade routes out of Rhovanion and Haradwaith, and soon spread out of the havens of Pelargir and Linhir like a cancer. In that year, many folk of the South-kingdom fled the disease-infested streets of the towns and cities for the highlands of the White Mountains, hoping to escape the blight among the more wholesome airs of the vales. While this panic did not always succeed in limiting the effects of the plague, it dramatically increased the population of Lossarnach, Lamedon, and the Mornan. The unchecked flood of refugees often taxed the land's ability to sustain itself, inviting famine and the further weakening of health.

As for the great urban centers of the coasts, the sudden shrinking of their population brought with it new perils. Although the disaster did create a significant hiatus in the conflict with Umbar (which was also affected by the plague, though not as severely), nevertheless Sangahyandion, Sangahyando's son, managed to attack and seize the north bank of Ethir Harnen in the year following the calamity, and despite their best efforts, the plague-weakened Gondorians were unable to retake Harondor for nearly a century.

3.10.6 THE RECAPTURE OF UMBAR

Following the Great Raid, Umbar's fortunes grew unrestrained, with trade and tribute flowing into the haven. However, during the remainder of the 17th century and into the 18th, the rebel lordship was decimated by plagues and other natural disasters, which forced the Council of Captains to significantly reduce the size of their active military forces. Exploiting Umbarean weakness in the aftermath of a minor plague around the Ethir Harnen, King Tarondor attacked and regained the northern shore, slaying Sangahyandion at Mirlond. The Umbarean reinforcement of the south bank served to further stretch the rebels' resources and manpower, which gave Tarondor's son Telumehtar an opening to challenge the Corsairs for the control of Belfalas Bay, which he pursued fervently during his service as Lord of Lebennin.

Zagarakhôr, one of the Captains of Umbar, gave the Gondorians another opening. Slightly mad, Zagarakhôr envisioned using the might of Gondor against his fellow councilors by betraying the haven to Telumehtar. He achieved his goal by ordering large contingents of its ships out to sea on a false pretext to give the advantage to the Gondorian fleet. At first distrustful of Zagarakhôr, Telumehtar proved the madman's words by taking Umbar by storm in T.A. 1810. Zagarakhôr was slain for his treachery by an aging Angamaitë, who fell defending the city along with the last descendants of Castamir. Although Umbar was now recaptured and Calimehtar's line severed, other members of the Umbarean council escaped destruction and fled north to the heavily fortified settlements of Ramlond and Gobel Ancalimon in Harnendor. There they licked their wounds and sought allies to aid them in wresting control of Umbar from the Gondorians.



Following the capture of the great haven, Telumehtar moved the bodies of Castamir and his descendants to the Rath Dinen in Minas Anor. Despite Castamir's death at the crossings of the Erui, his body was recovered in battle by his son, Castaher. Castaher interred his father in a hollow within sight of both Tarma Tar-Calion and the haven of Umbar. Although reviled as "the Usurper" in Gondor, Castamir had been king of Gondor, and Telumehtar would have him lie with the other monarchs. Castaher and the other descendants of Castamir had been entombed near Castamir, and Telumehtar wished to deny the rebels still fighting him a symbol to rally around, particularly Castaher, who had been crowned king by the rebels only a few months before his death.

Umbar prospered slightly under this latter era of Gondorian rule, but those with the best trade contacts had fled north to Harnendor. The kings' hold on Umbar was tenuous at best, yet with no open rebellion. The Gondorian garrison was sufficient to deter the exiled Council of Captains. Telumehtar and his successors had an additional reason to feel that Umbar was secure: the exiled rebels were forced to contend with the hostile Haruza that now inhabited Harnendor and Near Harad. Although these Haruza also raided Harnendor, they appeared to prefer attacking the Umbarean exiles, being secretly under the dominion of the Cult of Melkor, which had been forced out of Umbar by Eärnil in T.A. 933. The exiled Council of Captains was aware of the cult's influence over the Haruza, so when the cult leaders offered assistance to the exiles in retaking Umbar in exchange for membership on the future council, these overtures were vigorously rejected.

3.11 THE WAINRIDER WARS

Scarcely two centuries in the wake of the Great Plague, the inhabitants of Gondor were further weakened by war. In T.A. 1851, and again in T.A. 1944, the frontiers of the South-kingdom were forced back by Easterling tribes from Rhûn. The men of Gondor called these nomadic peoples the "Wainriders," because they traveled in wagons, and their chieftains fought in chariots. The Wainriders—who were composed principally of three tribal groups: the Sagath, the Logath, and the Igath—formed a confederacy under the leadership of Avas I, high chieftain of the Igath.

3.11.1 THE FIRST WAINRIDER WAR

In truth, the Wainrider confederacy was the unintended result of Sauron's machinations elsewhere in Middle-earth. The gradual decline of the Variag empire since the Plague provoked the return of its former ruler, Úvatha the Nazgûl, in T.A. 1850. Intent on restoring Variag dominion over the steppes lying to the north and east of Mordor, Úvatha embarked on a campaign of reconquest. This sudden Variag advance into Rhûn forced the Sagath, Logath, and Igath tribes to unite their strength in a league of common defense.



But the Wainrider confederacy proved to be no match for the Nazgûl horde, and was forced to withdraw westwards into Rhovanion in T.A. 1851, where it came to blows with the men of Gondor and their Northmen allies. This confrontation subsequently came to be referred to as the First Wainrider War, which resulted in the Wainrider occupation of Rhovanion and the withdrawal of Gondor's northern frontiers to the Anduin and the Emyr Muil in T.A. 1856. Although the war involved the hosts of southern Gondor in the defense of the realm, none could then foresee that this same Wainrider threat was to be visited upon Harondor itself less than a century later.

3.11.2 THE FINAL LOSS OF UMBAR

By the 20th century of the Third Age, so great was the desire of the exiled Council of Captains to reclaim Umbar that they finally offered to allow the Cult of Melkor to return to that place and to operate openly, if such would restrain the Haruze from obstructing their attempts to recapture the haven. The cult leaders agreed, and in fact lent the captains the support of the Haruze. Unaware of this agreement, and believing Umbar to be unthreatened, King Calimehtar withdrew most of his garrison, sending the troops north to defend Rhovanion against the Wainriders.

Umbar fell in T.A. 1940 to the combined forces of the exiles and the Haruze, rehearsing a long-established pattern in the history of that region. Calimehtar's successor, Ondoher, was unable to retake the haven, being preoccupied with the renewed Wainrider threat on his borders. Many of its inhabitants fled Umbar, refusing to remain where the worship of Melkor was not suppressed. Most of these went south to the haven of Dûsalan. Gradually, the cult came to exert a major influence over the men of Umbar. Even the descendants of the kings who had once sought refuge there failed to actively oppose the worship of darkness. Thus it came to pass that Umbar fell under the sway of Sauron's minions.

3.11.3 THE SECOND WAINRIDER WAR

The Second Wainrider War was a tumultuous event that threatened Gondor's very existence as a realm. The adversaries outnumbered the forces of the allied defenders, attacking simultaneously on three fronts. The South-kingdom was saved by a combination of luck and skillful generalship.

Driven out of Rhovanion in T.A. 1899 by a Gondorian-assisted Northmen revolt, the Wainriders were forced back into the east, only to reappear in T.A. 1944 in alliance with both the Variags and the Haruze. As with the First Wainrider War, this alliance developed as an unintentional effect of Ûvatha's actions (in this case, his abandonment of Khand for Mordor in T.A. 1940). Soon after the Nazgûl's departure, the Igath tribes (now under the chieftainship of Avas' grandson, Avas III) advanced towards the Gap of Khand in search of new pastures. Ovathar Achef, Ûvatha's successor to the Variag throne, forestalled the threat of war between their peoples by offering Avas and the Igath safe passage through the gap in exchange for a pact of peace.

Avas' intention had been to make a foray against Gondor's southern borders; but the Igath chieftain knew from the experience of defeat in Rhovanion that, unless aided, his people could not prevail over the Dûnedain. Therefore, when he met with Ovathar, he agreed not to attack the Variags as long as they swore an oath to support him in an invasion of southern Gondor. Anxious to avoid conflict with the now superior Igath

host, but also seeking for a pretense to extend Variag power westwards into the Nan Harnen, Ovathar assented to Avas' proposal, drawing the Haruze Confederacy of Near Harad into the bargain. When Ûvatha learned of this alliance, the prospect of weakening the South-kingdom prior to the coming Nazgûl attack on Minas Ithil was appealing; and he sent his own minions—Haruze and renegade Dûnedain—to coordinate the imminent invasion of Harondor.

THE INVADING HOST

The Haruze had mobilized their forces to the east and south of the River Harnen for three years prior to the invasion. The well-organized host consisted of about 20,000 medium infantry, 3,000 medium cavalry, and 10 elephants—all (except the last) drawn from Near Harad. These troops had been trained to assault fortified positions, and were familiarized with the new weapon technology provided by Ûvatha's minions. Their siege engineers had acquired an impressive capability for overcoming the Gondorian border fortifications. This was imperative, since Ûvatha's overall strategy demanded that three hosts simultaneously advance upon the lower Vale of Anduin, thereby preventing Gondor's army from dealing with them one at a time.

The Igath horde marching from Khand was brave, but poorly disciplined, being composed of many tribes. It totaled about 6,000 medium and light cavalry, but included no wains (the terrain of Harondor being less suited for such vehicles than the steppes of Rhûn and Rhovanion). The Variags provided 10,000 medium and light infantry.

The preoccupation of the Umbareans with reconsolidating their hold on Umbar after their long exile denied the Haruze access to any significant water transport, the lack of which ruled out a seaborne flanking of the landward invasion. However, the Gondorian commanders were not aware of this, and constantly worried about enemy landings behind their lines. These concerns led them to keep sizable contingents in Belfalas and Lebennin to defend their havens.

A HARSH PRELUDE

The Sagath and Logath arm of the Wainrider Confederacy began raiding Rhovanion and the Northmen settlements of Mirkwood's East Bight in the spring of T.A. 1940, soon after the sudden loss of Umbar had drawn much of King Ondoher's forces away southwards. By the following year, the concentration of Wainriders in Rhovanion had become threatening enough that Ondoher was forced to abandon his plans for a landward recapture of Umbar; but though he moved northwards, the king was unsuccessful in forcing the Wainriders into battle with him. While Ondoher was occupied in fruitless pursuit of the enemy in Rhovanion, the Haruze began skirmishing along the River Harnen, where they succeeded in killing Indor, the Governor of Harondor. Marach, the new governor, strengthened and expanded the fortifications along the river.

In T.A. 1942, Ondoher once again gathered an army along the River Poros, purposing to move south; but this army was delayed, and could not cross the Harnen until late Úrui. The army reached Umbarean-held Ramlond in mid-Ivanneth, but retired when the king decided that too many dangers were posed by the prospect of a winter siege, especially following the recent death of Governor Marach, who had been killed in a skirmish. Meanwhile in the north, the Wainriders were raiding Rhovanion and the Vale of Anduin to the north of Emyr Muil. Ondoher made one final attempt to recapture Umbar in the following year, but the Wainriders drew him north and then feigned away from his advance.



Southern Gondor was now a land preparing for war. Its leaders improved their city fortifications, its artisans were busy producing the tools of war, and its captains oversaw the mobilization of new regiments. Although he now realized that the existence of the realm was at stake, the king chose not to convey this to the populace in order to avoid a panic. Túrin, whom Ondoher had appointed as governor of Harondor two years earlier, worked hard to improve his territory's defenses.

The folk of Harondor supported Túrin's policies, since they realized the threat of imminent invasion. All able-bodied men had been enlisted into the territorial militia. Most were assigned to the border garrisons, while those too old to fight served in construction units. The farms and the fishing boats were left to the women and the children. The border fortifications, defending the many crossings of the Harnen, were well manned.

Since the attack on Umbar in T.A. 1943 had been prevented by Wainrider activities on the northern frontier, the king decided to switch objectives. The main army was to march north and defeat the Wainriders, so that the entire might of Gondor might be assembled against Umbar during the next year undisturbed. At the same time, however, the Wainrider alliance, encouraged by the inability of the Gondorian forces to stave off an invasion over the previous years, flung its full force against Harondor.

THE COURSE OF THE WAR

The combined forces of Ovathar and Avas crossed the Harnen by the Methiant Rath Khand on 9 Nórui, supported by the unforeseen assassination of the Taskral of Amrûn by adherents of the Cult of the Dark Lady, who joined in the siege of Gondorian-held Tiras Amrûn. The Harnen forts of the Men Harad fell swiftly to the invaders; and while Tharven was besieged by Avas, Ovathar advanced westward along the north bank of the river, surrounding Mírlond and raiding the Vale of Harnen as far as the river's mouth.

Having received firm information of the enemy host in Harondor by 14 Nórui, Ondoher ordered the mobilization to be executed faster than previously planned. Eärnil, Captain of the Southern Army, took the troops available to him (about half of the planned army) and shipped them to Methir. From there he moved south along the Men Falas, reaching Mírlond by 23 Nórui, where he skirmished with Ovathar's forces.

This, however, proved to be a distraction; for while Eärnil was engaged with the Variags at Mírlond, he received news on 30 Nórui that Avas and the Haruze had sacked Tharven, and were already marching north towards Athrad Poros, ravaging Harondor as they went. Realizing the threat to central Gondor, Eärnil sent orders to the rest of his army at Pelargir to move to Athrad Poros, while he moved with the troops towards the same place by way of the Men Harondor. Ovathar took pursuit as soon as he perceived Eärnil's purpose.

The Pelargirean contingent of Eärnil's army was assembled northeast of Athrad Poros by 9 Cerveth. However, it could not prevent Avas and the Haruze from occupying the crossing the next day. Eärnil reached the south bank of Poros on 13 Cerveth, with Ovathar one day behind him. When he found out that the ford was occupied by the Igath and the men of Amrûn, Eärnil decided to cross the river by boat. This was done during the following night, but with the loss of large amounts of supplies.

When Ovathar arrived at Athrad Poros on 15 Cerveth, Eärnil's army was resting to the north, waiting for reinforcements and new supplies. On 21 Cerveth, Eärnil's reinforcements arrived, giving him a total of 20,000 men under his command; 3,000 belonged to the King's Corps, while the remainder were various territorial forces and levies mustered to resist the invasion.

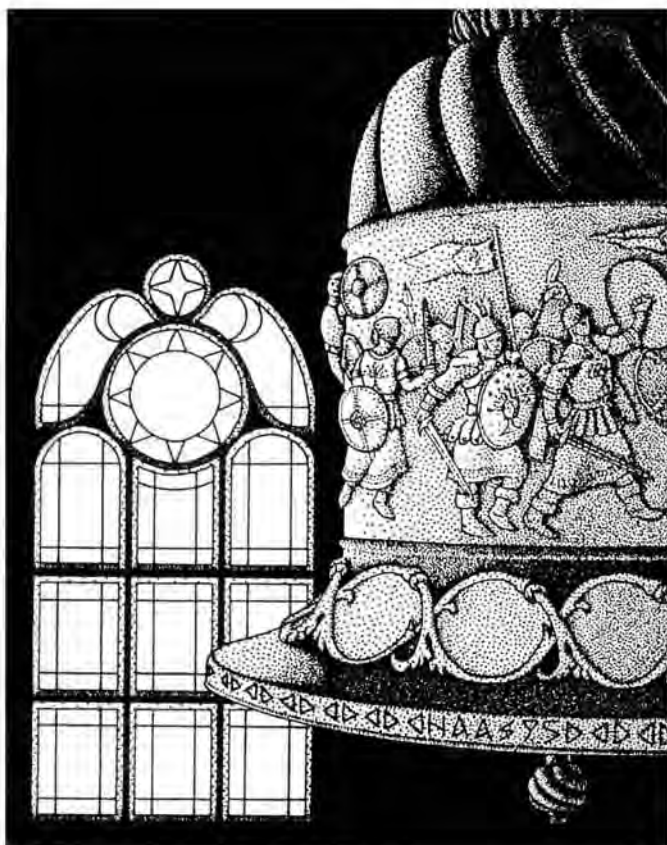
Now reinforced, Eärnil attacked the enemy forces, who were then advancing northwards from the crossing. Ovathar was slain, part of the Avas' army was crushed, and the survivors fled through the rest of the army, which became disorganized and was easily overwhelmed by the Gondorians. The Gondorian losses were surprisingly small. But instead of pursuing the survivors back through Harondor, Eärnil was forced to turn northwards, having received word that King Ondoher and his sons were slain, and that the northern Wainrider host had entered Ithilien. While Eärnil was engaged in the north, Harondor was further devastated by the retreating survivors of the enemy host.

The Wainriders had suffered such a great defeat that they would nevermore exercise any influence in northwestern Middle-earth. The Haruze of Amrûn were in better shape; their host was not completely destroyed in the battle at the Poros, and they still posed a major threat to southern Gondor. With their king slain, the Variags abandoned any thought of occupation and returned to Khand.

Harondor suffered terribly during the campaign. The Haruze and the Igath had ravaged the territory during their advance to the Poros. After their defeat, the survivors returned home through the territory without being pursued, thus finding good opportunities for more pillaging. The last enemies left Harondor in late Úrui. The first Gondorian units returned in mid-Narbeleth, finding a land filled with smoking village ruins, rotting corpses, and shocked survivors. Harondor had become a place of death and ruin, unable to recover while the Third Age lasted. The men of Umbar were quick to reclaim the north bank of the Ethir Harnen and lower Harnendor in the aftermath of the war.

3.11.4 THE SUCCESSION DISPUTE

The death of Ondoher and his sons during the Second Wainrider War caused much anxiety for the Dúnedain of southern Gondor, for all three men had died childless and without an heir. For the second time in the history of the realm, therefore, it fell to the Council of Gondor to confirm a new king. Unlike the council at the time of the Kin-strife, however, that of T.A. 1945 had not been instrumental to the royal candidate's rise to power. Still, the council did play a central role in opposing Prince Arvedui of Arthedain's claim to the rule of the South-kingdom (by virtue of his marriage to King Ondoher's daughter Fíriel), thus reasserting Meneldil's claim for the sovereignty of his (male) descendants over the realm, and reaffirming the competency of the Council of Gondor to receive divine sanction for their choice of a king. This was Eärnil II, who had turned the Second Wainrider War into a timely victory for the waning power of Gondor.



*The sea-bell of
the Tiriith Acar*

3.12 THE END OF THE KINGS

The years following Eärnil's ascension proved to be the last glimmer of royal power which southern Gondor would know prior to the close of the age, still a thousand years in the future. Yet the reigns of Eärnil and his son Eärnur were darkened by the loss of Minas Ithil to the Nazgûl-hosts of Mordor, who laid siege to the stronghold of Ithilien in T.A. 2000, and took the city two years later. Although the enemy was beleaguered within the walls of the captured metropolis, Harithilien now became a frontier of war, and many of its nobles were slain in the defense of their capital. Even Eärnur's heroic victory over the Witch-king of Angmar in T.A. 1975 was bought at the price of Arthedain's fall. Gondor became the sole surviving realm of the Faithful in Middle-earth, and it was beset on all sides by foes.

As if in token of the fading of the age, the last of the Elves of Edhellond forsook southern Gondor for the Undying Lands, leaving Círdor's haven empty and forlorn. At the same time, Galadriel and Celeborn departed the Sea-ward Tower in T.A. 1982 to take up the guardianship of Lórien in the north. Yet the occasion of their departure was marked by a moment of hope unlooked for. This was the marriage of Prince Edrahil II of Belfalas (known to his contemporaries by his ancestral name-sake Imrazôr) and Mithrellas, an Elven maiden of Lórien who had failed to reach Edhellond before the sailing of the last ship. Their wedding, presided over by Galadriel herself, was the third union of Elf and Mortal. (The fourth was consummated by King Aragorn Elessar with Arwen Undómiel of Imladris at the end of the age.)

The union of Edrahil and Mithrellas renewed the nobility and sacred power of Imrazôr's line, whose scions would continue to provide protection and leadership for the peoples of

southern Gondor in the millennium to come, after the failure of the royal line of Meneldil, now only a few decades in the future. The flower of Gondorian chivalry, Prince Edrahil himself was destined to die heroically in single combat with the Lord of the Nazgûl at the siege of Minas Ithil in T.A. 2000; but his Half-elven son Galador, choosing mortality, restored his father's princely line under the ancient swan-banner of Edhellond, symbolizing the Elven heritage of the Dúnedain.

Unlike Edrahil's death, which signaled a new beginning for the greatest noble lineage of southern Gondor, King Eärnur's death marked the permanent end of Meneldil's line. In T.A. 2050, the Nazgûl-lord provoked Eärnur (who was childless) to face him in single combat as Edrahil had done. Driven by pride and rage, Eärnur succumbed to his treacherous enemy's taunt, and rode to Minas Ithil—now Minas Morgul—with a company of knights. He was never seen or heard of again.

3.13 THE RULING STEWARDS

After the death of Eärnur, the South-kingdom was ruled by a hereditary stewardship that originated with Mardil, who had been Eärnur's steward. Although the Ruling Stewards exercised all of the secular powers of the kings, they lacked the divine sanction of the Valar, and so were unable to preside over the worship of Ilúvatar. Because the priestly role of the king had served as the basis for Gondor's sacred order, Mardil the Steward realized that innovations in that order would now be necessary if the Dúnedain hoped to preserve the unity of their society and way of life.

In T.A. 2050, therefore, Mardil summoned a gathering of the Council of Gondor. The council decided to confirm Mardil's claim to hereditary office, and agreed to submit the matter of the realm's reordering to his judgment. Mardil began by dissolving the naval levy of the Odo Lynd, delegating the defense of the coasts to local lords. By this and other decrees, the steward completed the feudalization of Gondor, transforming the realm into a patchwork of noble estates. The Prince of Belfalas retained the command of southern Gondor's hosts in time of war, but only on a few occasions during the final millennium of the age were the hosts mustered as a single force to defend the realm against its enemies.

Since the Hallow of Mindolluin could no longer be approached for the worship of Ilúvatar, Mardil instituted "the Standing Silence," a religious observance intended to substitute for the national worship. The Standing Silence was, in effect, an extension of the ritual silence of *Serkerë* (see Section 10.4.I.), and was used to replace the traditional practice of royal offerings on the three main holy days of the year. Henceforth, on the ancient festive days, an ominous silence would fall upon the realm, in memory of the One, Eru Ilúvatar. The Ruling Stewards, however, retained their right to confirm oaths and alliances in the name of the kings. During these ceremonies, however, the steward refrained from uttering the Quenya form "Ilúvatar," when naming the One as a witness.

3.13.1 THE SECOND GREAT RAID

Throughout the third millennium of the Third Age, Umbar's fortunes and power grew. Few dared challenge her ships, and fewer still survived to tell the tale. The great Gondorian fleet that had gone to the aid of Arthedain in T.A. 1975 was no more, having either been lost to Umbar's fleet's or to rot in its own harbors. Beset on all sides, the Ruling Stewards were unable to devote the resources necessary to oppose Umbarean control of

the sea, and the Corsairs were able to raid much of southern Gondor's coasts with impunity. Yet despite the haven's dominance, it was long before the leadership of Umbar organized these raiders.

In T.A. 2758, Umbar mounted a second great raid. Three colossal fleets comprised of raiders and most of Umbar's naval forces attacked the coastlands from Methir to Lond Angren. Though some sought to establish a foothold in Gondor, most of their ships returned to Umbar, laden with booty. Those that remained were soon overcome, either fleeing the forces organized by Steward Beren or dying.

3.13.2 THE POROS CAMPAIGN

Just over a century after the Corsair raid of T.A. 2758, the hosts of Amrûn led an army of Haruze against Harithilien. Many Haruze were now dwelling in Harondor, no longer under Gondorian control, and Sauron had seen fit to rouse them for the purpose of weakening the stewards' hold on Ithilien and the eastern bank of Anduin. But Sauron's purpose was thwarted, because he had not counted upon the timely aid which Túrin the Steward was to receive from his ally, King Folcwine of Rohan.

The Rohirrim had received timely help from Túrin's great-grandfather during the year of the Long Winter that had followed hard upon the heels of the raid of T.A. 2758. In repayment for that assistance, Folcwine now sent many riders to Túrin at Athrad Poros, where the brunt of the Haruze assault would be greatest. These Rohirrim, led by Folcwine's sons, turned the tide of battle, matching cavalry against cavalry, and succeeded in repulsing the invaders. Following this victory, however, Túrin realized that the waning might of the Dúnedain would not be able to hold the line of the Poros indefinitely, so long as the Nazgûl-host remained in Minas Morgul.

The Dúnedain continued to stand their ground in Harithilien for another sixty-nine years after Túrin's victory at Athrad Poros; at the last, the region's inhabitants deserted their homes, when an eruption of Mount Doom in Mordor blotted out the light of the sun in T.A. 2954. For the remainder of the Third Age, Gondor would be reduced to the lands originally possessed by the Pelargirean League during the Second. Now the stage was set for Sauron to launch his long-planned war against the South-kingdom.

3.13.3 THE DESTRUCTION OF THE CORSAIR FLEET

In T.A. 2980, the men of Umbar were about to launch another attack against Gondor. Unlike the two previous great raids, this would be the first real attempt to retake the South-kingdom. Preparations were meticulous, and the strike was to be overwhelming. Rather than a sweeping raid of all its coastlands, however, landings were to be concentrated at Tolfalas, Linhir, and Pelargir. The surviving expatriate descendants of the kings hoped to rule once again in Gondor, but before the invasion fleet could set sail, a small raiding party, led by Aragorn (then known as Thorongil), attacked Umbar. Surprise was complete, and most of the invasion fleet burned that night. Aragorn slew the leader of the Council of Captains in the battle, and the resulting power struggle for the control of Umbar's governing body delayed rebuilding of its fleet, much to the chagrin of Sauron.

3.13.4 THE WAR OF THE RING

Although the deciding battle of the War of the Ring was fought on the northern fields of Gondor, the folk of the coasts played their part in the great conflict of the age. In T.A. 3019, Umbar's second invasion fleet set sail for Gondor. A lesser fleet attacked Linhir, and the defenders were still contesting their hold over the town when Aragorn and the Army of the Dead routed the Umbarians and their Haruze allies. Pelargir received the main attack, and despite a valiant defense, the haven fell to the Corsairs. Yet at the height of their victory, word came to the Corsairs of the Army of the Dead. Gripped with dread at the thought of a spirit army marching on Pelargir, many fled by any means possible, even if it meant abandoning their ships. Yet a few ship captains mastered their fear and left Pelargir with both their ships and most of their crew.

3.14 THE REIGN OF ELESSAR

With the power of Sauron broken forever and the surviving allies of Mordor in disarray, Aragorn son of Arathorn, the heir of Isildur, was crowned in Minas Tirith as Elessar, King of the Reunited Kingdoms, on 10 Lothron, 3019, thus ending the long, kingless centuries of the Third Age. Just after the time of the Erulaitale, Elessar ascended the path to the High Hallow on Mount Mindolluin and found there a sapling of the White Tree, a sign of the Powers' continuing blessing on his royal line. Later in that same year, the king presided over the Eruhantale, thereby renewing the worship of Ilúvatar which had been denied to the Dúnedain for nine hundred and sixty-nine years.

Elessar ruled Gondor and Arnor as one realm until his voluntary death in F.A. 120, after which his son Eldarion succeeded him. During Elessar's reign, the lands of southern Gondor were healed of the hurts they had received from the many centuries of war. Having captured the Corsair fleet at Pelargir during the War of the Ring, the king set about building a royal navy, which he used to secure the coastlands between the two halves of his realm. Ithilien he enfeoffed to Prince Faramir, the surviving son of the last Ruling Steward, while he added many lands to Dor-en-Ennil, restoring to Imrahil's house the isle of Tolfalas, the Moman, and the town of Linhir.

In all that he did, Elessar made no attempt to impose direct royal control over southern Gondor, but instead left its lands in the keeping of the feudal lords who had ruled there since the time of Mardil the Steward. Within a few years of his ascension, however, Elessar and his allies embarked on a series of military ventures designed to restore the ancient imperial boundaries of Gondor. Umbar was the first object of the new king's conquests, and in F.A. 5 he was joined by Prince Imrahil of Belfalas and King Éomer of Rohan in his southward march into Harondor and Harnendor, where the hosts of Gondor swiftly captured Ramlond and Mirlond from the rebels.

THE FATE OF UMBAR

Many of the Corsairs (including all members of the Council of Captains) had died at Pelargir in T.A. 3019. Of those that survived uncaptured, most slowly made their way back home. However, the ship captains who mastered their fear of the Dead had sailed straight back to Umbar. Upon their arrival, they marched against the Temple of Melkor, slaughtering all adherents of the cult they were able to find in payment for their Black Master's failure to defend them against the Dead. None opposed them in their rage as they hunted down the cult leadership and rid Umbar of its vile taint. The Temple itself was set afire and brought to ruin.





Bereft of their former leaders, the surviving Corsairs formed a new Council of Captains at the beginning of the new age. Fearing a vengeful reprisal from Elessar, who now possessed most of their former navy, the captains strove to rebuild their haven's forces. Though not as powerful as they had been during the War of the Ring, the Corsairs of Umbar were formidable enough to resist Elessar's forces when he first challenged their power. The resistance was short-lived, however, and the haven of Umbar fell to the hosts of the king in F.A. 5 after a short siege. Elessar appointed a governor to rule Umbar. But to the surprise of many both in Gondor and Umbar, the king selected one of the Dúnedain of Dûsalan to assume this office (a man of royal ancestry, whose forefathers had fled Umbar when the Cult of Melkor reestablished itself there in T.A. 1940).

In celebration of Sauron's defeat, Elessar commanded that Tarma Tar-Calion, the ruined tower of Ar-Pharazôn, be rebuilt and that, if possible, the great covenant stone that once crowned its height be found and placed atop it once again. Construction began in F.A. 12 and the tower was completed in F.A. 41. However it was not until F.A. 106 that the great orb was found and finally placed atop the tower in F.A. 111. In a great celebration presided over by Elessar, the monument was rededicated and the covenant stone once again shone like a bright star. All the lands of southern Gondor had at last been restored to the realm, and an age of new hope had dawned for its many peoples.



3.15 THE TALE OF YEARS

THE FIRST AGE

- c. I-100 The Drughu migrate into southern Gondor.
- c. 200-300 The first wave of Daen peoples (Dōnan, Daan Mor) migrates into southern and northern Gondor.
- 474 Cirdor leads three ships to the mouth of the Morthond-Ringló confluence, where he founds the Sinda refuge of Lond Duilin.
- c. 450-550 The second wave of Daen migration (later to become the Daen Coentis and Danan Lin) crosses the Anduin into southern Gondor, while the Falathrim peoples settle the coasts south of Ethir Anduin.

THE SECOND AGE

- c. I-20 The Daan Mor return to southern Gondor from the ruin of Beleriand, establishing themselves as a ruling warrior caste over their Daen cousins.
- c. I-200 Apyasan peoples (the later Haruze) migrate through the Gap of Khand and the Ered Harmal into Harad. Some of these settle the Vale of Harnen and its adjoining lands to the north and south.
- 21 Amdír and Amroth lead the remnant of Doriath to Lond Duilin, joining themselves to Cirdor's folk and establishing the dual character of Edhellond.
- 500-603 Sauron aids the Daen peoples of the White Mountains against the Daan Mor, giving birth to the Daen Coentis alliance.
- 603 The Star of Gobha is found and the delving of Lugh Gobha completed; the Coentis slaughter and drive out the Drughu of Slaern Puchael. Sauron departs the White Mountains. The first ships of the Númenóreans appear off the coasts.
- c. 600-1200 The Númenóreans impart various skills to the Daen peoples of the coasts, which assist them in overthrowing the yoke of the Daan Mor. Fortified villages become common, though with the exception of the Daen Coentis, the use of iron remains rare among the coastal peoples.
- 750 Eregion founded by the Noldor.
- c. 1000 Sauron, alarmed by the growing power of the Númenóreans, chooses Mordor as a land to make into his stronghold. He begins the building of Barad-dûr.
- 1200 Sauron as Annatar endeavors to seduce the Eldar. Gil-galad refuses to treat with him; but the smiths of Eregion are won over. The Númenóreans begin to make permanent havens.
- c. 1500 The Elven-smiths, instructed by Sauron, reach the height of their skill. They begin the forging of the Rings of Power.
- c. 1590 The Three Rings are completed in Eregion.
- c. 1600 Sauron forges the One Ring in Orodruin. He completes Barad-dûr. Celebrimbor perceives the threat, and Amroth commences the building of Tirith Aear.
- 1620 Tirith Aear is completed.

- 1693 War of the Elves and Sauron begins. The Three Rings are hidden.
- 1695 Sauron's forces invade Eriador. Gil-galad sends Elrond to Eregion.
- 1697 Eregion laid waste. Death of Celebrimbor.
- 1699 Sauron overruns Eriador.
- 1700 Tar-Minastir sends a great navy from Númenor to Lindon, Sauron is defeated. The haven of Pelargir is built.
- 1701 Sauron is driven out of Eriador. The Westlands have peace for a long while.
- 1780 Amdír departs Edhellond for Lórien, entrusting the leadership of his people to his son Amroth.
- 1880 Mûrazôr seizes Vinyalondë and besieges his brother, Imrazôr, at Pelargir.
- 1882 Mûrazôr relocates to Umbar, claiming royal authority on the basis of his command of the Venturers.
- 1883 Tar-Ciryatan quells Mûrazôr's rebellion. The king rewards Imrazôr with the guardianship of Pelargir, but dissolves the Guild of Venturers. The remnants of the Venturers found permanent havens in Anfalas and the Vale of Anduin.
- 1914 Adûnaphel arrives in Middle-earth and establishes her dominion from Vamag on the peninsula of Umbar, holding the coastlands as far north as Ethir Harnen.
- 2221 Upon Tar-Ancalimon's ascension to the throne of Númenor, the people are divided into two parties: the King's Men and the Faithful. Many of the Faithful begin to emigrate to Pelargir to live under Imrazôr's authority. Númenórean settlement of Lebennin and Anfalas expands.
- 2231 Imrazôr dies and is interred on Tolfalas. Vëantur his son begins negotiations with Tar-Ancalimon for the acquisition of permanent colonial status for Pelargir and the Faithful.
- 2251 Tar-Atanamir takes the scepter. Rebellion and division of the Númenóreans begins. About this time the Nazgûl or Ringwraiths, slaves of the Nine Rings, first appear.
- 2280 Adûnaphel launches an attack against Umbar, but is thwarted and forced to abandon her coastal dominion for the safety of inland Lugalûr. The Númenóreans establish the domain of Harnendor. The Iant Carnen is built. Umbar is made into a great fortress of Númenor.
- 2281 Gobel Ancalimon founded as a Númenórean colony at Iant Harnen.
- 2284-2285 Construction begins on the Hyarmen.
- 2285 The Númenóreans pave the Rath Khand from Umbar to Amrûn.
- 2287 The Men Harnen built between Amrûn and Tharven.

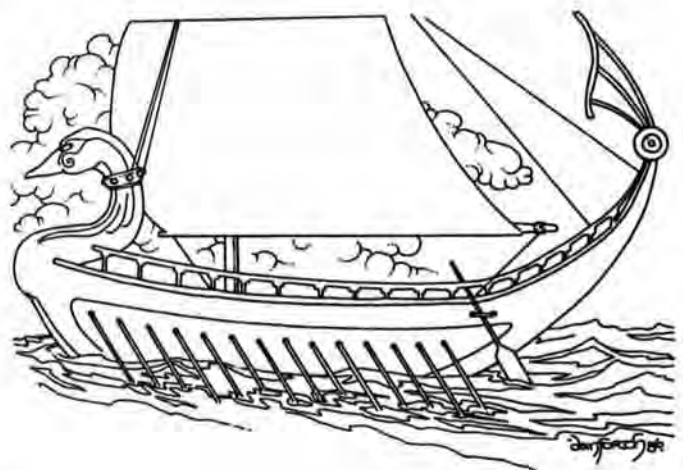




- 2350 Pelargir acquires permanent colonial status, and Vëantur establishes a council for the league of federated colonies that identify themselves as the Faithful. Vëantur convenes the Council of Pelargir in the newly-completed Hall of the Faithful, where he places the Karma of Aldarion.
- 2381 Iant Amrûn built.
- 2432 The Hyarmen completed at Hyarpendë.
- 2899 Ar-Adûnakhôr takes the scepter. As the persecution of the Faithful increases, many seek new homes in Endor and build manors and farms in Lebennin.
- 2961 Ithil fort built.
- 3102 Ar-Gimilzôr places Pelargir under military supervision.
- 3175 Repentance of Tar-Palantir. Civil war in Númenor. Forts at Pelargir and Giliathiac are abandoned, and garrisons left to themselves.
- 3192 The Men Harnen is extended from Tharven to Mírlond.
- 3210 Methiant Rath Khand built.
- 3247 Merro incites a clan war among the Daen Coentis of the Ered Torthonion.
- 3253 Sauron returns to Lugh Gobha and establishes Merro Glastanan as Morachd over the Daen Coentis.
- 3255 Ar-Pharazôn the Golden seizes the scepter.
- 3261 Ar-Pharazôn sets sail and lands at Umbar.
- 3262 Sauron is taken as prisoner to Númenor. The forts of Ithil and Anor are re-garrisoned. A bridge is built across the Anduin (Iant Giliath).
- 3265 Sauron and Ar-Pharazôn found the Cult of Melkor in Númenor. In response to this development, the Faithful are branded potential rebels against the king, and Pelargir becomes subject to tribute (though it's colonial grant is not revoked).
- 3310 Ar-Pharazôn begins the building of the Great Armament.
- 3319 Downfall of Númenor. Elendil and his sons escape.
- 3320 Foundation of the Realms-in-Exile: Arnor and Gondor. Sauron returns to Mordor. Merro Glastanan swears an oath of alliance with Isildur upon the Black Stone at Erech. Fuinur and Herumor steal the Karma of Aldarion, fleeing with their followers to Umbar, where civil strife has erupted between the adherents and opponents of the Cult of Melkor. Fuinur and Herumor play the deciding role in the defeat of the cult, and later use their newfound influence to establish a kingdom for themselves among the Haruze.
- 3321 The first offerings to Eru Ilúvatar are made by Isildur upon the Hallow of Mount Mindolluin.
- 3323 The laws of Númenor are codified with the assistance of Edhelion in Pelargir.

- 3400 Fuinur sends an embassy to Isildur and Anárion, declaring his independence from their rule, and advocating a peaceful coexistence between Gondor, Umbar, and Harad. Isildur and the Council of Pelargir grudgingly accept his terms, having neither the desire nor the strength to make war upon Umbar. To avoid defections to Fuinur or Umbar, Elendil grants Belfalas as a princely fief to Edhelion, who relinquishes his authority over Pelargir.
- 3419 Edhelion completes the fortress of Naur Amrûn and paves the Cirith Dudhrandir.
- 3421 Edhelion completes Ost-in-Ernil.
- 3429 Sauron attacks Gondor, takes Minas Ithil, and burns the White Tree. Isildur escapes down Anduin and goes to Elendil in the north. Anárion defends Minas Anor and Osgiliath, but Harithilien is ravaged by the forces of Sauron, led by Adûnaphel and the renegade sons of Edhelion, Fuinur and Herumor. Lebennin is also attacked, and Pelargir is unsuccessfully assaulted by Fuinur and Herumor's forces, though the haven's outer defenses suffer great damages.
- 3430 The Last Alliance of Men and Elves is formed.
- 3434 The host of the Alliance crosses the Misty Mountains. Morthec Gruan breaks his oath by refusing to join the Last Alliance against Sauron, and is cursed with all of his people by Isildur. Amdír is slain at the Battle of Dagorlad, and Fuinur withdraws at Sauron's defeat to Umbar with the Karma of Aldarion.
- 3440 Anárion is slain.
- 3441 Sauron overthrown by Elendil and Gil-galad, who perish. Sauron passes away and the Ringwraiths go into the shadows. Amroth departs to take up the rule of Lórien, entrusting Tirith Aear to the keeping of Galadriel and Celeborn.

Swan-ship



THE THIRD AGE

- 1 Galadriel commissions the construction of a great sea-bell in Tirith Aear, commemorating the victory of the Last Alliance over Sauron.
- 2 Isildur plants a seedling of the White Tree in Minas Anor. He delivers the South-kingdom to Meneldil. Disaster of the Gladden Fields. Meneldil proclaims Gondor to be a sovereign realm, not subject to the heirs of Isildur.
- 23 Morthec Gruan dies a natural death, and undergoes the Curse of Isildur, becoming King of the Dead. Meneldil rebuilds Tir Ethraid.
- c. 50-700 The lords of Umbar seek to reconsolidate their old sphere of influence along the coasts and Harondor, but many of the Haruza kings now look to the Gondorian kings for patronage and stability, drawing the men of Gondor into frequent military conflicts with Umbar and its clients.
- 748 Siriondil appoints his son Tarannon Captain of the Hosts, and Tarannon begins to extend royal influence into the old spheres of the Pelargirean League. Prince Lothirion of Belfalas enfeoffs Tolfalas to his son Eärnil.
- 752 Tarannon completes the pacification of Anfalas, and transforms it (along with Lamedon and Lebennin) into a provincial domain.
- 754 King Siriondil officially dissolves the Pelargirean League. Tarannon captures Mirlond. Rendûl founded to garrison western Lamedon and the lower Moman.
- 759 Eärnil founds Lond Tolfalas.
- 752-789 The Rathon Gondor is built, unifying the lands of southern Gondor.
- 822-823 The governor of Anfalas defines the Hairaverkien frontier by the construction of Pinnorost, Ost Saerthond, and Calenhirost.
- 830 Tarannon Falastur gives the name of Harondor to the newly-acquired provincial domain south of the Poros. Lond Tolfalas, Mirlond, and Glanhir receive township status from Tarannon.
- 831 Prince Lothirion of Belfalas petitions Tarannon Falastur to grant the Moman as a fief for his second son Gundor. In that same year, Tarannon names Lothirion's youngest son Eärnil as his own royal heir.
- 837 The princes of Moman and Belfalas construct the Rathon Arat and (with the cooperation of the Governor of Lamedon) a landward beacon system.
- 842 Eärnil I founds Bar Iaur Dinen on Tolfalas.
- 861 Arnor is sundered into three sister-realms. Trade between Tharbad and Gondor acquires political importance.
- 913-933 Eärnil I succeeds Tarannon, repairs the haven of Pelargir, and builds a great navy.
- 915 Eärnil I establishes the garrison of Dol Gaerhochben.
- 923 Eärnil I repairs Pelargir and builds Barad Aerhir.
- 932 Eärnil I founds the settlement of Eithel Túrin.
- 933 Eärnil I invests Umbar as a fortress of Gondor. Defeated by Eärnil I, the lords of Umbar and their forces retreat to bases around the Nen Umbar, to Ramlond, and to Tirith Argon.
- 987 Ciryaher founds the settlement of Barad Harn.
- 988 Tiras Amrûn established to counter Umbarean influence in Korb Taskral.
- c. 1000 Sauron stirs again in Middle-earth.
- 1039 Ciryaher captures Ramlond.
- 1050 Ciryaher exterminates the exiled lords of Umbar and subdues the Haruza. Tirith Argon falls to Ciryaher, completing the Gondorian conquest of the South. Amrûn falls under Gondorian hegemony. About this same time, Sauron establishes himself as the Necromancer of Dol Guldur. Adûnaphel returns to Lugalûr.
- 1051 Having claimed the title of Hyarmendacil, Ciryaher returns to Gondor, granting township status to Athrad Poros.
- 1055 Imlad Carmen founded as the seat of the East March of Harondor.
- 1149-1240 Harondor becomes a wealthy province, and the Haruza beyond its borders flourish in a Gondorian-enforced peace.
- 1187 Rendûl receives township status from Atanatar Alcarin.
- 1226 Linhir receives township status from Narmacil. Lamedon becomes a province.
- 1240 Narmacil creates the office of Captain of Ships, and hands it over to Calimehtar and his descendants, thus severing the rule of Pelargir and the fleets from the royal house.
- 1250 The office of Captain of Ships becomes hereditary under Calimehtar.
- 1256 A destructive hurricane ravages Tolfalas, Ethir Anduin, and the coast of Harondor.
- 1384 Castamir becomes Captain of Ships.
- 1409 The Witch-king of Angmar invades Arnor.
- 1432 Valacar dies and Eldacar claims the succession. The confederates demand his abdication but are rejected. The Kin-strife begins.
- 1433-1436 The confederates breach the defenses of Erui and land infantry forces behind Eldacar's lines in Anórien and Ithilien, but are held back by the Steward of Minas Anor and the hill-forts of the Émyn Amen. Minor campaigns are fought for the control of southern Gondor's outlying regions (with the exception of Belfalas). Both sides vie for the support of Minas Anor.
- 1437 The Conclave declares its allegiance to the confederates, opening the western bank of the Anduin for the rebel forces. Osgiliath is besieged and taken, while Eldacar escapes to his kinsfolk in Rhovanion. The traditionalist confederacy proclaims Castamir the twenty-second King of Gondor.





- I438-I439** The exiled king receives sanctuary at Buhr Widu in Rhovanion and begins to gather to himself supporters defecting from Gondor, the greater part of which is now subject to the Usurper's forces.
- I441** Castamir begins laying plans to formally move the royal seat to Pelargir. Prices have doubled from inflation since the war, and the king's favor for the coastal provinces breeds discontent elsewhere in the realm. Princes Adrazôr of Belfalas and Maeglin of Mornan are assassinated, precipitating a succession crisis and political struggle with Castamir. Daeron, confederate Squire of Linhir, is named Steward of Mornan until the current heiress reaches her majority. Castamir publicly announces his intention to remove the royal seat to Pelargir, but his claim is rejected by the Council of Gondor.
- I443-I444** Deepening resentment for Castamir necessitates a greater reliance on mercenary strength to enforce the Usurper's will. Loyalist sentiment grows as a result of increasing tension between the populace and this foreign military element. Castamir's Ethir outlaws are exterminated at the hands of Neithan and the Cult of Benish Armon.
- I446** Rumors of Eldacar's return from Rhovanion spark open rebellion against Castamir in northern Gondor.
- I447** Eldacar mobilizes his allies and marches against Castamir. He is supported by an uprising in Minas Anor, which opens the road into Lebennin. The Usurper meets his advance at the Crossings of Erui but is slain. Castamir's supporters abandon the field and are besieged in Pelargir. Eldacar is once again proclaimed king.
- I448** The siege of Pelargir is ended as the confederates complete their withdrawal to Umbar and Harnendor. Eldacar dissolves the Council of Pelargir, placing the haven under direct military rule. Methir becomes the seat of Gondorian-controlled Harondor. Prince Aldamir is made Captain of Ships and Lord of Lebennin, reinstating the royal tradition that had been disrupted under Calimehtar and his heirs.
- I449** Eldacar recalls the garrisons of Anfalas in order to strengthen the battle front in Harondor. The "Fallen Nobles" of Harithilien and the Gondorian-held portions of Harondor join the rebels of Umbar, openly declaring their allegiance to Castaher.
- I450** The Hall of the Faithful in Pelargir is deluged by a violent earthquake. Castaher, the son and heir of Castamir the Usurper, dies in Umbar under mysterious circumstances. A Regency Council is established to govern the rebels (ostensibly until Castaher's infant son, Castamaitë, reaches his majority). The Lamedon Regiment is established. In Harithilien, new nobles, named "the Gifted" by the commoners, solidify their position in the confusion brought about by the Kin-strife and the enduring shifts in power that result.
- I455** Pelargir is placed under a powerful civilian steward directly responsible to the king.
- I470** The Regency Council of Umbar ousts Castamaitë from power, reestablishing the traditional Umbarean Council of Captains.
- I475** Castamaitë begins his raids against southern Gondor from Gobel Mírlond.
- I478** Decimated by Castamaitë's raids, Tolfalas is depopulated. Lord Morlaen, architect of the Kin-strife and founder of the Umbarean Council of Captains, dies.
- I479** The Western Division of the royal fleet dismantles the fortifications of Gobel Tolfalas.
- I480-I640** Umbarean landward political influence over the Haruze Confederacy wanes as the Haruze kings gain greater leverage over the inland trade routes, although Umbarean ties to and friendship with the Haruze remain strong.
- I490** Aldamir reinstates the Council of Pelargir and the squire's office. (Initially only people of known loyalty are appointed to these posts.) Fanuilond and many of the settlements of Methed Lebennin are fortified against the increased raiding of Castamaitë.
- I498** Aldamir reorganizes the Gondorian fleet, delegating responsibility for maritime defense to the Odo Lynd.
- I512** Bar-en-Dinnen receives township status from Aldamir.
- I540** Aldamir retakes Harnendor from the rebels, capturing Amon Eithel, Tiras Amrûn, Barad Harn, and Gobel Mírlond (which he strips of township status), but is slain in the process. In reaction, the Umbarean council appoints Castamaitë Admiral of the Ethir Fleet (whence the name of "Corsair" first derived). Vinyarion fortifies the Men Harnen.
- I545** Vinyarion captures Tiras Amrûn.
- I551** Vinyarion defeats the Haruze at Iant Harnen and takes the name Hyarmendacil II. Harnendor is devastated by constant warfare, and Gondorians refuse to settle there.
- I621** Castamaitë dies. His sons, Angamaitë and Sangahyando, are granted seats on the Council of Captains.
- I634** Angamaitë and Sangahyando launch the Great Raid upon southern Gondor, razing Pelargir and destroying many of the realm's coastal fortifications. Angamaitë and Sangahyando are elevated to leadership of the Council of Captains in Umbar.
- I636** The Great Plague sweeps through southern Gondor. Death of King Telemnar and his children. The White Tree dies in Minas Anor.
- I637** Mírlond falls to Sangahyandion, who seizes control over Harnendor.



- 1640** Tarondor removes the King's House to Minas Anor, and plants a seedling of the White Tree. Osgiliath begins to fall into ruin. Mordor is left unguarded and is penetrated by Sauron's servants for the first time since the end of the Second Age. Adûnaphel abandons Lugalûr for Mordor, entrusting her former stronghold to the exiled remnants of the Umbarean Cult of Melkor. The levy of the Odo Lynd is expanded.
- 1643** Tarondor establishes the King's Corps.
- 1652** The extension of Corsair raiding to Anfalas compels Tarondor to reinstate the territory's wartime garrisons. Andrast becomes an occupied territory, governed by Telumehtar from Tharagrondost. Telumehtar joins Prince Abrazir of Belfalas in the fortification of the western coastlands. A beacon-tower system is created, and the Men Falas is built.
- 1720-1721** Tarondor recaptures Harnendor from Sangahyandion, who is slain at Mirlond.
- 1810** Telumehtar at last captures Umbar, destroying the last descendants of Castamir and subjecting the haven to military rule. The defeated Umbarean aristocracy withdraws to Ramond and Gobel Ancalimon.
- 1851-1856** The First Wainrider War. Easterlings conquer Rhovanion, forcing Gondor's army to withdraw west of the Anduin and into Ithilien (though Harithilien is left largely untouched). Narmacil II falls in battle and is succeeded by Calimehtar. Minas Ithil is reduced to a garrison town. As the Ringwraiths return to Mordor, spies and brigands roaming Harithilien intensify their activities, although at first these depredations are attributed to the Wainriders.
- 1890** Sauron's spies begin filtering into Harithilien from Mordor, successfully keeping their movements hidden for many decades.
- 1899** Calimehtar defeats the Wainriders on Dagorlad, whose hold on Rhovanion collapses.
- 1935** The Cult of Melkor attempts to seize control over Amrûn but is suppressed.
- 1940** Umbar falls to the combined forces of the Haruze and the surviving rebels based at Ramond. The Wainrider-Variag-Haruze alliance sweeps westward through Harad. Gondor's mobile forces are needed to defend Ithilien, and its frontier defenses from the Poros to the Hanen are overwhelmed by Haruze refugees.
- 1943** The Taskral of Amrûn is assassinated by the Cult of Melkor, by whose machinations the men of Amrûn join the Wainrider Alliance.
- 1944** The Second Wainrider War, in which Tiras Amrûn is destroyed. King Ondoher and his two sons fall in battle near Morannon. Eärnil defeats the enemy in Harithilien. He then wins the Battle of the Camp, and drives the Wainriders into the Dead Marshes. The succession to the throne is disputed by several claimants, among others Prince Arvedui of Arthedain and Eärnil. Edrahil II recovers the Karma of Aldarion.
- 1945** Eärnil II receives the crown from the Council of Gondor. The new king decrees that Harondor is to be gradually abandoned and Gondor's southern defenses relocated to the Poros. Pelargir and Harithilien receive an influx of refugees from Harondor. Eärnil II fortifies the coast of Harondor as far south as Barad Harn.
- 1946** The abandoned site of Mirlond is settled by Haruze, who rename the town Kas Marzûk.
- 1974** End of the North-kingdom. The Witch-king overruns Arthedain and takes Fornost.
- 1975** Prince Eärnur leads a war-fleet to the aid of Arthedain, where with the help of the forces of Lindon and Edhellond, he defeats the Witch-king. Círdor names Edrahil II "Imrazôr the Númenórean." In the battle, the last Prince of Mornan perishes, and his domain is enfeoffed to local potentates.
- 1980** The Witch-king comes to Mordor and there gathers the Nazgûl.
- 1981** Círdor departs Edhellond in the last ship, entrusting the ancient haven to Imrazôr and his descendants. Amroth perishes in the waters of the great storm that tears the ship from its moorings. Imrazôr searches for the lost Nimrodel, but finds only her handmaiden Mithrellas, whom he weds. The river Glinduin is renamed the Gilrain.
- 2000-2002** The Nazgûl issue from Mordor and besiege Minas Ithil. Harondor's last governor dies in the fighting. Harithilien becomes a militarized territory, though its nobles remain in control over the region's forces.
- 2002** Fall of Minas Ithil, afterwards known as Minas Morgul. Imrazôr perishes in the defense of the *palantír*, which is captured. Eärnur becomes King of Gondor. He is challenged by the Witch-king.
- 2002-2050** Gondorian attempts to recapture Minas Ithil fail, but the Nazgûl-host is crushed and its evil confined to the now accursed Morgul Vale. Defenses of stone and magic are established at the mouth of the Morgul Vale to contain the Shadow.
- 2050** The challenge is renewed. Eärnur rides to Minas Morgul with a small escort of knights and is lost, thus ending the line of Meneldil and initiating the rule of the stewards, of whom Mardil Voronwë is the first.
- 2050-2063** Mardil reorganizes the realm on a feudal structure, formalizing the political developments of the preceding centuries. Minas Anor is renamed Minas Tirith. Mardil abolishes the Odo Lynd. Rendûl is added to the estate of the Lord of Mornan.
- 2063** Sauron retreats and hides in the East. The Watchful Peace begins. A time of uneasy calm ensues on Gondor's eastern border. The Nazgûl remain quiet in Minas Morgul, biding their time and gathering strength and organizing their forces.
- 2157** The garrisons of the Hairaverkien frontier are withdrawn.
- 2460** The Watchful Peace ends, and Sauron returns with increased strength to Dol Guldur.



- 2475 The attack on Harithilien is renewed. Osgiliath is finally ruined, and its stone-bridge broken. New defenses are established for Gondor in the Eryn Arnien and at Cair Andros farther north. Forithilien becomes an open frontier, and few people dwell there any more; but Sauron's minions are unable to make any permanent occupation of the region, because of the banes against servants of evil left there by the Nandor.
- 2510 Orcs and Easterlings overrun Calenardhon. Gondor's army is saved from defeat by Eorl the Young, who gains the victory at the Field of Celebrant, after which the grateful Steward Cirion cedes Calenardhon to the Éothéod, who establish the kingdom of the Mark.
- 2741 The Haruze seize the coastal settlements of Harondor, thereby terminating the last vestige of Gondorian control south of the Poros.
- 2758 The Corsairs unleash three fleets against southern Gondor, destroying many coastal fortifications.
- 2758-2759 The Long Winter.
- 2852 The White Tree dies, and no seedling can be found. The Dead Tree is left standing.
- 2885 Stirred up by emissaries of Sauron, the Haruze, led by the men of Amrûn, cross the Poros and attack Harithilien. They are defeated at Athrad Poros by the Gondorian hosts, aided by the sons of Folcwine of Rohan, who are slain in that battle and buried there. Following this victory, however, the Stewards possess only *de facto* control of the portion of Harithilien immediately across the Anduin from Pelargir. In the aftermath of the Haruze defeat, Sauron extends his dominion over the Haruze and ruins southern Gondor's economy by cutting off trade with the southern lands.
- 2901 Most of the remaining inhabitants of Harithilien desert it, owing to the attacks of Uruk-hai of Mordor.
- 2954 Harithilien is abandoned. The men of Amrûn cast down the standing stone of Haudh-in-Gwanur at Athrad Poros.
- 2942 Sauron returns in secret to Mordor.
- 2951 Sauron declares himself openly and gathers power in Mordor. He begins the rebuilding of Barad-dûr.
- 2954 Mount Doom bursts into flame again. The last inhabitants of Ithilien flee over Anduin. Only Bar-en-Dinnen and the Hyarpendë district of Pelargir remain under Gondorian control. The army still mans many fortifications in the area to control the traffic on the river and to deter attacks on Pelargir from Harithilien.
- 2954-3018 Sauron completes his domination of Near and Far Harad and builds up his forces in Rhovanion, Umbar, and Harondor for a final war of conquest against Gondor. The Gondorians counterattack in Ithilien and along the coasts as best they can, but are vastly outmatched by the combined resources of Sauron's many allies.
- 2957-2980 Thorongil serves both Thengel of Rohan and Ecthelion II of Gondor.
- 3018 Sauron attacks Osgiliath.
- 3019 The War of the Ring and the downfall of Sauron. Aragorn enters southern Gondor by the Paths of the Dead, summoning the Oathbreakers to aid him in the liberation of the realm from Sauron's servants. He leads the hosts of the Dead to Pelargir, where they defeat the Corsair fleet. Aragorn frees the Oathbreakers, and Morthec breaks the Gwaedhel-spear. Pressing onwards to the Pelennor Fields, Aragorn turns the tide of battle. With the defeat of Sauron soon after, Aragorn takes the crown under the name of Elessar, reuniting the long-sundered realms of Gondor and Arnor. Faramir the Steward is made Prince of Ithilien.
- 3019-3020 The survivors of Sauron's armies fight among themselves for possession of his treasures and food-stores. Tales of the "Power and Wrath of Gondor" are carried home mixed with those of the "Trail of Bones," so named because many starve or are murdered along the way. The Haruze pardoned by King Elessar help him to conquer Ithilien and northern Harondor within a year of his coronation.
- #### THE FOURTH AGE
- I A new Gondorian fleet, incorporating the captured Umbarean warships, is constituted. It secures the coasts between Ethir Anduin and Sudûri.
- c. I-60 Imrahil joins Elessar on military expeditions to Rhûn and Harad.
- 5 Elessar captures Mîrlond, Ramlond, and Umbar.
- 5-21 Elessar subdues Near Harad.
- 12-41 Tarma Tar-Calion is rebuilt.
- 34 Elessar grants Rendûl to the Prince of Belfalas.
- 52 Elessar restores Tolfalas to the Prince of Belfalas.
- 82 Prince Faramir of Ithilien dies. His son succeeds him.
- 106 The covenant stone of Ar-Pharazôn is recovered.
- 111 Elessar restores the Tarma Tar-Calion in Umbar.
- 120 Elessar dies of his own accord. Eldarion succeeds him.
- 195 Findegil compiles the *Kenta Menesselion Andunûressen*. (See Section I2.0.)

4.0 THE PEOPLES

Although the Dúnedain rule southern Gondor, they are certainly not its sole inhabitants. Their ever diminishing numbers scarcely make up a fraction of its total population. The lands of the White Mountains have been home to Daen-folk and the mysterious Drughu from time immemorial, and the Eldar have inhabited Edhellond for almost as many centuries. In the arid border marches of Harondor, even Haradrim are numbered among the subjects of the realm; while beneath the haunted mountains of Mornan, the King of the Dead broods darkly over his cursed domain, awaiting the final summons to fulfill his oath to Isildur.

This section describes each of southern Gondor's peoples in the historical order of their arrival in the land, presenting their culture, society, religion, warcraft, and physical appearance with sufficient detail to give the gamemaster a feel for how to play them in a game. These topics overlap with those presented in other sections of this work; however, unlike other passages, which generally focus on the Dúnedain (i.e., the bearers of the dominant culture in the realm), the present section emphasizes the whole range of southern Gondor's inhabitants.

4.1 THE DRUGHU

The Drughu comprise the original inhabitants of southern Gondor. The Dúnedain know of this strange people only through a branch of their kindred that appeared in Beleriand as allies of the Elves and Edain. The Adan ancestors of the Dúnedain called these strange, diminutive folk the "Drúedain." While exceptionally distinct from their Secondborn brethren, though, they were ultimately still Men—Hildor—just like the blessed Edain, and many perished in the struggle against Morgoth.

A remnant of these people survived the War of Wrath and accompanied the Edain to Númenor. As the Shadow fell upon Númenor, though, the Drughu gradually migrated back to Middle-earth with the Faithful, establishing themselves in a forest of northern Gondor which the Dúnedain named "Tawar-in-Drúedain."

The greater part of the Drughu, however, had never departed their ancient homeland, though by the time of Gondor's founding (S.A. 3320) their numbers had dwindled, and they had withdrawn into the high fastness of the Ered Nimrais or the houseless wilderness of Andrast. Much later in the Third Age, when the Rohirrim settled the lands north of the White Mountains, they spoke much of the Drughu of the forest, whom they called "Woses" (Ro. "Wild Men"). By that time no other Drûg clans were known to exist in the White Mountains, and so the Rohirrim never perceived that the Woses of Tawar-in-Drúedain were connected with the "Púkel-men" of Dunlending legend. Most Men in southern Gondor had also forgotten the origins of their Drúadan neighbors, and joined the Rohirrim in denying the humanity of the "Wild Men."

The Drughu originally migrated westwards from the lands south of Mordor at the beginning of the First Age, and their large clans occupied the lowlands on both sides of the White Mountains. With the arrival of the Daen peoples who, in their own tongue referred to the Drughu as "Puchael" (Dr. "Demons"), the Drúedain found themselves subsequently driven out of the lowlands and forced into the mountain wilderness. Daen hunters and warriors often killed the Drughu out of fear—or for sport.

Fleeing from Daen hatred and superstition, the Drughu isolated themselves in the wilderness, becoming more reclusive and intolerant of the outside world with every contact. As a consequence of this withdrawal, the Drughu dwindled in number by the end of the First Age. A short lifespan, further complicated by a disunified clan structure, made it difficult for the Drughu to recover their losses. After the beginning of the Third Age, their total population never exceeded five thousand.

With the exception of Andrast, the only substantial Drûg groups in southern Gondor inhabit the cold, high, elevated regions of the Ered Nimrais. The rugged, mountainous terrain, thick forests, and snowy winters of the White Mountains all served to protect the stout, reclusive Drúedain. Few save the occasional miner ever encounter a Drûg (to say nothing of whole clans). Still, signs of the Drûg's stonework are visible throughout southern Gondor.

SOCIETY AND CULTURE

Although some of the more important clan leaders have learned to speak other languages, the Drughu primarily speak their own tongue. They employ guttural language of deep monotones and alien-sounding syllabic slurs, and they have never developed a written script. Pictographs and simple symbols form their only recorded means of expression.

Hostilities from other Men have forced the Drughu to retain a continuously nomadic manner of subsistence. They exist as hunters and gatherers, roaming the mountains in ever-changing circuits that repeat only every two or three centuries. The clans plot their courses against the positions of the stars in the heavens, aided by limited arrays of standing stones. Seasonal changes influence their moves, but even in the thickest winters the Drûg clans can cross as many as twenty miles of rugged landscape a day.

For clothing, Drughu wear only the most limited fur or skin loincloths. Women add a suede collar, which covers the shoulders and falls to the lower ribs. Headmen often don grass skirts for distinction, while warriors sport thin furs or leather. They rarely wear boots, except in deepest winter. When traveling in the cold, the Drughu may gather together in a cave or similar shelter until the weather permits safe movement. Otherwise they pass their nights in portable leather lean-tos.

Longer pauses in their migratory circuits are spent in khirganoth (Dr. "Passage-holds"), refuges located in natural or excavated earthen hollows covered by bone re-inforced turf domes. The whole clan travels quickly and lightly. Carrying all their possessions in small bags, they never own more than they need.

Because of their extensive wandering, the Drughu rely heavily on their peculiar cultural skills. Utilizing their environment's resources, they are traditional masters of hunting and trapping, as well as animal, mineral, and plant lore. The Drughu pride themselves on their craftsmanship of wood and stone, in which arts they excel.

Thirty to forty Drughu make up the typical clan, which is always led by an elder headman, proven as a warrior and considered wise. Males scout the surrounding terrain, hunt for food, and defend the clan when the need arises, while females and children gather herbs, roots, and fuel. Drûg families are small, usually consisting of an adult male, a female, any surviving elderly parents, and one or two children. A clan might consist of a dozen such family units. Pairings of families, fundamental to hunting and marriage practices, are called bandings.





Each clan has a name and an extensive body of history and custom which is maintained by a rich oral tradition, passed on through the generations. Defiance of tradition (a very rare event) leads to banishment from the clan. Drûg clans live separate from one another; but if one becomes endangered, as many as a dozen other clans have been known to march for days, crossing miles of rugged terrain, to assist their fellows in time of need.

The only link between the many separated clans is the Drughôr-ghan (Dr. "Great Brotherhood"). This fraternity is composed of venerated elders, who are responsible for preserving the oral history and upholding sacred custom. Members of the Drughôr-ghan are reclusive, and often travel apart from the main body of the clan.

Although it is usual for a clan to have only one drughân (Dr. "great brother"), each drughân may have more than one khîn (Dr. "son, apprentice"), who ensures that the drughân remains strong in body, even in times of war. The khîn trains to become a drughân, and learns to craft the mystical abhân-korôth (Dr. "watch-stones"), the enchanted stonework of the Drughu, used for the protection of the clan. The abhân-korôth represent the highest demonstration of craftsmanship and mystical understanding attainable by a drughân. Only a few such works are ever created during each generation of a clan's existence.

Because they realize that they are a threatened people, the Drughu do not kill their own kind, whether in war or in the enforcement of tradition. They consider the Drughôr-ghan (and their practice of stonecrafting) sacred and of the utmost importance to their continued survival as a people. Harm to the Drughôr-ghan, or violation of the secrecy of its rituals, will unite the clans against such threats to their heritage.

Although Drûg warriors are treated with great respect among the clans, the Drughu do not celebrate or exult in killing. Victory over an enemy is looked upon as a grim but necessary task. Angering a Drûg is difficult, and unless a threat is made toward the clan, family, or another Drûg, he will usually avoid conflict peacefully.



The Drughu are skilled herbalists. They are rumored to concoct medicines capable of healing mortal wounds, curing blindness, and even removing poison. The Drughu know how to brew poison, but this ancient knowledge has traditionally been reserved for the killing of Orcs. Custom forbids the Drughu to use such toxins against any other foe and, since it is extremely rare for Orcs to penetrate the fastnesses of the Ered Nimrais, the art of poison-brewing is often relegated to lore.

RELIGION AND MAGIC

The Drughu respect the Powers that govern the world. With the exception of Mâm-ugu-Mâm (Dr. "First Mother"), however, the Drughu do not generally worship the Valar. For Mâm-ugu-Mâm (whom Dúnadan scholars believe to be a representation of Yavanna) they plant seeds of rare wild roots and herbs, and hold annual ceremonies in the first days of spring. During this time boys of the proper age are given status as warriors, and the right of marriage is bestowed upon girls of similar age. Most importantly, the Drughôr-ghan may choose such an occasion to craft a mystical watch-stone with the aid of their khîn.

There are two distinct types of watch-stones fashioned by the magic of the Drughôr-ghan. The korôth-naphol (Dr. "stone-eyes") are the most common of all of their stone creations. These are carved from the surfaces of rock cliffs, large boulders, stone pillars, cave walls, or even stone steps on horse trails, and sculpted in the crude likeness of faces set in stone, sometimes painted with strange plant-based dyes. Any land once inhabited by the Drughu will be littered with such visages.

Khorôth-naphol may be used by a drughân to divine the presence of potential enemy to the clan. Even if he employs the stone while sitting miles away, the drughân can observe outsiders or intruders as though they were within the range of normal sight. Through a watch-stone, the drughân is able to determine whether or not travelers pose a threat.

To make one of these amazing stones, a drughân performs a stonecrafting ceremony. This ritual takes an hour to complete and requires many secret enchantments. During the ceremony, the drughân sacrifices a part of his own spirit, forever binding himself to the watch-stone. Even after the death of its creator, however, another drughân may use the watch-stone if he properly invokes its name and that of its creator.

Once crafted, the khorôth-naphol may be employed at will by the drughân for the purpose of scrying. This requires a period of meditation and an expenditure of energy. Even when not actively looking through the watch-stone, though, its creator will feel a powerful sensation if any creature touches or passes close to it. The stones never lose the power of seeing unless their eyes are destroyed beyond all recognition. If the eyes do become damaged, the khor-naphol loses its enchantment and the stonecrafting ceremony must be repeated before it will function again.

The second type of watch-stones are the abhân-korôth (Dr. "[true] watch-stones"), the most powerful creations of the Drughôr-ghan. They combine physical mobility with the scrying powers of the lesser watch-stones. Deployed as guardians and sentinels, the watch-stones are lifelike statues of Drûg warriors. Ranging in size from four to twenty feet in height, these stones are an ominous sight while at rest and a terrifying one when animated. Although rather clumsy in their movements, the nearly invulnerable statues possess physical strength equal to that of Trolls. Once animated by a drughân, the abhân-khor becomes a stone warrior, a lethal tool that can be controlled by its maker from miles away.

Drughu



The rite for creating such a watch-stone requires a full, uninterrupted day. The stone must be fully carved within this time period, and permanent energy must be bound into the object to complete the ceremony. Members of the Drughôr-ghan from different clans often assist each other in the building of large and powerful watch-stones to defend clan refuges.

If the stonemaking ceremony is interrupted at any time after the first hour, all magical efforts fail and the stone loses its enchantment. Interruption of such a ceremony is considered the worst insult possible to a drughân. When the watch-stone is completed, the statue will remain immobile until animated, although it may thus be used for its scrying power, as in the case of the lesser korôth-naphol.

An abhân-kor is a magical manifestation of its maker. Animating abhân-korôth is no simple matter: the controller must expend physical and magical energy throughout the period of animation (which is extremely tiring). Many among the Drughôr-ghan use herbs such as gnosh (see below) to increase endurance, lessen physical and mental fatigue, and slow the drain of energy.

Any damage that penetrates the watch-stone's "armor" is transferred to the creator—albeit to a drastically lower degree. Regardless of whether the wound was enough to break the arm off of the watch-stone or if it created only a small chip, a drughân cannot be killed in this manner. Such damage is as much mental as it is physical. Wounds sustained in this manner heal at twice the normal rate, but the pain remains very real potentially quite dangerous.

ENCOUNTERING THE DRUGHU

Lacking fondness for other Hildor, the Drughu shun contact with such (and, unless they have a special interest, eschew combat as well). Within the lands of southern Gondor, only hunters, trappers, or miners on the frontiers of settlement are likely to encounter Drughu. The wise know to avoid trespassing on Drûg territory, so clearly marked by watch-stones and painted symbolic warnings.

It is possible, though, for a group of outsiders to meet Drughu on peaceful terms. If a tribe considers the visitors to be harmless, and a peaceful gesture is made before entering Drûg lands, the travellers may be met by a warrior band. In such case, the Drughu will first observe the newcomers from a distance to ascertain their purpose; and then, if appropriate, the Drughu will initiate contact with a reciprocal gesture of peace. Assuming the visitors respect his wishes, a clan headman or drughân may extend his own hospitality and assistance. Under no circumstances will the Drughu expose their women or children to an armed war party, even if they are allies.

WARCRAFT

From a young age, the Drughu are trained to fight and signal in complete silence. Hand and body motions convey messages in combat (even in darkness). They use shrill whistles to summon help or communicate with other warrior bands. The Drughu ordinarily avoid confrontation, but when forced to repel invaders, or other perceived threats, the Drughu methodically eliminate the aggressors with grim expertise.

Stealth, exceptional mobility in rugged terrain, and their skill in deceiving and dividing enemy hosts form the foundation of Drûg tactical tradition. These methods permit the Drughu to keep their warriors and raiding parties from destruction by more heavily-armed intruders. The Drughu do not use armor of any kind, which gives them extra agility, and staggeringly swift movement rates.

The weaponry wielded by the Drughu is uniformly of wooden construction—for hunting, spears with sharpened stone heads; for delivering poisons, blow-guns; for combat, clubs with stone spikes. The Drughu also employ a body paint, called gnosh (Dr. "journey-paint"), extracted from plant pigments, which they dab onto their skin. Because of its botanical origin, gnosh is ceremonial as well as practical in function. As a slow-acting drug, the paint releases a medicine into the pores of the skin to combat exhaustion, ensuring that the Drughu do not tire easily in battle, forced marches, or extended ceremonial rites.

When outnumbered, the Drughu attack with blow-guns and spears, then quickly withdraw into the wilderness at the moment just before direct confrontation with their foe (their goal being to agitate, separate, and lure the undisciplined enemy away from allies into an area where the remainder of the warriors lie in wait). Utilizing stealth and camouflage, the Drughu then attack again, usually catching the enemy by surprise. Singling out a person or small group, they strike with unusual speed and then fade into the wilderness to regroup.

This pattern continues until the enemy retreats or is eliminated. Often, other nearby warrior bands arrive to assist their comrades. If forced into hand-to-hand melee where other Drughu cannot aid them, a warrior band attempts to disengage from the combat and, exercising stealth, depart. Should the enemy follow, the Drughu lead them on a brisk chase through terrain well-known to the "Wild Men."

The Drughu are capable of defeating forces whose numbers greatly exceed their own. If given time enough to plan and assemble a large host, the Drughu will initiate a raid. Preferring to attack at night (where their superior night vision gives them a distinct advantage), they employ the same tactics as those utilized when they are outnumbered. The warriors eliminate small groups of foes by luring them away from the main cluster, while larger groups of Drughu warriors assault the main body of the enemy, and then withdraw, only to appear moments later in an entirely different area of the battle.

APPEARANCE

The Drughu are a small people—heavily set and stocky, with a stature similar to that of the Dwarves (an average of 4' in height), thick arms and legs, and a dense build. Their faces are wide and flat, with long noses and wide mouths that move very little when they speak. Their eyes are deep set and overshadowed by a heavy brow. The cornea and pupils of their eyes are black, making their movement nearly imperceptible, unless observed at a very close distance. When angered, the eyes glow subtly red. Their skin is brown, and is sometimes decorated with temporary paints and dyes, which serve, for the most part, as camouflage or ceremonial symbols.

With the exception of their brows and the black or grey hair that grows thinly on the sides of their head, the Drughu lack any significant body or facial hair. As a rare trait, an elderly male may grow a thin wisp of hair in the cleft of his chin—considered a mark of distinction.



By far the most remarkable characteristic of the Drughu is their appearance while at rest. Because their eyes are so still, the Drughu have a lifeless, stone-like appearance. When sitting motionless in their native habitat, the Drughu look more like artful statues than living creatures.

4.2 THE DAEN PEOPLES

The Daen are a family of related peoples that migrated westwards into southern Gondor throughout most of the First Age. Many of their descendants later became the greater part of the Dúnadan realm's commoners (though some groups maintained separate identities). The text below recounts the shared history and characteristics of the Daen peoples, and then moves on to describe the distinctive features of each sub-grouping that emerged over time.

ORIGINS

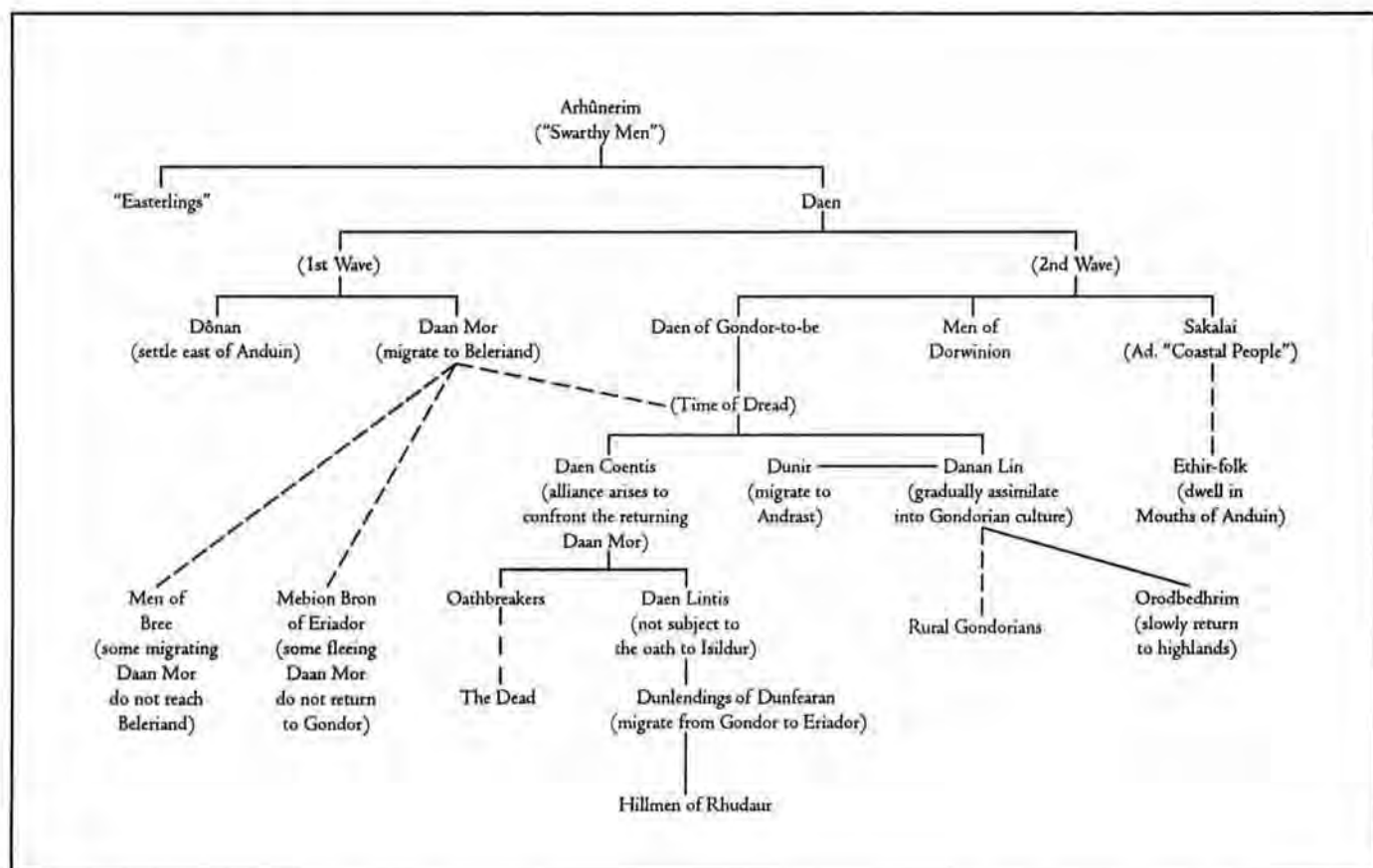
Following in the footsteps of the Drughu—whose language is distantly related to theirs—the Daen peoples wandered the lands to the north and south of the White Mountains, seeking refuge from the perils of Middle-earth, then under the dominion of Morgoth. The crossing of the Anduin at Cair Andros became the perennial point at which the various waves of migration were diffused in different directions. For the most part, the earliest Daen groups never crossed the Great River, but

instead settled in the lands east of it. The one exception were the Daen Mor, who pressed onward all the way into Beleriand, where they fell under the dominion of Angband and became servants of the Great Enemy. Later groups also crossed the river, but advanced no farther westwards than the Gap of Calenardhon.

SOCIETY AND CULTURE

The Daen peoples took part in the primitive condition of Men who never had dealings with the Eldar. They possessed no knowledge of agriculture, nor of forging, nor of building, and spent the greater part of their wanderings as hunters and gatherers. Like all the Children of Ilúvatar that undertook the Great Journey westwards, the basic unit of Daen social organization was the "house" (or clan), which consisted of all those related to a prominent lineage defined by the father.

As the Daen-folk fragmented, and sundered groups adapted their language and way of life to a particular region, the boundaries of kinship and affinity would sometimes expand, and larger, tribal unities would emerge. For long, the tribe was a purely linguistic and cultural entity, and rarely included a political dimension until the Second Age. In that time, the Daen came into contact with other peoples and powers which were to fundamentally alter their primordial way of life. (See the sections on the Daen Mor, the Daen Coentis, and the Danan Lin below.)





If it ever existed, the "mother tongue" of the Daen peoples soon came to be forgotten and lost; but the oldest and most widely spoken dialect of which sufficient forms survived into the Third Age was Daenael, the speech used by the Daen Coentis alliance of the White Mountains. This language came to be debased by the beginning of the Third Age, after the Oathbreaking, and was thereafter known as Dunael. Since the latest surviving dialect of Dunael was that used by the Dunlendings of the southern Misty Mountains, most scholarly translations of the southern Gondorian forms of this tongue are attempted reconstructions based on the Dunland dialect of the late Third Age (post-2510).

RELIGION

The religious practices and beliefs of the Daen peoples were, like their language and customs, highly diverse, and reflective of the distinctive features of their local environment. Rituals associated with the hunt and the procurement of food were predominant in the early period (and certainly persisted or were revived by groups that remained marginal to the greater forces at work in the history of southern Gondor). One such ritual involved the division of the meat by the headman, accompanied by a gesture of thanks towards the divine Powers. The widespread adherence to this custom derived equally from its role in establishing and maintaining the spiritual authority of the clan leader. For the most part, however, the Daen-folk assimilated and indigenized the religious traditions of others, as with the Danan Lin.

In the case of the Dōnan, the Ethir-folk, and the Coentis alliance, their encounter with Sauron or other servants of Morgoth led to the formation of organized cults. As with many other races in Middle-earth, religious authority tended to be congruent with political power, and although the shamanic role was sometimes separate from that of the clan headman, the priestly function in the organized cults has never been held by a class of people distinct from the political leaders.

Ancient Daen burial custom was unlike that of the Edain. The Daen extracted the internal organs of the deceased (which they placed in jars), and then laid the bodies to rest for three years. Once the skeletons were relatively clean of flesh, the Daen wrapped the bones of each family in cloth, sorted by type, so that a family would be buried with all its leg bones grouped together, all the arm bones together, and so on. The coffers that held the bones were left open to accommodate new arrivals. The only individual tribute to each person would be the placing of his or her skull in a niche in the wall of the family burial chamber. The skull was decorated with a circlet of gold or silver wire, in a design that was appropriate to the deceased's societal standing. The common folk of the time were buried in crypts in each village, in much the same way except the skulls, left unadorned, were mounted on the outside of the crypts.

In later years, the sundered Daen-folk created numerous variations on this foundational interment practice. The Daen Coentis laid their dead to rest in chambers, surrounded by belongings held in life, and food and drink, in an attempt to keep the departed from rising and haunting the living. Many different burial rituals were practiced throughout the years following the Oathbreaking, such as the laying of treasure with the dead in order to appease the spirits, partial mummification, and continued dismemberment.

WARCRAFT

Prior to the coming of the Daen Mor, the Daen peoples in southern Gondor lacked the ability to forge weapons, and were forced to rely upon wood, stone, or bone for the crafting of arms; and only with the emergence of the Coentis alliance under the tutelage of Sauron (and, later on, with the aid of the Númenórean venturers) did the knowledge and skill of forging become generally available. The martial skills of the ancient Daen were oriented towards defense and founded mostly upon hunting techniques. No organized forms of mass combat were ever developed or used, except by the Daen Mor and the Daen Coentis.

APPEARANCE

Nearly all of the Daen peoples share certain physical characteristics. They are shorter than the Dúnedain (males averaging 5'10" and females 5'6"), muscular in stature, swarthy in complexion, and generally dark of hair and eye. Their attire is fashioned of wool and displays woven plaid patterns, a textile innovation stumbled upon early in their history and brought by the first migrating clans to the lands that would become Gondor. (Only among those descendants who ceased to practise shepherding has wool given way to leather or fur garments.) The summer kilts and winter pants developed in response to the extremes of their mid-continent plains homeland also came with the migrating Daen.

The vibrancy of their textiles remained limited, since most known dyes in the region were vegetable in nature. Gathered walnut hulls and certain insect dyes allowed for dark brown and shades of red, but in many cases the natural shade of the wool became the color of the garment.

After the rise of the Daen Coentis alliance, each clan tended to identify its members by specific garment colors or plaid patterns. Among the Daen Lintis of Hairavertien and Enedhwaith, where clan organization had come to be the sole political unit of Daen society (following the collapse of the Coentis alliance at the end of the Second Age), this practice reached its most developed extreme. Ritual scarification and tattooing were brought by the Daen Mor fleeing Beleriand and mixed with the art of body painting to become a part of Daen heritage, sometimes repudiated, sometimes revived, in response to larger events.

4.2.1 THE DŌNAN

The Dōnan (a debased vocalization of *daen*, signifying "people"), although part of the earliest wave of westward Daen migration, were the first to turn back at the prospect of crossing the Anduin. While their Daen Mor cousins forged ahead at Cair Andros, the Dōnan halted, scattering north, south, and east of the Great River. The greater number settled in the shadowy glens of the Ephel Dúath and Ered Lithui, long before those mountain ranges became the fences of Sauron's domain. Some also dwelt in the Vale of Anduin, or along the Poros and upper Harnen valleys, but these were driven into the mountain uplands or assimilated by the later Haruze and Númenórean presence. The Dōnan gradually died out as the lands of Harondor and Harithilien more and more became a frontier of war, until they were completely uprooted by the Wainrider Confederacy in T.A. 1944.



SOCIETY AND CULTURE

Even in the early centuries of the Third Age, a long experience of persecution at the hands of other peoples has made the Dōnan highly xenophobic. Only under the relative peace brought by Gondorian rule did the lowland Dōnan-folk of Harondor engage in any significant cultural exchange with the Dúnedain. As a result of this contact, animal husbandry and limited forms of agriculture spread among the Dōnan. Despite these innovations, the Dōnan never developed a full-fledged tribal organization, remaining at the level of the clan. The principal reason for this was that the inclusion of the Dōnan into the Númenórean sphere took place alongside the transformation of Harondor into a province, with the consequence that whatever larger social and political affinities the Dōnan might have discovered were absorbed into the overarching structure of Gondorian government.

Because of its speakers' highly insular lifestyle, the Dōnan language is little more than a collection of mutually unintelligible dialects. Since the Dōnan have been regarded as a marginal element by the Gondorian authorities, no scholar of Gondor has ever undertaken the task of studying or recording the bewildering array of Dōnan tongues. This neglect notwithstanding, it is probable that Dōnan speech was at one point influenced by Nûradja, the language of the folk of Nurn, whose seasonal migrations over the passes of the Ephel Dúath sometimes brought them into contact with the Dōnan.

RELIGION

There is little surviving evidence for the primal form of Dōnan ritual and belief, since these appear to have become wholly transformed by the Númenórean presence (in the lowlands) and Adûnaphel the Nazgûl (upon the highlands). In the case of the former, the importation of agriculture has brought with it common rural custom and superstition about Yavanna the Earth Mistress and her ways. As subjects of the realm, the lowlanders observe the annual festivals of Númenórean religion; yet this is done with little or no cognizance of their meaning, and the Dōnan have happily incorporated these rituals into their own folk-beliefs about the world. In the mountains of the East March, the Dōnan participate in the Cult of the Dark Lady.

WARCRAFT

A distinct tradition of warfare does not exist (or has long since ceased to exist) among the lowland Dōnan of Harondor (dwelling as they do within the shadow of a larger military order in which they may participate if they so choose). The mountain Dōnan, on the other hand, have failed to absorb any martial lore from the Dark Lady of Lugalûr. Instead, Adûnaphel permits the xenophobic Dōnan continue to live as they always have, a convenient buffer against any intruders attempting to enter her domain through the mountain passes. Few of these highland Dōnan have acquired iron implements from their lowland brethren, and they continue to hunt with stone (most often obsidian) weapons. Their tactics are exclusively defensive and wilderness-oriented, consisting of ambush and withdrawal from a superior foe.



APPEARANCE

Centuries of inbreeding among the highland clans has produced frequent genetic defects, and rendered many of the Dōnan weak and sickly in appearance (though this is not always the case). The Dōnan tend to be shorter and darker than their Daen relatives elsewhere in southern Gondor, but their skin is ruddy in complexion, unlike the sun-darkened Haruze. Although some shepherd flocks and harvest their fleeces as woven wool (like their ancestors in central Endor and like the neighboring Nûrniags), the highland Dōnan prefer to clothe themselves with furs and leathers, which are more protective among the sharp rocks of the Ephel Dúath.

Dōnan men of both the lower and upper mountain flanks wear the summer kilts and winter pants of their forefathers, donning the former in warm weather and the latter for the cold months. The kilts and pants of the foothills are woven of wool and fashioned without pleats. They display the plaid patterns brought with the migrating Daen, but lack the bright dyes that were later developed in the heart of Gondor. Somber greys, tans, browns, and creams predominate. Kilts and pants of the peaks are cut from undyed tanned hides and fastened with lacings of leather thongs. Long-sleeved tunics that fall to the upper thigh—wool in the lowlands, leather in the highlands—cover the upper body. Fur-lined hide cloaks and over-pants are donned atop the inner garments while the men are out of doors.

The clothing of the Dōnan women varies seasonally as well. In summer they wear sleeveless tunics falling to mid-calf and sometimes confined at the waist with a sash or laced half-bodice. In winter they add a long-sleeved under-tunic that falls to the ankle beneath the shorter outer-tunic. Wimples covering the head and neck widen at the bottom hem to fall across the

shoulders, upper back, and collarbone. Like the men, they employ fur-lined cloaks outdoors in cold weather. The highland women usually possess garments fashioned of very soft, sueded leather and ornamented with beads of bone. The women of the foothills retain the drab plaid woolens of their ancestors.

Both sexes favor unconstructed boots with thongs used to bind the uppers to their legs. The footgear of the highland Dōnan sport fur on the outer surface year round, supplemented in winter with inner fur linings.

The warriors of the ancient Daen have devolved into hunters among the Dōnan, and thus the martial arts of body painting, ritual scarification, and lime-washing the hair (to make it stand up in points) have vanished. Only the intricate braiding patterns for both head hair and facial hair survive. Indeed, these have spread to become the norm among the entire Dōnan population, women and children as well as men. Women usually form 9 to 12 thin braids from their tresses which are then plaited together to create either an elaborate construct atop the head or two thick braids down the back. Men prefer a single braid down the back (formed of several smaller plaits) and multiple braids produced from beard and mustache.

4.2.2 THE DAAN MOR

The Daan Mor (Dn. "Great People"), also part of the earliest wave of migration, were the only group among the Daen peoples to reach Beleriand. By virtue of this fact, they were also the first of the Daen-folk to acquire a highly-developed military culture and technology. Once arrived in Beleriand, the Daan Mor were overawed by the might of Angband. They swiftly became numbered among the mannish allies of Morgoth, who gave them flocks to tend and live off of in Hithlum.

After the defeat of their master at the end of the age, those who escaped the War of Wrath fled into the east, and in time came among their Daen relatives who were then dwelling in the still houseless lands of southern Gondor. The Daan Mor soon found that their weaker cousins were able to offer little resistance to their claims to pasture land, as they alone possessed flocks along with weapons of iron to guard them. In fact, the Daen of southern Gondor regarded the Daan Mor as having acquired these gifts from some divine power (which was not far from the truth), and would submit to their will in exchange for a share in these goods (or were too fearful to act otherwise).

The Daan Mor, for their part, viewed dominion over their brethren as their right, earned through their faithful service to the King of the World, though he were now (as it

seemed) vanquished for a time. In this way the Daan Mor established their power over much of what would later become Anfalas and Hairaverkien (for they had entered the lands of southern Gondor by way of the Cirith Nimrais and the other lesser passes of Andrast). Their supremacy lasted until the emergence of the Coentis alliance in the White Mountains and the coming of the Númenóreans to the coastlands (c. S.A. 500 and S.A. 700 respectively), after which time they were slain or driven away by their rebellious subjects.

SOCIETY AND CULTURE

The coming of the Daan Mor signaled the emergence of the first true chiefdoms in Daen history, in which the newcomers became an exclusive caste of warrior-rulers, while the native Daen clans came to be regarded as inferior subjects—"property," to be treated no differently than land or sheep. The Daan Mor had learned well the ways of Morgoth, and kept the Daen under their yoke through a combination of terror, superstition, and the brutal superiority of naked force.

The only factor that worked to the undoing of the Daan Mor was their own disunity. In the absence of a single will to order and guide them, the violent Daan Mor began to make war against one another, greedy for the possessions of their peers. Nevertheless, the society they had created remained intact by





virtue of an elaborate martial code, which specified the rules of warfare and feud. One element of this code that contributed to the stability of the Daan Mor's hold over their subjects was the prohibition that no man save a Daan Mor had the right to touch a weapon made of iron (a rule which thereby excluded the greater part of the population of southern Gondor from participating in these violent confrontations).

Daan Mor culture revolved around the lore and crafts which set its members apart from the people who were their subjects. This included especially the use and forging of iron. The weaponsmith was the most valued of all professions, and the wisdom of that art was handed down from father to son in tight succession. Only the herding of animals was left to the Daen underlings.

Equally as important as the transmission of closely guarded knowledge was the reproduction of the Daan Mor themselves. Since some degree of intermarriage with the indigenous clans was a regrettable necessity of the Daan Mor's flight from sunken Beleriand, the laws of lineage were meticulously laid out so as to avoid its contamination by Daen loyalties. One distinctive feature of the upbringing of a Daan Mor male was a lengthy ritual process by which he was socialized to shun all sentiments or memories that might bind him to the lesser Daen over which he would one day become a lord. This ritual cycle was thought to function as a magical ceremony, which supposedly purged the polluted blood of a Daan Mor's nativity and replaced it with the divine strain of his warlike ancestors from Beleriand.

The language of the Daan Mor was an amalgam of their own ancestral tongue and the unlovely speech of Angband's servants, mixed with some debased loan words from the Edain of Hithlum. It was nonetheless recognizable as a form of Daenaël, and it took the Daan Mor little effort to communicate with their Daen relatives in southern Gondor (if for no other reason than their exposure to a diversity of languages in Beleriand and the nascent—if rudimentary—comprehension of linguistic principles emerging out of that experience). The Daan Mor tongue left little impact on the history of Daenaël in southern Gondor, however, since the Daen Coentis culture that arose to overthrow it saw little value in preserving the speech of their former oppressors.

RELIGION

Although the Daan Mor possessed many beliefs about the nature of the world and the powers that rule over it, the true object of their religion was themselves; or rather, their heroic (and now thoroughly mythologized) ancestors who were said to have summoned all of the Daen peoples to the service of the King of the World in the lost west. Their dominion over their brethren was explained (again, in mythological form) as a command of Morgoth to reclaim their homelands and subject their recalcitrant relatives with the authority of vassals until the Dark One's return at some time in the future. Morgoth was treated as a tutelary deity, though in fact the majority of their ritual life was preoccupied with the reproduction of their caste and the display of sanctioned martial prowess against one another. As might be expected, participation in the rituals of Daan Mor religion was forbidden to their subjects.

WARCRAFT

Warfare pervaded Daan Mor society, and practically all of the activities of the Daan Mor were somehow related to the pursuit of combat. The forging labors necessary for the creation of iron weaponry included the procurement of ore from the White Mountains, and many of the abandoned mine shafts of the Ered Nimrais west of the Mornan are often of Daan Mor origin (having been worked by their Daen subjects). The actual weapon-making process was carried out in forges within the wooden palisades of the hill-forts which the Daan Mor built for themselves on the ancient heights of the Pinnath Gelin. The Daan Mor were less skilled in the crafting of armor. Though they could forge protective garb, they could not reproduce it with the same efficiency and art as their Beleriandic mentors.

The actual mode of warfare which the Daan Mor once practiced in Beleriand could not be transplanted to the lands of southern Gondor. While Angband flourished, Morgoth's servants had instructed the Daan Mor in the use of horse-chariots in battle; but these were destroyed in the War of Wrath, and the rugged terrain of western Gondor would not have permitted their use in any case. Horses they had; but they never developed a tradition of cavalry formation, since their desire was always for the glory of single combat with an adversary who abided by the same protocols of war.

APPEARANCE

Subsisting as they did on a diet of meat, the Daan Mor tended to be physically larger and stronger than their Daen counterparts in southern Gondor. Yet the lack of roughage and vegetables in the Daan Mor diet imposed limits to health as well. Though the women wore their hair long and braided with intricate decorations, it was often lacking in luster. The men cropped their hair short and washed it with lime, causing the locks to stick up in spikes. Nails tended to be brittle, and skin texture rough among both men and women. Hair color ran from very deep black-brown to reddish brown, with eyes also dark, mostly brown or hazel.

Despite the fact that animal herding was considered a mean task, it was one essential to Daan Mor clothing. Wool from sheep and goats was shorn, carded, spun, and woven to supply the fabric furnishing their garments. Women's clothes were comprised of those worn in public versus those revealed only in the privacy of the home when no visitors were present. The *kalloda*, a long and flared ankle-length robe with an attached hood, was donned with a mask covering the face from the eyes down for travel, visiting, and outdoor chores. Travel and working *kalloda* were somber brown, grey, or black, and lacked the plaid patterns characteristic of the Daen peoples. Those robes reserved for greeting influential guests were usually dyed in brilliant hues woven into scarlet, emerald, and indigo plaids, and adorned with filigree-work of gold and semi-precious stones.

Underneath their *kalloda*, women wore long, full skirts topped by sleeveless, form-fitting tunics with decorative lacing which fastened the full-length opening placed at either front or back. Both skirts and tunics were woven in the plaid identifying the wearer's family and clan. In winter, a plain long-sleeved under tunic was worn next to the skin beneath the outer sleeveless tunic.

Men's garments were designed to be worn under armor; weapons were always present, and it was a sign of weakness for a man to be seen without his warrior's gear. Men's clothes usually consisted of a hip-length tunic and knee-length kilt woven in the plaids indicating kinship. A single-disk cuirass or breastplate and back plate protected the upper body, while overlapping strips of leather riveted onto a thick belt covered the hips and upper thighs. Sturdy leather boots, often reinforced with external bronze or iron plates on the uppers, garbed the feet. Men's adornment included ritual scars on face and limbs, as well as trophies of war, charms, and other religious paraphernalia designed to win the favor of their ancestors in battle.

4.2.3 THE DAEN COENTIS

The Daen Coentis (Dn. "People of Skill") came into being as an alliance of clans dedicated to the overthrow of the Daen Mor. Formed with the aid of Sauron in the guise of the Shoglic Gobha (Dn. "Servant of Gobha the Maker") in the highlands of the White Mountains around S.A. 500, the Daen Coentis were taught all of the arts of war and of forging that the Daen Mor had once learned in Beleriand, so that they might be able to unite the clans against their oppressors. Their liberation of much of southern Gondor from the tyranny of Angband's former servants was a cause for renown; yet it was but the prelude to the glory they were still to achieve under Shoglic's tutelage when, less than a century later, they completed the delving of Lugh Gobha and unearthed the Star of Gobha, the heart of the White Mountains.

Even after Shoglic's departure in S.A. 603, the Coentis alliance flourished, and remained the dominant power in southern Gondor until the establishment of the Pelargirean League twelve centuries later. During those long years and the many more that were to follow, the Daen Coentis developed the most advanced culture of any mannish race that had not been influenced by the Númenórean presence, even rivaling the Dúnedain themselves in the arts of forging. But as the power of the Faithful in Middle-earth increased over the centuries, and more and more of the Daen were drawn into the Númenórean sphere, the Coentis alliance began to decline in numbers and power (though not yet in culture).

Shoglic returned to renew the Coentis alliance for his own purposes in S.A. 3253, and set them to harrying and pillaging their lowland countrymen, a thorn in the side of the coastal dominions to distract the might of Númenor while Sauron prepared for war in Mordor. This renewed, monarchic confederacy remained in existence for a century and a half more, but was finally dissolved by Isildur's Curse upon the King of the Mountains in S.A. 3434. The Daen-folk of southern Gondor did not suddenly vanish after that event, but the Coentis alliance would never rise again, and the flowering of high culture that it had once nurtured was gone forever.



SOCIETY AND CULTURE

The need for a concerted military alliance catalyzed the development of tribal entities in the highlands, which became entrenched in the minds of the clansmen following their victory over the Daen Mor. Unlike previous Daen tribal unities, those of the Coentis alliance possessed a political dimension, which over time solidified into something of a hierarchy based on honor and rank. Notwithstanding this, the original egalitarian resilience of the confederacy was never entirely eclipsed until Shoglic transformed it into a dynastic monarchy under Merro Glastanan in S.A. 3253.

In theory, each Coentis tribe (usually consisting of anywhere from six to twelve clans or houses) had an equal say in matters of common concern to the alliance. The clan headmen making up each tribe would elect one of their number as chieftain; and so long as he did not violate the laws of the alliance, that headman would remain chieftain for the remainder of his life (or until he chose to abdicate). The chieftain could not in principle name a successor (though in practice, if a given clan grew powerful and influential enough, the status of chieftain would become hereditary for many generations, until the honor was usurped by a rival clan).

Daen Coentis

The tribal chieftain was responsible for mustering his clansmen in time of war, either on behalf of the alliance or for his own purposes (subject to the approval of the headmen). In peacetime, he would serve as the judge of his people and their advocate among the other Coentis tribes. Once a year all of the allied chieftains gathered at Lugh Gobha to discuss matters of war and peacetime order among the tribes. If it was judged that one of the tribes (or one of the clans within it) had violated the rights of another, the chieftains could decide to compel the recalcitrant tribe through threat of force or expulsion from the alliance.

The unification of the Daen Coentis had a significant effect upon their language. Continual collaboration between clans and tribes brought with it the need for developing a shared speech. This did not result from any conscious decision or rational effort on the part of the leaders, but rather emerged spontaneously out of increased interaction over the years. Shoglic took some part in encouraging and guiding this process; but when the use of Daenaël had spread throughout the highlands, it was not considered a divine gift of the Shoglic Gobha (instead, it was acknowledged to be the creation of the Daen themselves). Although writing was never developed as an everyday usage among the Daen, a system of runic characters had been devised by Shoglic to represent the most common sounds used by Daenaël speech (and it is to this innovation that the language owed its survival and accessibility to later linguists of the Dúnedain).

RELIGION

At the local level, the Daen Coentis clans continued to practice the traditions they inherited from their forefathers; at the level of the alliance itself, however, a cult emerged at Lugh Gobha for the veneration of Gobha the Maker, Shoglic his emissary, and the Star which served as the symbol of their common league. As with the sacred order of the Dúnedain, the Coentis cult enumerated and enshrined all of the laws by which the alliance was to be held together. The observances of this religion took place at the annual gathering of the chieftains at the sacred mountain, and did not otherwise penetrate everyday life.

All of this was to change when Shoglic returned and turned the old alliance into a monarchy. The transformed cult focused upon Shoglic himself, and upon the Morachd (Dn. "King of the Mountains"), who possessed sole access to the Star of Gobha. These changes penetrated the whole of Coentis society, because the reformed cult now entailed a sacrificial system which impinged upon the tribal and clan levels, and which extended to Daen who had renounced the alliance (whom the new laws now made subject to sacrifice or slavery). For a detailed description of this later Cult of Shoglic, see Section 7.5.1.

WARCRAFT

Under the tutelage of Shoglic, the Daen learned the secret of forging weapons of steel, superior in make to those of the hated Daen Mor. As he himself had once served as Morgoth's general in the wars of Beleriand, Shoglic understood not only how to train the Daen to fight, but he also knew well on what principles their enemies' mode of warfare had been founded, and how it could be overthrown. He instructed the highlanders in the art



of battle formations, and gave them arms and armor to match. Most especially, he taught them the use of the bow and pike, weapons which the Daen Mor had once known, but had long since discarded for lack of need in their new environment.

The Daen Coentis never abandoned the martial skills Shoglic had given to them, and they continued to use them to great effect in the defense of their highland domain. But after the destruction of the Daen Mor in the early years of the Second Age, the Coentis were never faced with an external threat of equal magnitude (though they might have been, if the Dúnedain of southern Gondor had launched a decisive effort to put an end to Merro's depredations on the lowlands); and although they certainly retained their skills after the Oathbreaking, they no longer possessed the numbers or the organization to make use of their former tactics.

APPEARANCE

The Daen Coentis did not differ notably in physique from other Daen tribes, except that their highland location limited their contact with other races, thus giving them a certain degree of purity of descent. This was most noticeable when they were compared to the later, more assimilated Danan Lin of the lowlands. The undiluted bloodlines of the Daen Coentis resulted in a more homogeneous appearance. Rarely if ever did their physical looks vary from a sturdy build, with a ruddy, wind-toughened complexion, brown eyes, and medium to dark brown hair.

Culturally, however, the ancient nobility saw fit to alter customs, setting themselves apart from their enemies, the Daen Mor. The colder climate of the mountain vales also necessitated much more attention to clothing. Men and women alike tended to layer snug pull-on wool garments, including felted vests,



woven tunics, and fleece leggings, most often taken from the sheep herds dwelling along the mountain ridges. The Coentis used a variety of dyes in their clothing, favoring especially bright yellows and brilliant blues from certain highland flowers and herbs, as well as the more common shades of brown. One characteristic of Daen Coentis clothing was the use of felted accessories, such as caps and vests, which were often beautifully embroidered with finely spun woolen threads dyed in colors to match the plaids of the undergarments. Such felted garments were both aesthetically pleasing as well as highly functional in the cooler climate.

Kilts were specifically taboo among the Daen Coentis, regarded as an emblem of their oppressors. Concealing robes for women bore a similar disapprobation. Women wore knee-length plaid tunics, buttoned half-bodices, leggings, and soft boots. Men's tunics (also plaid) fell to mid-thigh over pants. Form-fitting and fur-lined vests and jackets were donned in winter. Both sexes wore their hair long and free flowing, demonstrating its superior sheen and thickness, typical of the Daen Coentis.

4.2.4 THE DANAN LIN

The Danan Lin (Du. "People of Learning") encompass all those Daen-folk of southern Gondor who came under the influence—and, later, the government—of the Dúnedain (in contrast to the Daen Coentis, who existed as an independent and sovereign political entity until the collapse of their alliance in S.A. 3434). The single exception to this category are the Daen Lintis (an archaic form of the same name), who renounced the Coentis alliance when it became a monarchy and withdrew to northern Gondor and the far northwestern reaches of Anfalas. These latter folk are handled under a separate section (4.2.5) because, despite their identification with the assimilated Danan Lin, their culture and mode of life are very different.

The Danan Lin remain, in fact, the longest surviving strain of the ancient Daen peoples, though in many cases their language and customs have become so assimilated to that of the Dúnedain that they have ceased in effect to be Daen. But many more—especially in remoter regions of the realm—retain their cultural heritage and are recognized as Danan Lin by their rulers. The feudalization of southern Gondor halted the process of assimilation and change, as ancient tradition and custom came once again to serve as the foundation for the realm.

SOCIETY AND CULTURE

Despite its strong association with Númenórean culture, Danan Lin society remains distinct by virtue of the survival of its clan structure, which the Númenóreans appropriated as an organizing category for governmental purposes (e.g., census, taxation, military conscription, etc.). Related to this is the connection of the clans to the land, which was secured through several royal decrees enacted at the request of Tarannon between T.A. 748 and T.A. 754. These laws rule that the Danan Lin can not be alienated from their land through indebtedness to a creditor (though they may still, of course, fall into debt). To those clansmen who at that time had already been expelled from their ancestral lands for a generation or more, Tarannon offered the choice of service in the Gondorian military (with the promise of eventual land upon fulfillment of their term of duty) or of immediate resettlement in the newly formed territory of Lamedon.

Apart from its convenience for their rulers, the clan structure of the Danan Lin also serves as reference point for mutual aid and assistance for individual families in times of economic hardship. It is true that such networks operate among the common peasantry of southern Gondor as well, but the official governmental recognition of the clan is often able to win the favor of an influential benefactor with greater ease, because the patron in question knows that the clan itself would always be there to repay the favor. A final advantage to the clan structure is the limited sphere of civil arbitration over clan members granted by the authorities to its clan elders. This spares the legal system an extra burden and contents the clansmen with their lot by allowing them certain minor privileges which they would not otherwise enjoy.

In most cases, the Danan Lin of southern Gondor retain their native tongue, and are, in fact, largely responsible for the "modernization" of Daenael into its Third Age form. The Dunael spoken by the Danan Lin tends to be dialectical, yet it remains comprehensible due to the shared influence of Westron and Sindarin on its forms. While the later scholars of Daenael look askance at what they view as a "debasement" and vulgarization of that once noble tongue, the dialects of their Danan Lin contemporaries actually enrich the Common Speech of the realm by adding local color and meaning to the already vulgarized amalgam of Adúnaic and other Mannish languages that Westron represented.

RELIGION

In theory, Danan Lin religion does not deviate from the beliefs of their Dúnedain neighbors. In practice, although they honor the national festivals and holy days of the Faithful, the Danan Lin add (or, rather, adapt) many of their own ancestral customs and beliefs to the theology and ritual of the dominant culture. Having learned the names of the Valar and Maiar from their Númenórean mentors, the Danan Lin attribute to these powers local characteristics with which they are familiar. They also hold that the Valar take a much more immediate and involved role in the affairs of day-to-day life than most Dúnedain would grant. Whether correct or not, the Danan Lin have never abandoned their adherence to the traditions of the Faithful, even if they interpret them very differently.

WARCRAFT

The Danan Lin have always been exempt from compulsory military service in the royal forces; instead, they form the traditional backbone for the provincial and territorial levies of the realm. The survival of this custom became an important consideration in the viability of transforming southern Gondor into a patchwork of local feudal domains, since the local lord would not be forced to create a military levy from scratch. In this system, each clan typically forms its own company, and is led by an officer chosen from among its numbers. The clans are responsible for arming and equipping themselves, though the local authorities usually assume the task of training them for battle.

APPEARANCE

In spite of their proximity to Dúnedain culture, the official recognition of the clan structure encourages the Danan Lin to avoid intermarriage with the common folk of southern Gondor. As a result, their racial character changes less than might be expected. At the same time, the Danan Lin's absorption of Dúnedain custom leads them to adopt the style and dress of the dominant culture. This is perhaps most apparent in their abandonment of plaid patterns.



Both men and women wear garments with a fitted waist and a long flowing skirt; the men's tunic reaches to the knees, while the women's falls to the ankles. Men don a tabard over the tunic, which sometimes ends at the waist, sometimes flows beneath the belt to swing at the knees. Women sport a bodice with a peplum that extends anywhere from the mid-thigh to the ankles. Snug leggings are worn under the other garments by men and women in cold weather. Dye and back lacings, along with rows of buttons and hook-and-eye closures allow careful tailoring of both tabard and bodice for an individualized fit.

The Danan Lin also use the same range of fabrics as the Dúnedain, favoring cotton or linen in the summer, and linens and wools in the winter. Unlike the Gondorian peasantry, they employ vivid dyes—retained from the advances in textile technology made by the Daen Coentis. Clear greens, blues, and bright scarlets were quite popular, especially if mixed in coordinating combinations. A man, for example, might wear a blue tabard over a scarlet long-sleeved tunic, adding blue leggings in winter.

The varied diet of the Danan Lin lends them greater height than some of their kin. Their limbs are somewhat longer and more graceful. Skin color is fair to medium with a rosy hue, and their hair is most often a chestnut or warm brown, with the occasional redhead. Eye color varies, though green and hazel are predominant.

Daen Lintis

4.2.5 THE DAEN LINTIS

The Daen Lintis represent that segment of the Coentis alliance which renounced the claims of the Morachd and his monarchic cult, and so fell neither under the Oath of Merro nor the Curse of Isildur. These clans dwelt primarily among the northward-facing vales of the White Mountains, and many of them withdrew westwards into the Enedhwaith, from which they later established themselves in Dunfearan. There remain some Lintis clans, however, that inhabit the western reaches of southern Gondor, and having withstood the hostility of the King of the Mountains. These clans wander the wild country that the Dúnedain called Hairaverkien, and their culture survives there intact through the end of the Third Age.

SOCIETY AND CULTURE

By taking the same name as their more assimilated cousins in southern Gondor, the Daen Lintis identified themselves as friends and allies of the Dúnedain (though few of their numbers actually took part in the War of the Last Alliance). But Isildur had laid no oaths upon them, since it was the Morachd alone whom he deemed a potential threat to the Realm-in-Exile, should Shoglic ever return to claim allegiance from the King of the Mountains. For their own part,

the Dúnedain of Anfalas were content that the clans of Hairaverkien made no war against themselves or their Danan Lin subjects, but kept to their own affairs.

Later, during the expansion of Gondor under the Ship-kings, contact and interchange between the Dúnedain and the clans increased, but remained limited principally to barter, and exercised little influence upon the culture or language of the Daen Lintis. As the centuries wore on, the ancient lore of their Coentis heritage faded and was lost—and was indeed no longer required, since they could procure all that they needed through trade with their technologically superior Númenórean neighbors. The wellspring of Daen culture had by then shifted to Enedhwaith, to which the clans of Hairaverkien had easy access by way of the Cirith Nimrais.

With their withdrawal from the Coentis alliance, the Daen Lintis also abolished the chieftainship, though their historical connection to the region and to each other led the clans to continue to foster a distinct cultural identity as a tribe (a path not taken by their brothers-in-arms to the north). The clans continue to celebrate their shared traditions and customs at an annual gathering, convened beside their ancestral burial ground at Cûm Arelaidh. The clan headmen hold a council at these gatherings, but this assembly possesses no formal political authority to exercise its will over the people.





A striking characteristic of the Daen Lintis secession from Coentis society is their repudiation of the principle of patrilineal descent, upon which the authority of the chieftainship under the Morachd had come to be based, in favor of a matrilineal principle which emphasizes the horizontal bonds of loyalty between individual clans. This radical innovation subsequently has become a major distinguishing feature of Daen Lintis society, and plays a central role in the preservation of its clan structure.

RELIGION

The religion of the Hairaverkien clans fundamentally revolves around the clan hearth and its ancestors. Long vanished is the ancient Coentis veneration of Gobha the Maker, but also absent is the syncretistic faith of the Danan Lin, influenced by the Númenórean culture of southern Gondor. As with many of the Daen peoples that survived the time of the Oathbreaking, the Daen Lintis place great importance upon the proper interment of their dead, and in the sacred power of burial sites generated by their presence. The reordering of kinship and affinity on a matrilineal basis makes this veneration all the more important.

WARCRAFT

During the period of their initial break from the Coentis alliance, the Daen Lintis utilized the same military strategies, tactics, and weapons as their adversaries. As the latter disappeared from the scene, however, and no foe of major consequence remained, the warcraft of the clans began to decline, and has finally devolved to little more than the use of hunting weapons. Because of their geographical isolation, the clans of Hairaverkien are rarely forced to engage in the clan warfare so prevalent in Enedhwaith, though at times they come to blows with their Dunir neighbors.

APPEARANCE

The Daen Lintis retain many of the physical features of their Coentis ancestors, but in their dress they are clearly identifiable with the clansmen of northern Gondor. Characteristic features of their clothing include the addition of fur and leather trims, belts, and linen undergarments. Such items are perhaps an influence of the northern clansmen who in turn are influenced by the Gondorians' mode of fashion.

Some of the textiles with which they cloth themselves are acquired through trade with the folk of the Pinnath Gelin and the Nan Lefnui, and so they are at times less like the other Daen tribes than an outsider might expect for so isolated a people. The advantage of a more peaceful culture and a variety of available fabrics allows a surprising diversity in Daen Lintis dress. More affluent members of the society indulge in raw silks or finely spun cottons, and these luxuries are mixed with the more traditional wool plaids worn by the less wealthy. Leather tooled accessories and leather or fur trims also set clothing apart, and occasionally, clans may be distinguished by the unique leather decorations handed down from parent to child through the long years.

Like the early Daen Coentis, the Daen Lintis avoid kilts, regarding these garments as symbols of barbaric aggression and hostility. Men wear undyed, long-sleeved linen tunics under sleeveless woolen over-tunics bearing the typical plaid patterns. These garments fall to the knee, where they meet high leather boots with thick, stiffened soles. A leather bandolier across the chest bears badges indicating lineage and deeds of merit, and scabbards for weapons or tools hang from it. Woolen leggings and fur cloaks are donned in winter.

Women wear long-sleeved, ankle-length linen under-shifts beneath sleeveless plaid gowns that fall to mid-calf. Stiffened leather ankle boots protect their feet, while a pouch on their bandolier carries household gear such as scissors, thread, needle, and keys.

Both men and women have revived the intricate braiding of head hair practiced by their ancestors. Women favor ten or twelve braids pulled up and fashioned into ornate buns and clubs on the head. Men prefer three braids plaited into one long braid down the back. They plait their beards and mustaches as well, or else go clean shaven. Hair color is most often reddish brown, and eye color ranges from hazel to dark brown. The Daen Lintis tend to be of medium height with moderately fair, rosy skin.



4.2.6 THE DUNIR

A steady trickle of Danan Lin migrated across the Lefnui into Andrast during the early centuries of the Third Age. Their departure was provoked by increasing hardship among the Númenórean communities of Anfalas, where they suffered tribute and expropriation of land. The descendants of these relocated Danan Lin became the Dunir. Although the Dunir remained shaped by their long history of association with Númenórean culture, their own customs and mode of life changed to such a degree in the wild that, by the time Andrast is occupied by the Dúnedain after T.A. 1652, the Dunir have become a distinct people in their own right. Like their Daen Lintis neighbors, the Dunir survive (though in small numbers) into the Fourth Age.

SOCIETY AND CULTURE

The Dunir retain the clan structure of their Danan Lin forebears, but their shared experience of the wilderness has resulted in the emergence of a tribal identity (although, as with the Daen Lintis, one not including the political authority of a chieftain). The Dunir mark their cultural unity by an annual gathering on sacred ground: the Tum-i-Cereg, a burial field of the lower Nan Lefnui. The manner of Dunir interment bespeaks the former influence of the culture of the Edain; unlike the Coentis tradition of subterranean catacomb interment, the Dunir bury their dead in earthen mounds under the open sky.

Another striking legacy of the Dunir association with the Faithful is their respect for other races. Alone of all known Daen peoples, the Dunir made peace with the Drughu, who cohabit the lands during their seasonal migrations. How this friendship was first achieved remains unclear, and many patently legendary and mythological accounts have been produced by both sides to explain the union. The Drughu do not live side-by-side with the Dunir as their own ancestors did with Haleth's folk in Beleriand; yet they hold regular interchange with one another, and their paths often cross. The two peoples cooperate when famine, pestilence, predators, or invaders threaten.

RELIGION

Dunir religion is an amalgam of their Danan Lin heritage and the worldview of the Drughu, combining to form a unique complex of ritual and belief centered upon the land and the invisible powers thought to govern it. Apart from the annual veneration of their ancestors at Tum-i-Cereg, the greater part of Dunir worship is conducted in concert with their Drûg brethren, with whom they regard themselves as "Children of the Land." The rituals and ceremonies accompanying this veneration of the land are determined by the Drughôr-ghan (See Section 4.1.), whose members attune themselves to the unseen rhythms of the earth's inherent power.

WARCRAFT

The warcraft of the Dunir, like their religion, is undertaken in concert with the Drughu, and owes much to the latter's ways. At the Drughu's behest, the Dunir shun the more advanced weaponry of their one-time Dúnedain allies; the reasons for this practice are largely spiritual, based on Drûg beliefs about the magical protection that the earth gives to weapons and implements naturally drawn from it. However that may be, the woodcraft and skill in ambush that the Dunir learn from the Drughu are formidable and deadly, so long as they remain within their own wilderness element.

APPEARANCE

The Dunir clans have abandoned the shepherding lifestyle of their ancestors, and consequently the woolen garb characteristic to it. Nor do they dress themselves in the attire of the Gondorians. They imitate the Drughu in this respect, fashioning clothing from the skins and furs won from the land they call their own. Perhaps due to the years of living under Dúnedain influence, the Dunir take the art of tanning and working with furs to a distinct height. Women wear long loose tunics cut and sewn from soft leather; the garments fasten at the shoulder with bone brooches and are reminiscent of togas. Men wear a similar shorter tunic to which they add leather leggings that lace up with thin strips of rawhide. All types of leather are beautifully tooled with curling designs resembling certain motifs seen among the Drûedain. Furs from a variety of animals are cured, then cut and stitched into large, square cloaks, also fastened with bone accessories and used by both sexes. In the coldest times, these cloaks double as extra bedding.

The Dunir retain their ancestral tradition of marking their membership in a particular family clan, merely shifting its mode to the images depicted on their bone ornaments. Not only do earrings, brooches, pins, hair fasteners, and buttons bear such identifying marks; household goods, tools, and weapons display the clan icon as well. The practice underpins their social order.

Most Dunir are of medium height, lacking the long, willowy limbs of the Danan Lin. Their hair ranges through varying shades of brown; it is worn long among both men and women, and both sexes place leather and bone accessories in their tresses. Eye color among the Dunir is usually hazel or brown.

4.2.7 THE OATHBREAKERS

The Oathbreakers were those Daen Coentis who became subject to Isildur's Curse, pronounced in S.A. 3434. They survived into the Third Age in isolated vales of the White Mountains, until the years gathered their souls to the Paths of the Dead, where they joined their cursed kinsfolk in a sleepless nightmare of three long millennia. (See Section 4.2.8 below.) The foreknowledge of their inescapable doom greatly altered the Oathbreakers' former way of life; and the persistence of their clans as living communities—some of whom witnessed the Great Plague—evolved into a distinct (if somewhat morbid) culture in its own right. A people with no future, the Oathbreakers became obsessed with their own presence in the living world, marking the passage of every moment with regret.

SOCIETY AND CULTURE

Although the Coentis alliance passed into the shadows soon after the turn of the age, retribution for the Oathbreaking visited itself equally upon the children of that accursed generation, doomed from the very moment of their birth to suffer for the infidelity of their forefathers. Scorned and shunned by the other Daen peoples of southern Gondor, the Oathbreakers became a secretive and solitary folk, hiding themselves in the high, pathless vales and forests of the Ered Nimrais and the Ered Torthonion, where once their proud Coentis ancestors had walked as kings. Resigned to their fate, but refusing death by their own hands, the Oathbreakers continued to live, while seeking a worthy end to their existence.



After the collapse of the Coentis alliance, the Oathbreakers reverted to a clan-based society; some clans remained in their small hamlets, while others wandered, both continuing to subsist off of hunting, herding, and (in a few areas) limited agriculture. Isolated from outsiders, the Oathbreakers were endogamous, marrying only within and between their own clans. Because of the grim doom that awaited them all—the virtuous and the wicked alike—Oathbreaker society was often unruly. It was difficult for a headman to impose his will upon those who opposed his policies, since there were no true sanctions with which he could threaten them. Yet, this same shared condition served to bind the Oathbreakers together as a people, especially when their mortal existence was threatened by intruders.

The reversion of Oathbreaker society to a collection of scattered clans took its toll upon their language. By the end of the first century of the Third Age, the old Daenael speech of the Coentis tribes no longer existed in pure form, but had instead undergone a series of dialectical changes analogous to the “Dunael” then being spoken elsewhere in southern Gondor. Due to the insular nature of Oathbreaker society, these dialects remained fairly stable over the years. Few others ever learned these tongues, which died out with the Oathbreakers themselves.

RELIGION AND DEATH

Because their destiny was sealed and unalterable by their own actions, Oathbreakers regarded their mortal existence as a passing state. The only true religious duty by which they were bound could not be fulfilled in life. Thus, it was the transition between death and undeath which became the principal object of Oathbreaker beliefs. This preoccupation included the preparation of the body for interment in the Paths of the Dead and the ritual of interment itself. Every adult member of the clan was instructed in the proper performance of these rites.

An Oathbreaker's fear of death (unlike that of other men) comprised fear of the known. He did not welcome its coming, but he understood the trials that lay beyond. When an Oathbreaker died, his spirit passed into the ancient ruins of Lugh Gobha (the Paths of the Dead), where he awaited the interment of his former body. Once his corpse was laid to rest in the Paths of the Dead, his spirit re-entered and animated the remains, beginning his undead existence. (See Section 4.2.8 below.) If an Oathbreaker's body was not properly prepared and interred, his spirit returned to wherever the corpse (or the remnants thereof) lay, and repossessed it, wandering the land until chance directed the undead back to Lugh Gobha. If an Oathbreaker's body was wholly annihilated, the houseless spirit roamed disembodied, but appeared in the ghostly outline of its former self.

An Oathbreaker who met with a violent death might choose to seek vengeance upon his murderers, but, having accomplished this, was drawn inevitably back to the Paths of the Dead. The same also applied to a recently dead Oathbreaker who had left some important task in life uncompleted, though the nature of his condition drove him to long for the eternal night of Lugh Gobha, where he could abide among his own kind.

WARCRAFT

Due to their fatalistic outlook, the Oathbreakers were fierce and lethal opponents in war, giving no quarter and asking for none. Their weaponry recalled the arms of their Coentis ancestry, but the Oathbreakers had long since lost the excellence of skill in forging that their forebears once possessed. Similarly, the fewness of their numbers precluded many of the tactics once employed by the Coentis alliance, although they remembered them. The Oathbreakers scorned armor, deeming it a sign of cowardice to seek to hold at bay the strong force of inevitable fate.

APPEARANCE

The children of the Oathbreakers were distinguished by a birthmark on their foreheads which bore witness to their cursed condition: a simple mole, or more often a pale splotch that resembled a thorn or a scythe. The Oathbreakers made no attempt to conceal this mark, knowing that travellers who recognized it would for the most part stay well out of their way. Aside from this physical anomaly, the Oathbreakers differed from the other Daen peoples only in disposition, which alternated between grim brooding and reckless abandon. It was said by the Gondorians that if one looked closely enough, one would see skulls in an Oathbreaker's dark eyes. Few, however, were able to muster the courage to learn the truth or falsity of this saying.



The Oathbreakers returned to the ritual scarification and the kilts of the Daen Mor. These customs came to signify their hatred for Gondor and the Dúnedain. Men preferred a double kilt: overlapping strips of leather hanging from a leather waistband atop slightly longer woolen under-kilts. Women wore ankle-length single kilts, similar to the under-kilts of their menfolk. The Oathbreakers retained the plaids of their ancestors, but lost the brilliant dyes developed by the Daen Coentis. Both sexes donned linen blouses under fitted leather shirts on the upper body.

Oathbreaker men washed their hair in lime, causing it to stick up in spikes. Facial hair—beards and mustaches—were braided. But braided head hair became solely the province of women. All men wore their locks short (and spiked). Their natural tresses (unlimed) were wavy and auburn, their skin dark and ruddy, and their eyes brown, black, or hazel.

4.2.8 THE DEAD

The Paths of the Dead (once the revered complex of Lugh Gobha) were the domain of the Oathbreakers whose mortal lifespan had come to an end, and who awaited the final summons to fulfill their oath to Isildur's heir. In spite of their unnatural mode of existence, the Dead did participate in a society and a culture of sorts—very different from that of the living Oathbreakers. The realm of the Dead extended beyond the subterranean confines of Lugh Gobha, encompassing all of the lands that had belonged to the Coentis alliance at the time of the Oathbreaking (principally the Morman and the upper reaches of Lamedon). Their freedom to move within their domain often brought the Dead into contact (not always pleasant) with the living inhabitants of those regions.

A tattoo motif of the Oathbreakers



SOCIETY AND CULTURE

Because undead existence did not fall within the scope of their created nature, the Oathbreakers did not inherently possess the ability to undergo the transition from natural death to its artificial suspension unaided; indeed, the circumstances of death often created obstacles to the peaceful completion of that change. In effect, with life's end, an Oathbreaker became the equivalent of a newborn infant, who must learn how to adapt to a new mode of being. The success of this process affected the shape of that individual's consciousness and ability to function in the unlife. Which process, in turn, was greatly influenced by the manner of his death and the fate of his corpse (see "Religion and Death" in Section 4.2.7 above).

An Oathbreaker who experienced a peaceful death and whose corpse was ritually interred in Lugh Gobha could (with the assistance of those fully adapted to the Shadows) weather the transition with his former memories and intellect relatively intact. For these fortunate ones, the only struggles lay in the challenge of reconciling their natural emotions with the actual experience of their unnatural condition, and in the mastery of their now semi-corporeal form.

For Oathbreakers who died violently, or with some great errand unachieved, or whose corpse was damaged, destroyed, or not otherwise properly interred in the Paths of the Dead, the transition to undead existence was traumatic. At times, it resulted in madness that subsided only after many years, if at all. Such individuals often retained no more than a remnant of their former human qualities, and therefore appeared more as monstrous beasts than as the shades of the once living. Unable to interact with their fellow undead, these pitiful spirits were treated as helpless (and at times dangerous) children, until the passage of time allowed them some recovery of their former selves.

Once integrated into undead society, the newly dead were presented before the throne of Morthec, the King of the Dead, to receive his will concerning the role they were to play within his kingdom. Although the Dead sought to imitate and reproduce the traditional forms of Daen Coentis society within Lugh Gobha, the hierarchy of Morthec's realm was reckoned as often by the number of years an individual had spent in the Shadows as by that person's former status and rank among the living (subject, of course, to how successfully he was able to retain his former virtues in death).

Only the persistence of culture and society among the Dead enabled them to retain possession of their human thoughts and emotions; to hold bestiality at bay, they repeatedly mimed the activities and relations of their former lives. Sustained failure to imitate life led to a fading of humanity which might eventually vanish forever, leaving behind only a nameless will. Equally important, the struggle to hold onto the vestiges of their past buttressed their ability to bear the abysmal inhumanity of their condition.

RELIGION

Repentant of his folly in breaking the oath of his fathers, and perceiving the deceptions of Shoglic, Morthec reinstituted the ancient veneration of Gobha, the ceremonies of which played an important part in the masquerade of undead culture. Equally significant were the ritualized gatherings of the Dead at the Black Stone of Erech, where they mourned and lamented their curse, praying for the summons that will one day free them.

WARCRAFT

The Dead would make war on no occasion except the fulfillment of their oath, at which time Morthec led them into battle in accordance with the ancient forms of the Daen Coentis alliance. Prior to this event, however, the Dead individually took vengeance upon their slayers or their living enemies (so long as their deeds lay within the ancient boundaries of Morthec's kingdom). When the Dead sought to perpetrate such deeds after their transition into undead society had been completed, they were required to obtain leave from their king.

A fallen Oathbreaker who repossessed his corpse outside the Paths of the Dead (and who was therefore subject to an imperfect transition and loss of humanity) could be a formidable opponent, having twice the strength of a living man. In a bestial state of rage, these Dead often attacked with bare hands and teeth, or with a weapon favored in life (if such were within reach). Lost in unreasoning frenzy, they made no attempt to protect themselves. Wounds caused by these unquiet spirits often resulted in infection or disease, and did not heal of their own accord until properly treated by a healer of suitable skill.

Those Oathbreakers who successfully made the transition to undead existence in the Paths of the Dead, while more mannish in their mode of combat, were in their own way more deadly. Their semi-corporeal forms allowed them to resist damage from non-magical weapons, and even to move through a mass of solid rock as though it were water. Less rabid than their counterparts, they also retained all or nearly all of their native fighting abilities. Those shades that gained full mastery over their condition could extend their shadow nature to their own weapons, allowing them to pass through armor and sever an opponent's very will.

Their greatest weapon, shared by all the Dead, was the terror provoked by their presence among the living. This fear varied according to the strength of an individual Oathbreaker's spirit, but it was multiplied by numbers, making ancient Lugh Gobha nearly intolerable to mortals because of its horror. If the Dead were encountered en masse and in the heat of their wrath, panic could drive men to madness and even death. Only the heir of Isildur and living Oathbreakers were able to endure the dread of the shades.

APPEARANCE

The appearance of an Oathbreaker after death depended entirely upon the condition of his corpse and whether he was in possession of it. Once his spirit reanimated his body, his state of mind also manifested itself within this physical form. Those spirits who did not adequately make the transition to undead existence (if they possessed a body) became a dark mockery of their former selves, twisted and rotting, savage and merciless; whereas those who retained control over their thoughts and feelings seemed much as they did in life. In all cases, the Dead were wreathed in a pale light, reflective of their spirit and demeanor. Upon death, their former bodies lost the mark of the curse which they had borne from birth.

4.2.9 THE ETHIR-FOLK

The Men who inhabit the swamplands of Ethir Anduin are a distantly related branch of the Dean peoples of southern Gondor, though sundered from the latter by many centuries. Their ancestors were part of the final wave of Daen migration that reached the coastlands at the beginning of the Second Age. At that time, the forebears of the Ethir-folk, known to the Dúnedain as the Sakalai (Ad. "Coastal Folk"), dwelt along the peninsula of Umbar. Much of this coastal homeland was ravaged by the changing of the world that attended the downfall of Númenor, forcing many of the Sakalai to migrate northwards to more habitable lands. So it was that they came to dwell in the Mouths of Anduin, recently enlarged by the same cataclysm.

SOCIETY AND CULTURE

The swamp tribes subsist on hunting and fishing, as well as gathering the local, wild-growing vegetables and other edible plants. They own small, black pigs and chickens, but rarely keep larger animals or cultivate their land. All the tribe's belongings can easily be packed into their canoes and small rafts, which they maneuver with surprising skill and speed.

The Ethir-folk suffer from the dampness, and many die of lung fever or rheumatism. Inbreeding is a problem, and every tribe has several mentally and/or physically disabled people. The swamp tribes avoid strangers, whom they have learned rarely mean any good, and they only trade to barter river pearls for metal and cloth. The common folk of southern Gondor shun the swamp people, whom they think possess unnatural and uncanny powers. While this is not true of all the Ethir-folk, most do have an incredible ability to navigate and hide in their homeland.

Several tribes occupy the Ethir Anduin. The most notable are the Cher Taeol, the Chel Dirole, and the Sardani. Most of the smaller clans of the region belong to one of these three, with a few exceptions. Some neighboring Gondorian fisher folk dare the swamps in search of the Ethir tribes for trade, or guide others there for the same purpose. The tribes along the river are the most accessible, dwelling in small hamlets due to their intent to have a permanent platform from which to trade. While slightly more friendly than their swamp-bound brethren, they yet harbor considerable dislike for outsiders.

The Cher Taeol have alliances with nearly every other clan in the river delta, and within it this tribe is a major political force. It is they who represent the Ethir-folk in dealings with the outside world when it becomes necessary. Largest of the three tribes, they are primarily a fisher folk skilled in the use of the javelin. Their hunting grounds are customarily confined to the river delta, but their boldest fishers sometimes harvest the waters as far away as Pelargir. While they view non-Ethir peoples with suspicion, they remain, by far, the most outgoing of the tribes and will do business with outsiders.

Perhaps the most secretive of the major tribes are the Chel Dirole. These folk employ a nomadic lifestyle, hiding deep within the swamps where they hunt, and shunning all strangers. The little contact they do have with the outside world occurs through the offices of the Cher Taeol. They are most adept with bows and darts, but fashion spears on occasion. They frequently set traps for outlanders—everything from camouflaged patches of quicksand to pits with wooden spikes at the bottom. Regular travelers to the region assume that the Chel Dirole are the cause of the popular mistrust of the Ethir-folk. The Chel Dirole not only shun all beldioni (Sak. "foreign devils"), but even distrust





their brethren, the Cher Taeol and the Sardani. The leader of the Chel Dirole is always the tribe's strongest warrior. He has achieved his position by defeating the previous chieftain in a fight to the death.

The third tribe, the Sardani, also hunt the deep swamps, emerging only when the spring rains swell the waters of the river, during which time they apply themselves to line fishing. They prefer the spear, usually wielding this pole arm while standing upright in their shallow boats. Their balance is superb. A small group, the Sardani are the most skilled of the Ethir-folk in navigating the waters of the inner delta. Their survival rests directly on their ability to read the currents for sandbars and undertow. They are territorial concerning their hunting terrain, and subtly cause intruders (by imitating strange swamp sounds, directing phosphorescent waters, etc.) to beach themselves on sucking mud or to stumble across the lair of a swamp-dragon and her young. They rarely receive the blame for any mishaps they cause. Rather the Chel Dirole, whom the Sardani avoid and distrust, or the chances of nature are assumed to be responsible.

RELIGION

The religious beliefs, practices, and mores of the Ethir-folk differ from those of the other Daen peoples of southern Gondor in that the former eschew all allegiance to either the Powers of the West or to the Dark Lord. Their detachment stems from the tragedies experienced by the Ethir-folk and their ancestors (albeit indirectly) at the hands of both the Valar and the Black Enemy. The War of Wrath and the Drowning of Númenor had disastrous consequences for the ancient coastal homeland of the Sakalai, ultimately forcing them to leave paradise (in their eyes) and migrate north to their current dwelling place. Equal harm was done by the minions of Morgoth, who made the forefathers of the Ethir-folk victims to their bloody cults.

Given their mistrust of the greater Powers of the world, the religion of the Ethir-folk is dominated by rituals of placation and aversion towards the lesser, more immediate forces of nature that affect their existence. Such rites usually require the participation of the entire clan (or, more rarely, the clan's tribe) and are presided over by an elder who is knowledgeable about and skilled in treating with the spirits of fire and water, light and darkness. Some elders become so attuned to the ways of the spirits that he or she is recognized as a nehalin (Sak. "spirit-master"). Such individuals are able to ally themselves with or even dominate the minor elemental or nature spirits. Despite their skills, or perhaps because of them, not all nehalin make use of their powers for the good of fellow clansmen; often, a nehalin becomes a source of endless trouble for his or her people, unless shown the respect and fear proper to the spirits with whom he consorts.

The role of the nehalin proved to be a crucial factor in the Ethir-folk's reception of Queen Berúthiel when she dwelt in the swamps in T.A. 830. Berúthiel's successful binding of the cats of Benish Armon to her will showed her to be a nehalin of unimaginable power in the eyes of the Ethir-folk, who thereafter venerated her as a goddess. Out of this veneration was born the later Cult of Benish Armon, which brought the Cher Taeol tribe to preeminence among the Ethir-folk.

WARCRAFT

Most occasions for swamp warfare consist of clan feuds; but when the Ethir-folk are threatened by a common foe (such as the Corsairs), they band together according to tribe. Although they present a united front against an adversary, they possess no large-scale battle tactics. Indeed, the nature of the swamp environment gives the strongest advantage to stealth and ambush—tactics at which the Ethir-folk are masters—rather than to open confrontation. The tribesmen wield no other weapons than the ones they use for hunting, but many of these are of steel (having been acquired through trade with the Dúnedain).

APPEARANCE

The physical characteristics of Ethir-folk differ significantly from those of the other Daen peoples in southern Gondor. Their skin color tends to be much darker, and their hair and eye color are subject to more variation than is typical among even the Danan Lin. Eyes sporting irises of grey or rare shades of blue are common, as is the occasional child with blond hair. Such anomalies no doubt reflect the differing racial strains the Ethir-folk have encountered in their history.

Orodbedbrim





The heat and humidity of the region leads these people to don far less cumbersome attire than their mountain cousins, and their garments are usually made from the animal matter and vegetable fibers supplied by the river delta. A wild variety of flax grows in the swamplands, and from this the Ethir-folk spin a coarse variety of linen out of which they fashion loose, draping garments that usually fasten only over one shoulder. Men wear these garments at knee-length, while the women's clothing falls to mid-calf. To assist camouflage, dyers among the Ethir-folk often create textiles with a mottled pattern of brown and yellow.

Animal hides are cut to create lace-up sandals, as opposed to the boots preferred by many of the other Daen tribes. Hair is generally worn short among both sexes in response to the climate and insects typical of the area. The Ethir-folk alone of the Daen people do not practice the custom of tattooing, though they do decorate themselves with bright paints made from naturally occurring pigments found in the plants of the Ethir Anduin.

4.2.10 THE ORODBEDHRIM

In the high, inaccessible vales of the White Mountains dwelt the last remnants of southern Gondor's unassimilated Daen culture east of the Ered Torthonion, which otherwise passed into oblivion with the expansion of royal rule westward during the eighth and ninth centuries of the Third Age. Originally, the Dúnedain referred to all of their subject peoples as "Orodbedhrim" (S. "Mountain-dwelling Folk"), but the meaning of the term narrowed over the years to designate only those conservative groups who withdrew into the mountains, never accepting Gondorian rule and the cultural changes accompanying it. While not as reclusive as the Drughu, the Orodbedhrim adapted to life in a marginal zone beyond the reach of the authorities, subsisting on hunting, gathering, garden-scale agriculture, and limited trade with the inhabitants of the lower valleys.

The Orodbedhrim suffered heavy losses during the Great Plague, probably as the result of increased interaction with the lowlands. Subsequent assimilation to lowland culture, combined with military action by the regional authorities of the outlands, caused them to dwindle further. By the end of the Third Age, the Orodbedhrim had become nothing but a dim memory.

SOCIETY AND CULTURE

Although these highland Daen recognized their collective difference from the Dúnedain, they did not conceive of themselves as a unified group. Indeed, Orodbedhrim tribes (the largest social unit which they recognize) comprised only a few, semi-permanent settlements or camps of thirty to forty inhabitants each. Each clan was headed by a hereditary chief, who answered to the tribe's high-chief. The tribes were linguistically diverse, each speaking its own Dunaël-based dialect.

The Dúnedain tolerated the Orodbedhrim because the latter represented no military threat, nor did their tribes pose significant competition for economic resources. Lowlanders traded with the Orodbedhrim for furs (and razed the odd hamlet when conflict arose), but otherwise paid little attention to the mountain people, whom they regarded as strange and primitive.

Five or six huts of simple branch and turf construction clustered around a common hearth, together with a few small garden plots, comprised the typical highland camp. Gentle, southward-facing slopes just below the tree-line (often close to a mountain stream) were favored as sites for these settlements. Because the mountain people employed neither wheeled vehicles nor beasts of burden, their encampments tended to be far from the beaten track. Hunting and gathering roots and greens provided their primary source of livelihood, and an Orodbedhrim camp was often deserted by day, except for a few old people tending small children. Two or three armed guards stood watch at strategic points outside the site.

The Orodbedhrim moved their camps five or six times a year, often returning to a previous site only after the wildlife have forgotten their last stay. Each tribe claimed its own territory, outside of which it never constructed huts. The range of possible settlement sites was further narrowed by the reclusiveness of the Orodbedhrim with respect to settled Gondorian peasants. Orodbedhrim settlements were scattered thinly along the Ered Nimrais, mostly east of Tarlang's Neck, though a few groups wander the mountain reaches of the Mornan.

Their nomadic lifestyle (which the Orodbedhrim wisely valued) ensured the preservation their unique cultural heritage, but at the same time posed a problem for the old and disabled. It was not uncommon for the Orodbedhrim to abandon such individuals at a lowland farmstead together with a handsome gift of finely cured furs for the host-farmer, who usually retained decency enough to take the old person into his care. Wizen elders with, at best, a tenuous grasp of Westron could be found beside the hearth at more than one valley farm.

Orodbedhrim custom encouraged marriage outside the clan or even the tribe, excluding second cousins and nearer kin as spouses. Post-marital residence was virilocal (i.e., each young man wandered off to seek a bride and then brought her home).

RELIGION

Ritual life centered on simple hunting and foraging magic, supplications to the gods (Daen interpretations of Oromë, Nessa, and Yavanna), and feasts celebrating tribal unity. Because the Orodbedhrim were reckoned among the Danan Lin and were therefore not subject to Isildur's curse, the Shadow lingered only lightly upon these cousins of the Daen Coentis. By the middle of the Third Age, the Orodbedhrim themselves retained no clear account of how they were driven into the mountains, but their own tales featured a time when a black sea deluged the lowlands, sparing only those living at higher altitudes.

Whether this motif represented a past event or something yet to take place was unclear, but the Orodbedhrim stressed the moral superiority of highland life, conveniently depicting themselves as being innately the most righteous of men, second only to the gods-on-high. Lowlanders were consequently viewed as possessing dubious moral standards, which tainted their entire sedentary, stock-keeping, or urbanized way of life. Cautionary tales about just what lowland shepherds were up to with their sheep remained the subject of many an Orodbedhrim camp fire tale.



WARCRAFT

Men and women alike went continuously armed with light hunting weapons: bows, throwing spears, and knives. They wore no armor in the conventional sense, although their thick winter furs protected the wearers from more than the sting of cold air. Steel weapons were one of the most important goods acquired by the Orodbedhrim from the Dúnedain.

MOUNTAIN RESOURCES

The harsh environment in which the Orodbedhrim lived dictated their style and use of resources. Hardly a morsel of any animal trapped or killed was wasted; sinew became thread, fat was made into tallow candles, and the innards and muscles were all used in cooking. Fur and skins were fashioned into clothing, and even hooves and bone went to fabricate a paste or daub to better insulate dwellings.

The Orodbedhrim were excellent craftsmen of bone, and their accessories were almost always of this material rather than metal, which was much too valuable for use in simple adornment.

APPEARANCE

A sturdy and strong people, most Orodbedhrim were lean from their harsh lifestyle and the lack of much vegetation and roughage in their diet. Of medium height, they had moderately fair and rosy skin. Most possessed brown hair, though the occasional shade of dark red-blond was also seen. Hair was generally worn long and loose among both sexes, perhaps as an insulating mechanism. Eye color ran the range from dark brown to green, with a hazel shade being the most common.

Many layers of close-fitting, fur-lined garments were common among both men and women, and sturdy leather boots were worn by all to guard their legs from the rocks and scree slopes of the mountains. Men donned soft, sueded shirts, leggings, and laced foot coverings under fur jackets, pants, and boots, all covered by a sleeved fur cloak. Women favored sueded knee-length shifts with their leggings and foot coverings worn under fur gowns. They too donned fur cloaks out of doors.

4.3 THE ELDAR

Although southern Gondor is predominantly a realm of mortal Men, it is also home to a significant number of Elves. These Quendi, however, dwell only at the mouth of the River Morthond (where the haven of Edhellond lies) or in the Seaward Tower upon Dol Amroth. Since the Falathrim of Edhellond possess the art of building ships capable of withstanding the journey to Aman, their haven is the destination of many Elves who have embarked upon their westward pilgrimage. The constant influx of different Firstborn kindreds produces a unique synthesis of Elven culture.

Although this Elven territory is nestled in the midst of southern Gondor, the average mortal crossing would count himself unusually skillful to set eye upon an Elf in the lightly forested and sparsely populated lands between the lower curve in the River Morthond and the sea. Such happenstance would be worthy of note among any of the Gondorians, although different peoples would invariably weigh the experience in different ways. A Dúnedain might consider such a sighting a fortunate event, while a Daen might call it an evil day indeed.

(Of course, few of the latter folk would be foolish enough to wander into the unmarked, but perceptibly different Elven woodlands.) All Gondorians, though, are respectful of the Elves and their storied Elf-lands. Most who must travel the Rathon Gondor—the highway that skirts the borders of the Eryn Laegol on its way to Anfalas from Dor-en-Emil—are careful not to stray from the well maintained road and its the comfortable resting sites.

For all the distinctions between Elven kindreds, they remain very much alike in the impression they make upon mortal minds. Fair of form and feature, the Sindar of Edhellond are taller than the Secondborn, and less weighted to the earth by bone and muscle than even the Men of Westemnesse. Their noble bearing, the beauty of their voices, and the grace of their movements unite them with the lamps of the heavens and the light of the West and sets them apart from the Middle Lands where a few yet dwell.

Although many of the Elves seem as merry and carefree as children, there is a light in the eyes of their lords that summons marvel in the Wise and fear in lesser folk. Maying parties of Sindar often wander the Eryn Laegol in springtime, gathering flowers and pausing to feast on woodland viands, roasted fish, and candied sea fruits. Their songs, their bell-like laughter, and the subtle shimmer clinging to the flight of their hands imbue their *al fresco* meals with with a touch of the sublime.

Less romantic observers—of which there are none among mortal kindreds—would note that Edhellond's Sindar are upright in their posture and carry themselves as the equal of all they meet. Such a hypothetical observer might thus opine that these noble virtues, coupled with their cleanliness and comeliness and elegant garb, account much for why the Elves are considered so much fairer than their Hildo neighbors.

4.3.1 THE FALATHRIM

The Falathrim (S. "Coastal Folk") are the original Elven settlers of the Morthond-Ringló estuary. Fleeing from the might of Morgoth in Beleriand, three ships of Círdan's folk, led by Círdor his son, sailed into the Bay of Belfalas seeking a place of refuge. Guided in their search by Ossë the Maia, Círdor founded Lond Duilin upon one of the islets of the river mouth. Later, after the War of Wrath and the end of the First Age, Ossë moved this islet towards the west bank of the river, so that the Falathrim could be joined to the newly-arrived Sinda exiles from Doriath. Together the two kindreds created the haven of Edhellond, and Círdor became its master. The Falathrim then served as shipwrights for the entire community, acting as the gatekeepers for all Elves seeking passage over the sea.

SOCIETY AND CULTURE

The Falathrim are the disciples of Ossë, who long ago taught them the art of shipbuilding and the lore of the sea. As such, much of Falathrim culture revolves around the crafting and sailing of ships, which they use for both religious and mundane purposes. In honor of Ulmo, the vessels of the Falathrim are shaped in the likeness of white swans, those water-dwelling birds sacred to the Lord of the Deep. But the Falathrim build such craft for their use alone, and will not part with the works of their hands for any price. Only to the princely house of Belfalas, whose scions are fostered by Círdor, do the Falathrim reveal the secrets of their art.



The Falathrim of Edhellond are few in number (scarcely more than a hundred at the beginning of the Third Age), though some have joined themselves in marriage with the sons and daughters of the exiles of Doriath (who are not so distantly akin to the folk of Doriath, being themselves of Sinda origin). In spite of their small numbers, Círdor's folk are the most stable element of Edhellond's Elven population. The Falathrim have voluntarily chosen to remain in Middle-earth in order to aid their brethren in completing their pilgrimage to the Undying Lands, and so their own number has diminished only very slowly.

RELIGION

Since the foundation of Edhellond, it is the westward pilgrimage which has preeminently shaped Falathron religion and spirituality. The Falathrim have always possessed their own traditions concerning the veneration of Ossë their mentor, and of Ulmo his lord, but with their lives now centered around the journey of the Eldar into the West Círdor and his folk have acquired a deeper religious sense of their own duty. They are the gatekeepers of the pilgrimage, for they alone in the lands east and south of the Misty Mountains possess the skills and the materials necessary for the construction of the Swan-ships. The transmission of this lore, and the procurement and preparation of shipbuilding materials, are of supreme importance to the community. Many rituals of power are required to prepare ships capable of sailing the Straight Road to Valinor.

WARCRAFT

Like their Sinda kinsfolk, the Falathrim of Edhellond came to their new home from a war-torn land; and though the haven was never threatened by any great foe, Círdor and his people have not forgotten the exercise of arms. The Falathrim traditionally rely upon the sea at their backs for defense in war, not only because historically their enemies have never been great seafarers, but also because the sea is the realm of Ossë their protector. Yet the use of the sea itself as a battleground also limits the practicability of certain modes of warfare. The Falathrim shun armor, wearing only light-fitting leathern hauberts and helms, and their weapons tend to be restricted to spears and axes (such implements as they are familiar with from their daily life). The one exception to this rule is the Falathron facility with the short bow, which they are able to wield with unbelievable accuracy, even when sailing upon the wild waves.

APPEARANCE

The Coastal Folk favor garments of soft linen that seem to ripple and blend with the color of ocean and sky, for they weave their love of the waves into all they make. Falathron sails are the same color, thus hiding their ships on the horizon and increasing the illusion that they sail giant swans rather than merely ships fashioned in such a shape. At sea or working ashore, they wear short, loose pants; short-sleeved, close-fitting tunics; and rope sandals. Otherwise, they favor long, sleeveless robes and sandals or soft shoes of leather.

Decorations are sparse and limited to simple embroidered patterns featuring sea creatures or plant life. In addition, their garments include embroidered circular badges upon the sword-shoulder or over the heart that denote in which houses Elf holds membership or duty. The little personal jewelry worn is fashioned from gifts of the ocean, such as pearls, mother of pearl, or polished sea shells.

The Falathrim are Sindar and thus taller than their Silvan colleagues, though they retain the same slender build. Men average 6'5" in height and weigh 195 pounds; women average 6'1" and weigh around 155 pounds. Eye color is grey or pale blue. Falathrim have fair complexions, though they are bronzed by their frequent exposure to the sun and sea air. Hair is pale brown or ash blond, with raven locks appearing but rarely, and is worn long by women. Men have hair of varying length. Circlets of silver with seashells confine the tresses of those of noble lineage.

4.3.2 THE SINDAR

The Sindar are by far the most numerous of the Elven kindreds dwelling at Edhellond. Originally subjects of King Thingol of Doriath in Beleriand, these exiles fled their land when it was overwhelmed by the sons of Fëanor in their violent attempt to repossess one of the Silmarilli. The Sindar who survived this attack took Amdir and his son Amroth as their leaders, and (following the War of Wrath), came to Edhellond in search of a place where they would be free from the rule of Fëanor's descendant Gil-galad in Lindon to the north.

SOCIETY AND CULTURE

In Doriath, the Sindar had enjoyed a blissful existence among the palatial Thousand Caves of Menegroth, where Elu Thingol and Dior his heir ruled, or in the ancient forest of Neldoreth, preserved from all manner of evil by the Girdle of Melian the Maia. In their exile, the folk of Amdir and Amroth strive to preserve something of their culture's former grandeur, enriching the Falathrim with their arts and wisdom. Even so, their actual mode of life at Edhellond is relatively humble compared to their Beleriandic origins, dwelling as they do in simple wooden halls upon the river bank.

Leaving the Falathrim to their shipbuilding and the Silvan Elves to their guardianship of the Eryn Laegol, the Sindar of Edhellond have taken upon themselves the task of ordering the day-to-day life of the haven. To this end, Amdir organized his people not according to houses (which continue to exist as a mark of social distinction), but according to the craft or skill in which a given individual excels. Such tasks as the preparation of food, the weaving of garments, and the working of wood for dwellings in time became the acknowledged province of a fellowship. Some few labors of the mellonath overlap with those of the shipbuilding Falathrim, enhancing both the works of their hands and the love between the two kindreds.

RELIGION

Although they fall under Ossë's protection, the Sindar of Edhellond do not have a share in the special favor and tutelage of the Maia which their Falathron brethren enjoy. Hence, the religious observances of the remnant of Doriath have not been greatly altered by their cohabitation with Círdor's folk; instead, the Sindar pursue their traditional veneration of Elbereth the Star-kindler. Since her devotion is common to all Elves, the hymns and celebratory rituals made in her honor have become an important source of spiritual unity for all of Edhellond's folk.



WARCRAFT

Because their realm in Beleriand had been guarded by Melian for the greater part of the First Age, the folk of Doriath rarely ventured into open battle, but instead defended their woodland marches by stealth and ambush. All such strategies changed with the departure of Melian for the Undying Lands, and Amdir's folk played their part in the War of Wrath at the end of the age. Yet it was not until the growing threat of Sauron during the Second Age, long centuries after their arrival at Edhellond, that the Sindar took thought for their defense.

Amroth's raising of the Sea-ward Tower upon the promontory of Lond Cobas brought with it a need for the organization of a standing guard company. At first the guards were drawn from among Amroth's own household, but later it was agreed that each of the houses represented by the remnant of Doriath would send an equal number of warriors to man the tower. The practice formed the basis for the muster of Edhellond which, however, only took place on two occasions (during the War of the Last Alliance and during the war against Angmar in T.A. 1975). The fellowship in Edhellond devoted to the forging and working of metals served as a source of weapons and armor for the haven's war-host.

APPEARANCE

The exiles of Doriath are Sindar like their Falathron cousins, and thus possess the same physique. Men average 6'5" in height and weigh 195 pounds, while women average 6'1" and 155 pounds. Eyes are grey or clear blue, complexions fair, and hair fine as silk. A few related to Thingol by blood have tresses so pale as to warrant description as a waterfall of silver cascading over the shoulders. The hair is worn long and loose by both men and women. Garlands of woodland leaves and flowers adorn the head throughout the seasons, and often the Sindar weave petals and leaflets into small ornamental braids.

The Sindar of Edhellond continue to clothe themselves in the traditional manner of woodland Doriath, but, as a sign of their exile, they only don the regal trappings of Thingol's court during times of festival or memory. Court garb for women consists of diaphanous, flowing robes of sheer cotton, linen, or silk embroidered with flower or leaf motifs. Matching mantles of the same materials in summer, heavier velvet or wool in winter, and soft leather slippers complete their garments. Men wear long, swinging robes of a heavier weave, with embroidered decorations of animal rather than plant motifs.

Colors are bright and vivid, with jewel tones such as sapphire or sky blue and emerald green as favorites. Those with lordly or princely patrimony bear embroidered silk badges denoting their rank, house, and position. Each features a single animal or plant and is ornately filigreed with silver or gold thread as well as many small gems in the appropriate colors for the subject matter. The guard of Tirith Aear possesses its own surcoat (ocean blue sporting a white swan), but the members of this company do not walk among their kinfolk in the haven in military gear except during times of war.

Garb worn by the exiles during the many days ungraced by festivals involves clothing typical of the Sindar. Loose smocks for the upper body, confined by a close-fitting vest or tunic are common, as are leggings or a sarong skirt covering the legs. Pale hues predominate: cream, ivory, dove grey, translucent taupe, and other shades of white. Embroidery and appliqué are employed to create texture (white on white, silver on grey, etc.) rather than contrast (cream on moss green).

4.3.3 THE SILVAN-FOLK

The Silvan Elves of Edhellond originated in the Greenwood of Rhovanion and were led by Bladorthin, the Sinda who came to Círdor's haven at Galadriel's bidding in order to diffuse the strife between him and his cousin Thranduil during the War of the Last Alliance. Because they originated as a war band, there were few women-folk among their number. During their sojourn in Edhellond, these Silvan-folk inhabited the Eryn Laegol, the woodland that surrounded the haven, and became the scouts and border watch of Círdor. In addition to these tasks, Bladorthin's folk would also at times wander beyond the confines of Dor-in-Edhil for the purpose of aiding pilgrim Elves in their journey to the sea. Bladorthin and his followers returned to the north with Galadriel and Celeborn when the latter departed the Sea-ward Tower in T.A. 1982.

SOCIETY AND CULTURE

Beneath the eaves of the Eryn Laegol, Bladorthin's folk carry on with their lives just as they once did in their own native realm of Greenwood to the north, and their presence has ennobled the fair woods of Edhellond to a genuine "Elven" beauty and enchantment. Although the Silvan-folk maintain the waystations of the pilgrim ways, they themselves prefer to live free in the open forest. Bladorthin may at times take part in the regular gatherings of the haven, but only on festive occasions will more than a few of his folk show their faces.

Despite what the other kindreds of Edhellond may believe, the Silvan-folk actually do abide by an ordered way of life (organized according to the military companies in which they had fought under Bladorthin's command). Rarely do these companies ever gather into one body (except for festivals or in time of war); instead, each company wanders a certain part of the Eryn Laegol, while Bladorthin himself continually travels from company to company with his personal guard, watching over them and hearing their grievances.

RELIGION

With the exception of Bladorthin himself, who shares and participates in the Sindarin traditions of Doriath, the Silvan Elves of the Eryn Laegol do not feel a strong connection to the Valar (save for their common veneration of Elbereth); rather, the life of the forest itself is sacred to them, and well nigh all of their labors are given to its care and protection. Also unlike the Falathrim of the haven, the Silvan-folk reckon the passage of time according to the growth of living things, rather than by the lunar-based cycle of the rising and falling of the tides. The Sindar observe the festivals and sacred times of both reckonings, but celebrate those of the seasons with the Silvan-folk in their woodland glades.

WARCRAFT

The Silvan-folk are masters of stealth and ambush, but are rarely willing to fight beyond the confines of their own woodlands. They are, in fact, at a disadvantage on the open battlefield, due to their lack of armor and the inability of their keen shafts to penetrate that of their opponents. As in peacetime, Bladorthin's folk are ordered according to companies or "glades," each of which consists of between twenty and thirty warriors, led by a captain. Spears and short bows are the favored weapons of the Silvan Elves.

APPEARANCE

The Silvan Elves have a much more rustic appearance and manner than their Sinda or Falathron brethren. Both men and women dress and live simply in clean, well-built wooden shelters scattered throughout the forest. Silvan Elves place little value on having many possessions, so they are very mobile. They may rotate through five or six sites during the course of the year, changing location to follow the game or wild crops or perhaps because one site is more beautiful during the next season.

Elves are more resistant to extremes of temperature than are mortals, so their clothing is of a light weave. The Silvan Elves wear clothing dyed in earthen colors when away from their campsites. Popular colors include brown, yellow, or red ochre; forest green or gray-green; or beige and white. Colors are chosen to match the foliage and ground cover typical for the season. Woolen, simply-cut tunics, loose leggings of deerskin or wool, soft deerskin boots or sandals, and a hooded cloak compose the typical woodland attire.

Most items of clothing have a good amount of decoration in floral or leaf motifs, either embroidered or appliquéd. These not only enhance the beauty of the garments but also assist the wearer in hiding in the forest. Although their clothing is undoubtedly an aid, mortals should remember that the Silvan-folk have an uncanny skill honed through the centuries of their long lives to blend into the scenery. When in a secure campsite or at festival times, the Silvan-folk bring out clothing dyed in much brighter shades of color. Weapons are always kept near at hand, though this is done out of prudence not bravado. Musical instruments are nearly as common, for the Silvan-folk love music and song.

Men and women have long hair, well over the shoulders, secured out of their eyes by circlets of leather. Women often braid brightly colored feathers in their hair for decoration. Men average 6'0" in height and women 5'9," with both genders slender of build, men around 150 pounds and women, 125 pounds. Hair tends to be brown or sandy blonde in color and is always well groomed and shiny. Eyes are usually blue or green in color, and complexions vary from fair to ruddy.

4.3.4 THE RENDIR

Rendir (S. "Pilgrims") is the name given by the folk of Edhellond to those Elves who sojourn at their haven for the purpose of setting sail over the sea. These Elves are of many kindreds, but only a very few come from among the Sindar and Noldor, since the greater part of these kindreds no longer dwelt east of Eriador following the fall of Eregion in S.A. 1697. Once these wanderers have reached Edhellond, they must remain there until a ship can be built to bear them away. The building of a ship can sometimes take several years, but this is hardly a long time in the reckoning of the deathless Elves.

SOCIETY AND CULTURE

The Rendir typically travel in groups of their own kindred or house, crossing the Ered Nimrais in the spring or summer, and then journeying through the lands of southern Gondor to the sea. The language and culture of a given Rendir company, of course, varies according to their place of origin; but all participate in the life of Edhellond during their sojourning years in the haven, and many groups leave behind them some native custom or tradition of their own which thereafter becomes absorbed into the common culture of the haven.

Upon a company's arrival, its leader presents his or her people before Círdor and the gathering of the haven, and Círdor grants to them a certain portion of the haven where they may dwell. Often, this will simply be the abandoned houses of a previous Rendir company which has since departed. A joyous feast is then held among all the folk of Edhellond, welcoming the newcomers and celebrating the completion of the first stage of their pilgrimage.

Once a Rendir company has settled into its new accommodations, Círdor assigns its members to the various fellowships of the haven (in accordance with their native skills), where they will contribute to the well-being of Edhellond as they prepare for their voyage. When the company has been fully integrated into the society of the haven, Círdor gives to its leader a seedling of a *gwingorn* to plant which, when it is full-grown, will become the mast for the ship that will bear them.

Occasionally, a previous Rendir company will have left behind a sapling that is fuller-grown, so that the following company will not have to tarry as long at Edhellond. This is frequently the case when the leader of one company anticipates the later arrival of a close friend or kinsman. In any event, a pilgrim company must remain in Edhellond for a certain period of years, so that its members may acquire the necessary lore and skills to complete their voyage to Aman. This stage typically takes ten to twenty years, depending on the native knowledge and abilities of a given Rendir company, but may take as long as a century. (The *gwingorn* grow swiftly in the Elven air of Edhellond, but they must also grow to a great height, sufficient to become the mast for one of the Swan-ships.)

RELIGION

For a company of Rendir, the pilgrimage to the Undying Lands is itself a spiritual event, imbuing every aspect of their journey with a sacred character. The departure from Middle-earth is the fulfillment of their Being; for only in Aman can the Eldar experience the world (whose life is theirs) as it was meant to have been. Only then can the sorrows of history be erased and their lives made whole again. To be sure, not all Elves choose to make the journey—not because of its own perils (which are few), but because of the attachment which they have developed to Middle-earth since their birth, and the love of its lands.

WARCRAFT

The Rendir companies are usually sufficiently armed to defend themselves should the need arise on the way to Edhellond; but once they have begun their sojourn, no command to join its folk in time of war is laid upon the pilgrims (unless the haven itself were threatened). The martial traditions of any given company is, of course, wholly dependent upon its origin, and so cannot be generalized about.

APPEARANCE

Because they come from so many different houses and kindreds, the individual features of the Rendir vary considerably. However, certain customs of dress and behavior can easily indicate which among the Eldar are journeying pilgrims.

First and foremost, all Rendir garb themselves in loose flowing garments of grey, usually according to the designs favored by their people. Some among the Elves choose to adopt a more "neutral" costume consisting of a plain long-sleeved tunic, leggings, and a long, hooded cloak. Such garments are worn by both men and women, and in addition to the practicality of this gear for travel, this costume in a way can conceal their





geographic origins if trouble is expected along the road. Likewise, pilgrims generally choose to stay in the outdoors at night, using their cloaks as bedding and carrying all the food and water they need in soft grey shoulder bags. As a rule, pilgrims tend to travel very lightly with only a few valued personal possessions, necessary weapons, and perhaps some herbs. Rather than wearing ceremonial garb, the Rendir wear their pilgrimage garments in Edhellond as well.

Elves going on this sacred pilgrimage conduct themselves with great dignity and solemnity which has visibly beneath the surface an unsurpassable joy. It is a bittersweet time to reflect upon the many joys and heartbreaks of the lands of Middle-earth, yet also to revel in the inexplicable happiness they have in finally making their journey to their true homeland of Aman.

4.4 THE DÚNEDAIN

The Dúnedain form the ruling class of southern Gondor. They constitute the remnants of the political community through which and for which the realm of Gondor came into existence. As the heirs of Númenor, the Dúnedain enjoy the distinction of an increased lifespan, a bequest of Ilúvatar and the Valar. Dúnadan stalwarts tout this gift as evidence of their natural right to claim the title "Kings of Men." In time, though, their numbers and longevity decreased over time as a consequence of war, intermarriage, and disease, and the Dúnedain struggled to maintain their supremacy and distinct character. It was a losing a cause. Nevertheless, they continued to heroically strive for the perpetuation of their realm and for their vision of a world redeemed from the sins of their Númenórean ancestors.

Dúnadan lady

SOCIETY AND CULTURE

Since the raising of Andor from out of the deeps of the sea, the Men of the West have led a dual existence, which has ever haunted their efforts at founding realms in Middle-earth. The most important marker of Dúnadan peoplehood—their longevity—is not wholly subject to their control. For this reason, the very source of stability in Númenórean society is fated to be an ever-present source of conflict and turmoil.

Longevity is the mark of divine grace that was bestowed upon the Three Houses of the Edain and their descendants. In addition to its effects on the peculiar continuity of their lineage and family structure, longevity offers the Dúnedain—with an unparalleled matter-of-factness and unassailable physical immediacy—validation and legitimacy for their claims to dominion over the lands and peoples that comprise southern Gondor.

Their longevity is transmitted through blood, and is therefore a thing to be conserved and protected through marriage laws and the power of the kinship group; however, because the gift of long life was in origin a reward to the Edain for the rightness of their actions, it may also be withdrawn as a punishment for wrongdoing, and for the treason of their homeland Númenor, even the Faithful exiles must suffer.



The relationship between human agency and the withdrawal of grace in the gradual decline of Númenórean longevity in southern Gondor is a tangled skein beyond the wisdom of even the wisest of loremasters. The civil war of the Kin-strife, which heralded southern Gondor's decline, thrust before their faces the self-destructive violence which might erupt over disagreements about the destiny and role of the Dúnedain in a changing world.

During the period of T.A. 1448-2050, the longevity gap between Dúnedain of pure (or nearly pure) lineage and those whose lineage had experienced intermarriage within two generations was still less than that existing between these latter "half-bloods" and the common folk of southern Gondor. By the third generation, longevity declined noticeably more swiftly, but by the fifth or sixth generations no further decline would be in evidence.

Legal definitions of a Dúnadan, however, drew tighter as a high degree of pure blood became grounds for a feudal grant. As more and more of the realm became enfeoffed, the noble families were able to exercise greater power over royal pronouncements concerning inheritance rights and lineage prerogatives. The struggle to preserve their longevity through defensive kinship practices is perhaps the most critical force driving the society of the Dúnedain from within, even if it has little effect on how the vast majority of southern Gondor's population lives out its day-to-day life.

RELIGION

The Dúnedain of southern Gondor uphold the religious traditions of unfallen Númenor, acknowledging Ilúvatar to be the one true God, abiding by the divinely ordained authority of the king as defender and executor of their laws, and fulfilling the ritual stipulations that accompany their national and ancestral cults. In his priestly capacity, the king acts as the exclusive mediator of divine grace upon the realm and the sole supplicant of his people before Ilúvatar, for the well-being of land and people together constitute the central object and concern of Númenórean religion.

Although all the folk of southern Gondor observe and participate in the traditional Númenórean holy days—*Erukymé*, *Erelatále*, and *Eruhantale*—all ritually-effective action is vested in the person of the king himself, and the two most hallowed sites of sacred power in the realm—the grave of Elendil upon Amon Anwar and the High Hallow on Mount Mindolluin—are forbidden to all save the king and those whom he chooses to accompany him. It is for this reason that the only practical expression of piety available to the Dúnedain (much less the commoners) is constant reverence and unswerving loyalty to the royal house. But the foregoing portrait is an overstatement, for Imrazôr's covenant with the Lady of the Seas, which predates the sacral role of Elendil's sons by more than a thousand years, was never wholly displaced by the foundation of the realm in S.A. 3320. Imrazôr's heirs among the princely line of Belfalas continue to function as the mediators of Uinen's grace to the Faithful in southern Gondor.

Númenórean religiosity has not always assumed this form. Prior to the Downfall, the Valar maintained a physical presence in the world, and often rendered their power directly available to the Dúnedain without the necessary mediation of their king; but the Great Rift by which Ilúvatar destroyed Númenor also definitively sundered the Valar from Mortal Men, and the few remaining people, artifacts, and places capable of channeling that divine power are jealously guarded and rarely revealed even to the Faithful. The ultimate consequence of this separation for the Dúnedain is that the blessings of their invisible God, Ilúvatar, can now be made manifest to a darkened world only through the visible sign of his lingering grace—namely, the survival of the realm and the continued longevity of its rulers, the Dúnedain themselves.

WARCRAFT

The Númenórean exiles have found the defense of their realm to be a matter of the greatest importance. Ever since the foundation of Gondor and Arnor, the Dúnedain have cultivated their martial skills to a state of constant readiness. At times, martial virtues have devalued other equally important qualities in the Númenórean character, but for the most part this privileging of the warrior has left the realm standing when it might otherwise have fallen into oblivion. (For further information about military organization, see Section 6.0.)

A heavily-armored infantry makes up the backbone of Dúnadan warfare, exploiting as it does the fact that the Dúnedain are physically taller than the vast majority of their opponents, and thus have the advantage of greater reach in close quarter fighting. The central importance of infantry formations also reflects the coastal (rather than inland) locus of Númenórean

colonization in Middle-earth. With the sea and reliable naval support at their backs, the Dúnedain traditionally favored military tactics oriented towards concerted defense of walled settlements, rather than mounted warfare suited to the wide landward expanses of Endor. In order to offset any advantages this might give to a mounted enemy on the open field, the Dúnedain often employed the services of auxiliary cavalry companies supplied by allied peoples.

The basic gear of the Dúnadan foot-soldier consists of helm, shield, and chainmail hauberk, all wrought of resilient Númenórean steel. His chief weapons are the short, one-handed spear (for use in large-scale battle formations and shield walls), and the eket (a short, double-edged thrusting sword used for melees). Infantry cohorts are typically supported by companies of less heavily armored archers, armed with eketes and Númenórean steel bows, whose arrows are capable of penetrating nearly any type of armor. Weighted down with armor and weapons, the Dúnadan foot soldier is capable of marching twenty-five miles in a day without exhaustion (and many more when need is pressing).

Dúnadan military structure is twofold, reflecting the status gulf that divides commoners from the nobility. Soldiers of common descent can often acquire high office in their own chain of command, but such men are never elevated above the ranks of noblemen without becoming ennobled themselves. Occasionally, enlargement of one's status based on military service leads to landed titles, but more often it results in a "household" knighthood; that is, of being incorporated into a knightly order attached to the king of Gondor or one of its princes. Household knights generally fight in their own companies, and often serve as guards or escorts for the king on the battle-field. Attainment of knightly rank, however, involves a lengthy probationary period during which one serves as ohtar (Q. "esquire") to a full knight. Only upon completion of this stage (often a matter of years) may the individual receive the title of roquen (Q. "knight"). Requain are distinguished in battle by possession of an anket, or great sword, though they also wield the eket.

APPEARANCE

Of all mortal races, the Dúnedain most nearly approximate the stature and beauty of the Eldar, with whom their ancestors had great friendship. These bodily markers of difference from other Men are essential elements of the self-understanding of the Dúnedain, and are for them a matter of both personal prestige and public censure.

Firstly and foremost, Dúnedain are noticeably taller than the rest of southern Gondor's inhabitants, typically rising a full six inches above the heads of their inferiors (average: 6'4" for men, 5'11" for women). Their fair skin and lack of facial hair similarly is for them an outward sign of the inward purity of their blood. Often, a man of less than pure lineage will take great pains to keep himself clean-shaven in order to appear nobler than he actually is. Their straight hair also lacks the appearance of admixture, and tends to be either black or (less frequently) golden. Their clear eyes tend to be sea-grey in hue. Finally, although their longevity may decline to little more than that of Lesser Men, Dúnedain retain their health and vigor to a much greater age.





Gondorian
burgher

The style and poise with which the Dúnedain bear their physical graces is finely honed. Dúnedain prefer to allow their hair to grow long (for men, to their shoulders; for women, to their waist), but tend to hold it in check with a fillet rather than by braids or a pony-tail. Their clothing alternately projects an aura of leisure, command, or disciplined restraint. Distinctive lineage emblems or crests make it possible for others to instantly calculate how a given individual ought to be regarded and addressed in public.

4.5 THE COMMONERS

The majority of southern Gondor's inhabitants have a mixed ancestry; Daen, Northmen, Haruze, and Dúnedain have all contributed to what are now the commoners of the realm. Under Númenórean influence since the middle of the Second Age, these groups long ago assimilated to Númenórean language, culture, and customs, and developed a strong loyalty to the House of Elendil. They embraced the ideals of the Faithful, while losing all pre-Númenórean traits. Only a few commoners dispute the legitimacy of the kingship, or the necessity of opposing the forces of evil at the price of great personal sacrifices. Of those that do, many have been seduced by Sauronic ideas.

SOCIETY AND CULTURE

The commoners' mother tongue is Westron; the well-educated usually know some Adûnaic and Sindarin as well. The literacy rate is high in cities and towns, while the rural population has a lower rate, especially in outlying and poorer areas, such as Anfalas. Nevertheless, even the poorer landowners usually have at least rudimentary literacy, so as to be able to deal with the legal aspects of farming and taxation.

The lands of southern Gondor provide well for its people. The harvests are rarely bad, and the climate is stable. Natural disasters are uncommon. Any evils, such as the Plague, that strike the country are attributed to the forces of Darkness, or to Umbarean schemes. The kings have created an honest and reasonably efficient royal government, which ensures just courts, fair taxation, and a good military defense against external foes.

That the commoners have little to complain about is aptly displayed by the fact that there was only one rebellion in southern Gondor during the Third Age: the Kin-strife, which was instigated and organized by discontented noblemen who had widespread support among the commoners of the coastal provinces. These rebels did not question Gondor's sacred order, but disapproved of King Eldacar's mixed ancestry, which was considered a weakening of the line of Anárion.

RELIGION

The Dúnedain take little thought for enforcing their own religious beliefs upon the common folk (provided that the latter do not commit any sacrilegious actions). For their part, the commoners regard Númenórean religion as an affair of the Dúnedain, though they generally adhere to the belief that the king's performance of the annual offerings on Mindolluin is an essential precondition for the fertility of the land and the prosperity of its people. This is not to say that the commoners have no religious traditions or beliefs of their own, but these are so diverse and so dependent upon the fusion of cultural elements that they cannot be generalized.

WARCRAFT

In general, the military equipment and training of the commoners are rudimentary. Both, however, vary according to the form of military conscription (See Section 6.0.) and the degree to which an immediate threat to life and limb exists in a particular region. Moreover, retired soldiers who have been settled on the land often retain their gear (and certainly their former skills), making it difficult to predict how easily organized for war a given locality may be.

APPEARANCE

The physical features of the common folk vary according to ancestry and locale, but all share the condition of being lesser in stature than the pure-blooded Dúnedain, a fact which plays a significant role in the rhetoric of the nobility. In height, the maximum for common men is about 6' and for women, about 5'7." While most often lacking the "pure" raven hair of the Dúnedain, commoners still tend to have very dark hair, usually chestnut brown or even black with auburn highlights. Those commoners with Northman blood may also have shades of blond hair as well. Hairstyles imitate those of the Dúnedain, worn shoulder-length by men and waist-length by women, bound in a net or kerchief for convenience.

In general, most commoners have the fair skin tones of the Dúnedain, though depending on their ancestry, some have more ruddy complexions. The sea-grey eyes of their rulers is often found among the commoners, but hues of blue and green are also seen. Also, most males possess some degree of facial hair, something that is genetically impossible for pure-blooded Dúnedain.

The dress of the commoners also imitates that of the noble Dúnedain. Garments include graceful fitted gowns with back lacings for the women and knee-length pull-on tunics for the men, sometimes worn with loose trousers and boots. Slippers are generally worn in the home by both sexes. Jewel tones, as well as black and silver, are very popular. Like the Dúnedain, Gondorian commoners enjoy simple adornment; robes are often prettily embroidered and girded by belts of semi-precious metals or finely tooled leather.

A final marker of the commoners is the great speed with which the signs of age appear on their bodies, again in stark contrast to the extended vigor of the Dúnedain. To the eyes of the nobles, the commoners pass all too quickly into their middle years and old age.

4.6 THE HARUZE

Much of the territory that became the province of Harondor in T.A. 830 was originally inhabited by the Haruze (Har. "Godly People"), the northernmost of those peoples whom the Dúnedain named the Haradrim. The native culture of the Haruze had grown alongside that of Númenor for more than three thousand years. Their kings ruled mighty realms in and around the Vale of Harnen, the nearest of which were Korb Ugarta and Korb Taskral (Amrûn). During the first millennium of the Third Age, these Haruze kingdoms were drawn into the conflict between the expanding Númenórean realms of Umbar and Gondor.

Both Haruze realms eventually became client-kingdoms of Gondor, though Amrûn was never incorporated into southern Gondor, and remained a sovereign power throughout much of the age. Many Haruze who fell within the provincial boundaries of Harondor subsequently mingled with the common folk of Gondor. On the other hand, the nomadic Haruze (known as the urdwan) that wandered what later became the East March retained their cultural identity and way of life. This section describes both the urdwan of later Harondor, as well as the older Haruze that populated the kingdoms of Korb Ugarta and Amrûn.

SOCIETY AND CULTURE

The Haruze are an agrarian people whose cities hold sway over the rich but narrow arable lands of the Harnen and Ode Pesar river valleys. The nomadic urdwan wander the fringes of these valleys, but are intimately tied to Haruze society. The utarf (the common peasants) cultivate the valleys and hillsides of the Nan Harnen, usually living in villages of a dozen stone or mud hovels clustered around a spring or good well. They raise wheat and dates, sheep, pigs and cattle, always keeping near their villages for safety.

The feswan (the artisans, tradesmen, soldiers) and the fezir (the nobles who live in the cities and towns) have the rule of the land. A city may depend upon the utarf to tend its flocks and clean its houses, but the feswan and fezir lead, create, and treat with the poganin (Har. "foreigners") who pass through as traders or enemies. The feswan, most of whom are well educated, provide formal bureaucratic government for the cities, most of which are as clean and peaceful as any in Middle-earth. The fezir of the cities are aristocrats in the tradition of other realms of Middle-earth, acting the part of the patriarch but, like

the later Númenóreans, constantly engaged in cynical, deadly, games of politics and position. The sihad (Har. "knight"), tarb (Har. "lord"), and autarb (Har. "king") are the victors of life-long political struggles, their masterful deviousness serving them well in clashes with the Númenórean powers.

The urdwan clans dwell year-round in tents, moving endlessly with their flocks of sheep, goats, camels, and horses, seeking out the sparse grazing to be found in the dry country, and passing from well to spring to oasis in order to make the best use of precious water. An urdwan clan is ruled by a chak (Har. "master"), who has authority over his clan as a father would over his family. The urdwan (as all of the Haradrim) learned their diplomacy from imperial Númenor and Sauron, master of lies. They mark differently the words chosen to beguile rivals and enemies, and those spoken in honor to friends. The former should expect flattery, show, and spectacle, while the latter should expect truth. The Dúnedain, who favor blunt oratory and at least the pretense of integrity in all their affairs, consider the urdwan to be dishonest and manipulative, ascribing all manner of evil deeds and desires to them. Even when numbers of urdwan come under their rule, most Dúnedain avoid treating with them; instead of trying to secure their subjects' loyalty, they retreat to savor their bigotries and tales of treachery.

Haruze kinship centers on a patriarch, elder father, or grandfather who effectively owns most of the family's property. Women have less say in the family's dealings than elsewhere in Harad, but exert a powerful moral influence. They are able and socially obliged to denounce disreputable, disrespectful, or abusive relatives to the rest of the clan or to local magistrates and officials. Men of property may pay a brideprice and purchase more than one wife, if the rights of the senior wives are respected.





Wild boar

All Haruze are fond of exotic scents and tastes, spiced food and drink, sensuous song and seductive dance. Their architecture provides for large, cool rooms in their great houses, decorated with tile, tapestry, and elaborate mosaics. Haruze feasts are the stuff of legend in southern Gondor, and even simple wedding festivals can last a day and a night and leave an entire village staggering for a week after. Learning and the arts are highly valued among sophisticated Haruze. All their great cities are touched with libraries and scholarly hostels. The fezir are expected to support and attend the centers of learning, proving their studiousness at later engagements by reciting passages from classic texts of lore for hours. Certain of them have been known, while waiting for their armies to form for battle, to challenge Dúnedain knights to duels of poetry and song. The Dúnedain seldom accept the offer, and often lose when they do.

RELIGION

Haruze scholars are prone to blame corrupt lords and the greed of the Dúnedain for the continuing tragedy that is much of their history. However, Sauron and his servant Adûnaphel, known as the Dark Lady, bear much of the responsibility. It was they, in the Second Age, who authored the cults of darkness that poisoned the religious thought of the Haruze for thousands of years, leading them into corruption, brutality, and slavery.

Ladnoca, the Lady of Light, was the focus of the most important benevolent theology along the Nan Harmen, and her center of worship was Korb Ugarta. She was originally a moon goddess from the Raj, where her holy city of Tresti lay. Like most of the other deities of the Haruze, her story was tied into the creation of the desert country, along with a promise of a change toward a greener land and peace and freedom for the Haruze. The words of Sauron and Adûnaphel's minions mocked these hopeful gods, advocating strength and indifference to pain as the way to freedom.

The quarrel between these differing views of the world paced the Haruze quarrel with the Dúnedain, with both sides taking credit for the wars between Umbar and Gondor and their final and mutual defeat. Ironically, it was not until the Dúnedain were driven from Harondor, after T.A. 2000, that the priests of

Vatra, the Destroying Sun, began to gain ascendancy among the Haruze. This religion promised to share the strength of the merciless desert sun; over time it brutalized the Haruze, draining the joy from their lives and eventually leading many of them to death fighting the battles of Sauron. Not until the Fourth Age were the Followers of Ladnoca and other beliefs able to drive the Vatrans from the land.

WARCRAFT

There was never a time during the Third Age when banditry or large scale war was not present on the frontiers of Harondor. The Haruze claim to have taught the gods how to ride, and it is certain that the old Númenóreans did not take cavalry warfare seriously until they had been repeatedly humiliated by mounted Haruze archers. The Dúnedain, half again as heavy as the Haruze, and more so in platemail, are virtually invincible in a frontal attack. However, in the open country of Harondor the smaller, more numerous medium and light cavalry of the Haruze can ride around them and withdraw when pressed, while showering their ranks with steel-tipped arrows. The success of Gondorian and Umbarean arms in Harad is often measured by their skill in recruiting Haruze allies to cover their flanks and bring their enemies to battle. The urdwan, who compose the bulk of the Haruze cavalry, are graceful and expert horseman. They seldom wear heavy armor, but instead maneuver in large formations, striking at their enemies with volleys from their sturdy composite bows.

The fezir, along with the professional soldiery they recruit among the utarf and feswan, combine this expertise with superb discipline and sophisticated tactics and communication. The elite cavalry and infantry of Amrûn and Korb Ugarta are handsomely equipped with silvered chainmail, finely hammered scimitars, and decorative and gaudy regimental colors. The foot soldiers anchor the battle line with massed spears, while the heavy horse closes in with massed archery and a final charge with spears and swords. A Haruze army never moves to battle quietly. Instead, it comes on with flourishes of banners, brave chanting, and great billowing drum rolls, all with the purpose of confounding the enemy and directing the warriors in a precise scheme of attack.

APPEARANCE

The Haruze are the shortest of the true Haradrim (with men standing just over 5'6" and women a few inches less). They are dark skinned, straight haired, and smooth faced, with dark, flashing eyes, quick to smile (though their smiles can seem icy cold when masking anger or fear). The women of the Haruze are said by travelers to be the most beautiful in the world, and their men are said to claim themselves to be the most handsome.

Even the poorest urdwan of the scrublands dress well in front of strangers. They favor silk, cotton or wool blouses and breeches, loose on the form but closed at the wrists to keep damp air around the body. Over this, to further keep in precious moisture and keep out the dust, they wear voluminous robes, broad cloth sashes, and a *torfti*, an elaborately wrapped headdress that covers the neck and ears and can be drawn up to mask the face. Shirts and leggings are either white or black, but outer garments are brilliant reds, purples and golds, most of them with intricate embroidery and tassels. Decoration is mainly gold, with some silver and mithril.

5.0 POLITICS AND POWER

The political dynamics of southern Gondor are complex and many-layered. This complexity is due to the fact that Elendil's sons did not—indeed, could not—abolish the Pelargirean League, which had entrenched itself in the hearts and minds of the Faithful for nearly a thousand years by the time that the Realm-in-Exile was founded. Even at the height of royal power under the Ship-kings, the shadow of the old confederacy still clung tenaciously to its ancient moorings. The Númenórean aristocracy that controlled the league forged its ultimate basis of power in lineage and the continuity of blood, and the enduring forms of its power underwent fundamental change only as a result of the failure of lineage to survive the tribulations of the age.

5.1 THE SACRED ORDER

The Dúnedain became a people through the divine grace of the Valar, who gave to them a land to dwell in and a king to rule over them. The isle of Númenor was later taken away as punishment for their fathers' rebellion, but its royal line survived, and they continued to serve as an essential basis for the heirs of Númenórean culture and society. This was especially true for the Faithful; for the kingship was also their priesthood—their sole link to Eru Ilúvatar. And to reject the rightful king was not therefore simply a breach of tradition, but a sacrilege against the Creator of All.

The kingship, however, was not the only source of political and religious order among the Dúnedain of southern Gondor. The Covenant of Uinen, which the Lady of the Seas had established with the Guild of Venturers in Númenor, remained in force under the leadership of Imrazôr and his descendants. Though the temporal jurisdiction of that bond was later reduced to the lands and peoples that fell within the domain of Belfalas' princes, the Gondorian monarchy recognized the traditions established by the Captain of the Faithful in Pelargir.

The exalted Namnar Númenóreô (Q. "Laws of Númenor") provided additional continuity. Even the Dúnedain kings were subject to these statutes. The political expression of these laws was the Númenórean citizenship, a sphere of inalienable rights and obligations which all those who fell within the category enjoyed. The actual group of persons for whom these duties and privileges applied changed over time, but the principle was never abandoned; for integral to Laws of Númenor were the stipulations that defined the proper worship of Ilúvatar. However it may have fared in practice, the concept of citizenship was itself indispensable to the Faithful's spiritual adherences.

5.1.1 THE KINGSHIP

Although for much of its history southern Gondor enjoyed varying degrees of autonomy from direct royal rule, it was the authority of the kings which ultimately undergirded that autonomy. The grace of Uinen—essential though it was for forging the Pelargirean League—was no substitute for the priestly role of the monarch, without whom the Dúnedain would be unable to maintain their special status as the Faithful. It was for this reason that, following the tragedy told in the *Akallabêth*, the restoration of a legitimate royal lineage was all-important to the league.

THE FUNCTIONS OF THE MONARCHY

The king traditionally fulfilled three roles in Númenórean society. The first and foremost of these was the priestly function: to act as the Valar's chosen mediator between Ilúvatar and the people by presiding over the annual ceremonies upon the hallowed summit of Meneltarma in Númenor. One important facet of this role on such occasions was for the monarch to ensure societal harmony and a good harvest through his prayers. The Covenant of Uinen included a similar prayer, but its scope was limited to Uinen's own sphere of influence (i.e., safety at sea).

The king's second traditional role was as Númenor's chief jurist. He served as the upholder, arbitrator, and executor of the Laws of Númenor. While this function extended well beyond the performance of ritual stipulations, it was nevertheless imbued with religious authority; for the monarch possessed the power to bind oaths by the names of Ilúvatar and the Valar, and so to bless those who fulfilled their word and to curse oathbreakers. One need only refer to Isildur's curse upon the Daen Coentis to understand the blinding efficacy of this royal power. Finally, in his juridical role, the monarch had the power to enact new laws as need arose. Witness the ratification of Pelargir's constitution by Tar-Atanamir.

The third duty of the monarch was the governance of the realm in times of peace, and the leadership of its hosts in times of war. This function was much less rigidly defined than the other two roles, in part because its specifics depended a great deal upon the contingencies of a particular situation, and in part due to the strength of the traditional aristocracy in relation to the monarch, both in Númenor and Middle-earth. Remember that Manwë did not institute the monarchy for its own sake, but rather to guide the Dúnedain in accordance with the will of the Valar. Since it was not the part of the Valar to determine how Men ought to govern their own affairs, few Ainu precepts restricted Elros and his descendants. As a result, the specifically political role of the monarch was subject to greater change over time than its religious and juridical counterparts.

THE MONARCHY IN EXILE

When the Realms-in-Exile were established in Middle-earth in S.A. 3320, Elendil assumed all three of the traditional monarchic functions. While he entrusted the affairs of the South-kingdom to his sons—Isildur and Anárion, who carved out fiefdoms for themselves alongside the traditional territory of the Pelargirean League—Elendil himself ruled as high king of the Dúnedain. Isildur and Anárion conjointly represented the authority of their father in Gondor. In fact, because the Council of Pelargir had sworn allegiance to Elendil, its members considered his sons to be their equals rather than their lords.

Not seeking to intrude upon the internal affairs of the league, Isildur and Anárion formed a second, royal council, whose purpose was to debate matters of common concern to the Dúnedain of the South-kingdom. The first action of the Council of Gondor was to establish a new hallow at which the worship of the One might be carried out according to the ancient laws. This site, whose location was indicated by an oracle from Elendil's seer, rested upon the untrodden heights of Mount Mindolluin. It stood at the dividing point between northern and southern Gondor. Although this hallow lay within Anárion's fief, it was Isildur who officiated the first offerings in S.A. 3321, because he was the elder brother and chosen heir of his father.





After the deaths of Elendil and Anárion in the War of the Last Alliance, Isildur claimed the high kingship of his father, entrusting the rule of the South-kingdom to Anárion's son Meneldil. When it was learned that Isildur himself had perished in route to Arnor, Meneldil proclaimed himself the highest authority in Gondor, and not subject to Isildur's descendants in the north. The Council of Gondor assented to this claim, acknowledging his religious, juridical, and political supremacy over the South-kingdom. By supporting Meneldil's claims, the councilors of the Pelargirean League believed that they would further safeguard their own independence.

THE ROYAL SUCCESSION

In the uncertain peace that followed the victory of the Last Alliance, Isildur altered the law concerning royal succession, ruling that only sons could become royal heirs, whereas in Númenor both sons and daughters enjoyed equal claim to the throne. This change in the law of succession ushered in a series of crises involving the transmission of kingly power in Middle-earth in which southern Gondor often played an important part.

The first of these crises was the (official) childlessness of Tarannon the twelfth king. Even if he had sired a daughter, she would not have been permitted under the new law to carry on her father's line. Instead, Tarannon was compelled to adopt an heir. His choice of Eärnil of Belfalas complicated relations between Dor-en-Enril and the line of the kings. It blurred the inalienability of the princes' domain to royal encroachment. At the same time, Eärnil's dual heritage accelerated the process by which the former autonomy of the Pelargirean League was shattered and ultimately abolished.

The great civil war known as the Kin-strife spawned a frightful backlash to this development. During this tragic rebellion the remnants of the old confederacy reasserted their power and helped to set Castamir the Usurper upon the throne. Despite the violent circumstances of the latter's rise to power, the confederates refused to acknowledge the former king's chosen heir and yet denied the charge of sacrilege. The rebels argued that Eldacar's impure blood in and of itself disqualified him from the kingship. Tarannon's choice of an heir not of his own blood several centuries earlier had established a dangerous precedent. Eärnil's ascension thus weakened the force of Valacar's decision to favor Eldacar. The rebellious confederates contended that other, more legitimate candidates had been readily available.

Whatever the validity of the rebels' reasoning, the ability of the Council of Gondor to receive divine sanction for their unanimous support of a claimant was made manifest by the fact that Castamir was thereafter found to possess all the signs of grace necessary for the performance of his priestly role. It would of course be untrue to say on the basis of this decision that the Valar simply "supported the victorious contender." Rather, given Manwë's policy of avoiding direct intervention in the affairs of Middle-earth, it would be more sound to assume that Castamir was sanctioned because he had been approved by the Council of Gondor, and because it was essential that the realm have a king in order that the Dúnedain be made able to worship Ilúvatar in accordance with the Laws of Númenor.

The consequences of the failure of Meneldil's line in T.A. 2050 illustrates the central, spiritual dimension governing royal succession. Although the Ruling Stewards held the authority to act in the king's name in matters of law and government, they possessed neither the lineage nor the right to perform the worship of the One. They dared not even speak the name of

Ilúvatar for the binding of oaths. While the Realm-in-Exile remained an extension of monarchic Númenor, its leadership was incapable of fulfilling the will of the Valar. Gondor could not effectively exercise its destiny without a divinely-sanctioned king.

5.1.2 THE COVENANT OF UINEN

The covenant that Uinen the Maia established with Aldarion the Mariner in Númenor was originally concerned only with the protection, internal order, and well-being of the Uinendili, the Guild of Venturers. This faction took upon itself the task of exploring the coasts of Middle-earth and aiding its inhabitants during the early years of the Second Age. When the King of Númenor dissolved the guild in S.A. 1883, however, he made no attempt to nullify the bond between the Lady of the Seas and those of the Venturers who had remained loyal to him during the time of Múrazôr's rebellion. So it was that Uinen continued to show favor to the line of Imrazôr, and gave protection to all those who became subject to the Council of Pelargir.

On a lesser and more parochial scale than the divinely-established royalty of Númenor, the Covenant of Uinen imbued the Pelargirean League with a sacred character. Whereas submission to the authority of the priestly monarch was compulsory and essential to Númenórean identity, the friendship of Uinen was just that—a bond of love that could be chosen or rejected without peril to one's status as one of the Faithful. Within her own sphere, the Lady of the Seas could give aid to the Númenórean exiles, and could invest the judgments of her chosen representative with her own native power of divine retribution.



The King on Meneltarma



The potency of Uinen's grace never diminished over the many centuries of the Dúnedain's exile from Númenor. Nevertheless, as the political order of southern Gondor underwent far-reaching changes as a result of the actions of the Ship-kings, the sphere of her influence narrowed to the boundaries of Dor-en-Ernil. Its sea-faring princes, who were Imrazôr's descendants, never relinquished their bond with the Lady of the Seas. With the aid of her protection, their lineage was preserved from the fate that visited the house of the kings. From one perspective, then, Uinen's covenant was the single enduring factor that fostered the political continuity of southern Gondor.

5.1.3 DÚNADAN CITIZENSHIP

The rights and duties of citizenship form the third pillar in the sacred order that undergirds political life and the pursuit of power in the lands of southern Gondor. Unlike the kingship and the Covenant of Uinen, each of which are focused on the preservation of an exclusive and unique lineage, the principle of citizenship encompasses the whole of the Númenórean community. Indeed, it amounts to nothing less than the public recognition of a given individual's Númenórean heritage. To be sure, the definition of citizenship had changed many times over the course of Gondor's age-long history, but its importance remained central so long as the Realm-in-Exile was conceived of as an extension of Númenor.

As a juridical concept, the citizenship had its origins in the ancient Laws of Númenor. The Narnar Númenóreô established the terms on which the Dúnedain would relate to Ilúvatar, to their kings, and to one another. At that time, citizenship was not a formally-defined concept. It merely expressed the common gift of longevity which all Dúnedain took part in. Later on in the Second Age, as contact with the Men of Middle-earth increased and permanent colonies were founded upon its coasts, citizenship became an indispensable tool for distinguishing between the colonizers and the colonized. This was especially true under the tributary system, when it became critical for the kings to determine from whom they would exact payment.

But the real dilemma of Dúndan citizenship lay in its equation of political status. Membership in their community was not purely subject to human control. It incorporated a quality, longevity, associated as a divine gift. This grew to be a problem only after the Downfall, when the divine gifts began to be withdrawn. So long as the Dúnedain enjoyed the grace of the Powers, longevity as a marker of inclusion into the community never became a source of political turmoil. Once that grace was removed, longevity suddenly became a finite, non-replenishable virtue, which was slowly but inexorably diminishing. From that point onward, the number of individuals possessing the requisite purity of blood—and, hence, who enjoyed the political privileges that went with it—would always be on the decline. The diminishing pool of those enjoying the divine gift became increasingly isolated from the common man. More and more of their countrymen became excluded from equality before the Laws of Númenor and from power within the Realms-in-Exile. It would be difficult to find a more potent recipe for social and political chaos.

CITIZENSHIP UNDER THE PELARGIREAN LEAGUE

Traditionally, citizenship in the Pelargirean League was reserved for those of pure Númenórean blood. For a long time this did not become a matter of contention because the numbers of the Faithful were steadily being replenished by new arrivals from Númenor. Moreover, because the community of the Faithful was not subject to royal tribute (with the single exception of Ar-Pharazôn's brief reign), even the lack of citizenship did not incur any disadvantages severe enough to become a source of conflict. In lieu of the imposition of royal taxation, the financial burden of sustaining the colonies of the league was assumed by the citizens of the leading houses. This differed from direct taxation because the expenditure of one's personal wealth on behalf of one's fellow colonists reaped a more than satisfactory return. The aristocracy's often expensive patronage bought them valuable political influence and prestige.

This situation began to change after the destruction of Númenor, and especially after the War of the Last Alliance, as the number of lineages was sharply diminished. Even then, however, the Covenant of Uinen (which embraced all members of the Faithful community, including its Danan Lin subjects) softened the social cleavages that were beginning to divide the populace, since the enjoyment of Uinen's grace did not depend on blood.

Nevertheless, the elite citizenry began to take advantage of their exclusive status, monopolizing power for themselves at the expense of their fellow countrymen. As the number of eligible citizens decreased in the aftermath of the Last Alliance, the citizenry found themselves increasingly less able to shoulder the burden of public finance and government. In order to maintain the communities under these circumstances, the Council of Pelargir passed new laws authorizing the citizen-leadership to extract taxes and other forms of tribute from its non-citizen members.

This innovation, along with other new laws which continually narrowed the definition of citizenship, provoked a violent reaction from the commoners, especially those who had lost their political rights as a result of these constrictions. Within the span of a few short years, the whole of the league was in turmoil. After a long and at times violent struggle the Council of Pelargir, unable to contain the conflict, was finally forced to hand power over to the kings.

CITIZENSHIP UNDER THE SHIP-KINGS

To remedy the strife which was then tearing apart the Pelargirean League, Tarannon Falastur and his successors reenfranchized all who had lost their citizenship as a result of the new laws. They also expanded the boundaries of eligibility for citizen status to anyone possessed of more than an eighth part Númenórean blood. As the provincial and territorial systems began to replace the old confederate structure of the league, the royal house even abolished the laws directing taxation only toward non-citizens. They replaced these statutes with a universal tax based on residence within a provincial or military jurisdiction.

As a result of these reforms, the mere possession of citizenship ceased to be an object of conflict. The basis of power and privilege now shifted towards office-holding in the new political hierarchy. Of course, citizenship remained a pre-requisite for the highest of the new offices. And, despite the Ship-kings' timely extension of citizenship as a means of resolving the crisis



of their realm, there were limits to its usefulness as a tool of integration. The political principle was never really separable from its roots in the purity of lineage. Because the marks of lineage were now by their very nature degenerative, the realm of Gondor was doomed to diminish from the height of its glory under the Ship-kings.

CITIZENSHIP UNDER THE RULING STEWARDS

The end of Meneldil's line and the investment of the stewards with monarchic power resulted in the culmination of a changing concept of citizenship that had been evolving ever since the Great Plague. As an hereditary principle of local rule was replacing more and more of Gondor's former provincial and military domains, it became necessary to establish new lineage requirements. These rules defined eligibility for feudal grants. This process did not at first affect the citizenship. When the stewards assumed power in T.A. 2050, however, the only way they could justify the formalization of feudal arrangements as the norm throughout the realm (in the absence of the king's authority) was to realign the citizenry. Only those who possessed the requisite purity of blood to be enfeoffed enjoyed full citizenship.

By this bold move, the stewards actually resolved the political problem engendered by citizens with degenerating bloodlines. By T.A. 2050, the number of pure lineages remaining in Gondor was small enough that all could be granted feudal domains without the danger of a land shortage. Since these grants were inalienable, though, the enfeoffed families retained their lands even while their lineage became increasingly diluted. Even pure-

blooded lines died in time; so, in effect, the stewards solved the troublesome dilemma of Dúnadan citizenship by eliminating the institution altogether. It would never rise again; for Aragorn Elessar made no attempt to alter the feudal arrangements of Gondor during his reign.

Circumstances differed in depopulated Amor. There in the North, vast tracts of unclaimed land could be parceled out to new settlers. Ironically, many came from Gondor and were granted citizenship after the fashion of the Ship-kings.

5.2 THE LAWS OF NÚMENOR

The Laws of Númenor comprise the body of law and custom which the Faithful inherited from their forefathers, and which forms the basis of all legal traditions adhered to within the Realms-in-Exile. These laws express and work to uphold the sacred order of Gondor. They give shape and definition to the kingship, the covenant, and the citizenship, the three pillars upon which all political power is based. As such, the *Namnar Númenóreo* are integral to the life and well-being of Dúnadan society.

The Laws of Númenor are not to be equated with the sum total of all the laws, customs, and forms of jurisprudence actually operative in the lands of southern Gondor (which are far more extensive and diverse); rather, they constitute the founding charter of Númenor itself. They form the constitution ordained by the Valar at the birth of the Númenórean race. For the Faithful-in-Exile, this sacred corpus also includes all of the royal decrees whose memory survived the events recorded in

the *Akallabêth* (excluding those considered to have been enacted against the Will of the Valar). Taken together, this body of ancient law serves as the norm and standard against which all other sources of law must be measured and evaluated.

THE GIVING OF THE SEVEN TABLETS

Eönwë, the herald of the Valar, gave the original laws to the Three Houses of the Edain. At Manwë's bidding, the Maia inscribed the laws onto seven bronze tablets and presented them to Elros on the western shores of Middle-earth in S.A. 32. Having done this, Eönwë named Elros by the High Elven name of Tar-Minyatur, thereby declaring to the Three Houses that the Valar had chosen Elros and his descendants to rule over them in accordance with the laws. Eönwë then read aloud the laws in the hearing of all the Edain, and bade them follow the Star of Eärendil to the Land of Gift, where they should find peace under the rule that Manwë had given. When the Dúnedain sailed to Númenor and established themselves in the land, Elros caused the Seven Tablets to be set up in the midst of Armenelos, which later became the capital of the realm and the seat of its kings.

The tablets in
Armenelos



THE LAWS OF MANWĒ

The laws of the Seven Tablets set forth the basis of Númenórean society: the principles by which they were to conduct their lives, and the rules which were to govern their worship of Eru Ilúvatar and their veneration of the Powers. Yet though the laws covered all aspects of Númenórean life, they did not do so with equal specificity. Extensive and detailed stipulations were laid down to cover matters relating to Ilúvatar and the Valar, as well as the role of the king. As for the ordering of Númenórean society itself, the Laws of Manwë covered little more than the enumeration of the limits imposed on the king's authority for altering the traditional customs of the Edain.

The sacred order—the worship of Ilúvatar, obedience to the Powers, respect for oaths, observance of prohibitions, and the like—formed the foundation of the implicit theory underlying the laws of the Seven Tablets. Thus, the king's primary duty was to see to it that the Dúnedain adhered to their place in this order. Assuming they followed suit, the Three Houses could decide (in concert with the will of their king) their own internal laws. They enacted the statutes and adopted the norms governing their realm. The king stood at the intersection of these two spheres of law: actively overseeing religious matters, but applying his authority to the practical concerns of political and legal order.

THE LAWS OF THE EDAIN

The Three Houses of Men that became the Dúnedain already possessed many traditional laws and customs of their own when they first set foot in Númenor. Some of these had been borrowed from the Elves in Beleriand, while others were native to their heritage. Native traditions were for the most part of a wholly practical nature. They focused on defining obligations and resolving disputes within and among the houses. Elven influence spawned rules governing spiritual matters, especially those involving funerary custom and conduct respecting sacred places.

Many such traditions eventually fell into disuse as Númenórean society changed; but many more continued to order the lives of the Dúnedain in Númenor, and at any rate exercised a profound effect upon the early development of the realm. Those customs which over time achieved the force of law were collectively referred to as the Laws of the Edain. They were reckoned to fall within the sphere of non-religious law as defined by the Seven Tablets. Much of the subsequent royal legislation was categorized as *Namnar Atanion* (Q. "Laws of the Edain")—not because it hearkened back to any ancient custom, but because it did not fall within the scope of religious law (which, since it had been decreed by Manwë himself, could not—at least in theory—be altered).

The Seven Tablets made provision for an assembly of elders drawn from the houses of the Edain, which would be responsible for defining the Laws of the Edain and for submitting their resolutions to the king's authority. This law-making body, which also served as a court of justice, came to be known as the *Hosta Neldenossion* (Q. "Gathering of the Three Houses"). It continued to function all the way up until the Downfall of Númenor, though by that time its real powers had long been eclipsed by the king's authority.

THE DEVELOPMENT OF THE LAWS UNTIL THE DOWNFALL

The Laws of the Edain underwent substantial development over the course of Númenor's three thousand year history. Two aspects of this evolutionary process created a special impact on the later application of the laws in southern Gondor: [1] the expansion of the king's role as law-maker, and [2] the emergence of an autonomous legal status for the Pelargirean League (and, by extension, the Faithful) in Middle-earth. These developments were important because they played a significant role in defining the relationship between Elendil's sons and the league. They established a precedent for adapting the Laws of Manwë to life in exile.

The Númenórean colonization of Middle-earth from S.A. 1200 onward generated a need for new laws to regulate relations between the Númenórean citizenry and the native inhabitants of the coastlands. Similarly, the tributary system imposed by Tar-Ciryatan and his successors gave birth to a whole body of legislation concerned with defining the king's rights and prerogatives in Middle-earth, and with the governance of colonial domains. None of these matters fell within the competency of the Gathering of the Three Houses. The Seven Tablets made no provision for any future interaction between the Dúnedain and Middle-earth; hence, it fell to the kings to enact laws solely upon their own authority and judgment. The Gathering was reduced to the passive formality of confirming the king's will. Thus a third category of law—the royal power of direct decree—was set alongside the two traditional spheres (though it was officially considered to be a part of Adan law).

The monarch's law-making power was further enhanced by the division of Númenórean people into the King's Men and the Faithful. The emergence of these two parties and their opposed viewpoints polarized the Gathering of the Three Houses (with the King's Men in the majority). Because it was the king himself who championed their policies, the greater faction naturally supported the interests of the monarchy. This new alignment of power gradually allowed the King's Men to wield law for their own ends. Their faction utilized royal decrees to legally define (and thereby isolate) the Faithful. Despite its less-than-benevolent intentions, such legislation actually worked to strengthen the power of the Pelargirean League in Middle-earth. The practice bolstered southern Gondor's autonomy during the first millennium of the Realm-in-Exile.

The culmination of the development of Númenórean law with reference to the Faithful took place under Tar-Palantir, who enacted several decrees reversing the excesses of his predecessors against the Faithful. These decrees were inscribed upon bronze tablets, which Tar-Palantir commissioned to be set in the Hall of the Faithful in Pelargir. There, they served as testimony to the entire history of the positive civil, political, religious, and legal rights that had been bestowed upon the haven and its sister-colonies—ancient rights that harkened back to the time of Tar-Ancalimon. Modeled after the Seven Tablets of Armenelos, these tablets became an essential source for the codification of Númenórean law after the Downfall.





THE CODIFICATION OF NÚMENÓREAN LAW

Prior to the destruction of the Blessed Island, the Laws of Númenor had never been assembled and codified into a single, written corpus. The main reason for this was that the need for such a comprehensive compilation had never arisen. The laws of the Seven Tablets had never been systematically recorded, for they were already available in their (far more durable) original form in Armenelos, where the principal law-making body conducted its affairs. Similarly, while all decrees of the kings were written down and preserved in the royal archives, they were never conceived of as a unified body. Instead, they were usually gathered into separate codices according to reigns or subject matter. Colonial law remained fragmented and obtuse. Kings rarely ever enacted colonial decrees of a universal character, since each colony as a rule possessed a discrete and often very specific body of laws.

The Downfall wiped out the vast majority of written records in Númenor. Elendil and his sons could bring little with them on their hurried flight from their doomed homeland. The Faithful, moreover, had been denied access to the legal archives of Armenelos under Ar-Pharazôn, and so were restricted mainly to the salvage of only a few of the most treasured works of their own native Andúnië. Pelargir and Umbar suddenly became the greatest surviving sources of Númenórean law in all of Arda.

Still, neither repository was satisfactorily complete, and the Umbarean archives remained remote and periodically inaccessible to the exiled Faithful. So, soon after the establishment of the Realms-in-Exile, Elendil commanded that his sons undertake to compile an exhaustive codex of Númenórean law. This compilation sprang from its extant surviving fragments, which would serve as the foundation for all future law-making and jurisprudence in Gondor and Arnor. It was, in part, by virtue of the long-standing expansion of the Númenórean monarch's legislative power that Elendil felt duly authorized. Besides the necessity for such a recodification, he felt it to be within his own royal authority to enact such innovations to the ancient laws, according to the needs of the Dúnedain in their exile. In fact, the very expression "in Exile" originated as a legal concept, crafted to justify and ground these innovations.

The task of compiling and ordering of the Laws of Númenor commenced in the spring of the year S.A. 3321, and did not come to completion until another three years had passed. The work was undertaken by a group of eminent scribes, who were selected from among Isildur and Anárion's followers, and from among the loremasters of the Hall of the Faithful (where the labor was carried out). The whole enterprise was supervised by Edhelion, then Captain of the Faithful in Pelargir. The principal sources for this codex were the Tablets of Tar-Palantir and the traditional laws by which the Lords of Andúnië had governed their folk in Númenor. Copies of finished codex were deposited in Annúminas, Minas Anor, Minas Ithil and, of course, Pelargir itself. (A particularly elaborate specimen later found its way into the royal archives at Osgiliath.) Many of the scribes and loremasters who had participated in the project formed the nucleus of later traditions of jurisprudence in these places.

The completion of the codex—henceforth known as the *Etya Namnar Númenóreo* (Q. "the Laws of Númenor-in-Exile")—in S.A. 3323 precipitated several supplementary works, the most important of which was the codification of the laws specific to the Pelargirean League. By this undertaking (which reached completion in S.A. 3329), the Council of Pelargir established its political autonomy from the domains of Elendil's sons in clear, legal form. Even after the dissolution of the league in T.A. 754, much of the contents of this codex remained in use at the local level (though now their authority was subsumed under that of the kings).

THE MAKING AND EXECUTION OF LAW IN SOUTHERN GONDOR

Once codified, the Laws of Númenor were neither altered nor augmented. Instead, they remained a fixed corpus, intended to serve as a canon for the development of future laws, but never to be expanded or changed. The cause for this unwillingness to tamper with these laws lay in their peculiar and irreproducible authority. Númenor was lost forever, never to be restored, and whatever had survived that loss was now considered sacred and hallowed. Hence, no law created under the condition of the exile could ever equal or surpass the authority of the original. Nevertheless, a great deal of new law did come into use in southern Gondor over the three thousand years following the Downfall, and rarely did its authority suffer for the fact of its being derivative.

As in Númenor, the process by which laws were made in the South-kingdom was handled by the king in concert with a legislative body. This assembly, known as "the Council of Gondor," convened annually at the summer court of Minas Anor. They counselled the king in matters affecting the realm as a whole, assisted him in the adjudication of important cases, and confirmed new laws formulated under the king's supervision. This institution survived under the ruling stewardship (T.A. 2050-3019), though its legislative activity had diminished by that time, due to the feudalization of the realm and the resulting localization of justice under the authority of the new lords.

An important feature of Gondor's own legal system was the relationship between the governmental and judicial hierarchies. Because the king was responsible for upholding the Laws of Manwë, any breach of those (primarily, though not exclusively, religious) laws had to be judged by the king himself or by one of his appointed officers. Thus, political and military leaders frequently assumed a juridical role. The Laws of the Edain and their derivative legislation remained the jurisdiction of the regular court system—parallel to but separate from the political chain of command. In order to avoid conflicts over jurisdiction, it therefore became imperative to determine from the outset under which hierarchy of judgment a given case should fall. As may be expected in a realm where so much of the political domain is imbued with religious significance, this potential overlap in jurisdiction became a frequent source of conflict.

5.3 POLITICAL ORGANIZATION

Gondor's political system slowly evolved during the six centuries between the Kin-strife and King Eärnur's death. The original imperial structure was gradually feudalized as the Dunadan population decreased and its resources declined. The decentralized feudal realm of the Ruling Stewards was quite unlike the centralized monarchy of the Ship-kings.

5.3.1 THE FORMS OF GOVERNMENT

Since the time of the Ship-kings, southern Gondor has been divided into royal wards, princely fiefs, civil provinces, and military territories. Full accounts of the evolution of these political forms in each region of the realm are presented in *Southern Gondor: The Land*. Here they are briefly summarized up through the end of the Third Age. Most areas remained under local feudal control throughout the reign of Elessar at the beginning of the Fourth Age. Umbar, which Elessar conquered in F.A. 5, was the sole exception to this pattern, being restored to the status of a military territory.

A ward is a personal domain of the king. Since the monarch rarely resides in the area for the greater part of the year, its administration involves the stewardship of a royally-appointed warden, who usually serves for life. Harithilien and Tolfalas are the only two wards of southern Gondor, the former being the southern half of Isildur's original domain and the latter an acquisition of the royal house through Eärnil I.

A fief is a feudal grant of land by the king to a prince. Once enfeoffed, the king cedes all right to the land. It becomes in effect its own separate realm, allied to Gondor in times of war, but otherwise autonomous. Prior to the feudalization of the realm in T.A. 2050, the only fiefs of southern Gondor were Belfalas and Mornan. Because of the size of his domain, the Prince of Belfalas divided his lands into estates, granting each to a knight in the same manner as he himself received his own fief from the king. After the year T.A. 2050, the newly feudalized regions of southern Gondor were similarly apportioned, though the holder of such an estate was now known by the less distinguished title of "lord."

A province is a hybrid form of government. Like the ward, it is considered a possession of the king rather than a feudal grant; but unlike the pure royal domain, it overlies preexisting forms of government which were once autonomous, but which continue nevertheless to function under royal rule. The two examples of this in the case of southern Gondor are the former core territory of the Pelargirean League (Lebennin) and the client-kingdoms of northwestern Haradwaith that became Harondor. Once established, a provincial domain is governed by a lord, who is typically a leading nobleman appointed for life.

A territory resembles the province in that it too overlies existing political institutions, but differs in the way in which the king governs it. Typically, a territory is an outlying area, which is usually so distant or important that it must be governed directly by a military officer. He is usually chosen from among the lesser nobility for a limited term. This governor is directly responsible to the king. The number of territories within southern Gondor changed over time in accordance with the needs and resources of the realm. Anfalas remained a territory until its feudalization in T.A. 2050, and Umbar was always governed militarily when under Gondorian rule. Harondor became a territory as a result of the formation of the Corsair lordship of Umbar, since it had become a frontier of war adjacent to a hostile power.



Because of their hybrid character, the provincial or territorial domain may be further subdivided into rural districts, headed by a legate, or cities and townships, whose leader may be an appointed squire or an elected council. A district is often subdivided into wards, each led by one or several elders. All of these lesser authorities are responsible to their regional leader. A partial exception to this rule is Pelargir, which is so important and powerful that its leaders often pursue their own policies, regardless of the wishes of the provincial lord. Over the centuries, the haven has acquired many particular prerogatives by royal grant. Equally, though, the haven lost many of its privileges as a result of the collapse of the Pelargirean League, and for its rebellion against the king during the Kin-strife.

5.3.2 THE FEUDALIZATION OF THE REALM

The transformation of southern Gondor into a patchwork of feudal estates was a very subtle process which lasted for nearly a millennium. The first indications of it came as early as the reign of Atanatar II Alcarin. The spirit of energetic outward expansion and adventure faded away, and the realm leaned back. The Gondorians' major concern became to preserve what already had been gained by the Ship-kings.

Parts of Gondor's upper social stratum slowly lost interest in both trade and warfare outside the country. Everyone seemed satisfied. Money was more often invested in land or non-productive goods like art and jewelry. There was also a slow change in cultural outlook. People began favoring more elaborate displays of wealth. The elite prospered with relative ease. As Gondor embraced its empire, its wealthy citizenry lacked any serious competition. Its ruling class lacked any incentive to improve on what it already possessed. Tradition outweighed innovation. Decay took hold.

*Reclaiming the
laws of the lost
Númenor*



Following the destructive Kin-strife, Gondor's ancient political structure evolved to cope with decreasing wealth and population. The realm's decline became apparent to the ruling classes, who could do little to reverse the ominous trend. The loss of Umbar in T.A. 1448 caused a noticeable shrinking of southern Gondor's economic base. Umbar had been one of the richest cities of the realm and the hub for the southbound trade, giving the kings a sizable customs and tax income in coin. At the same time, parts of the Vale of Anduin were ravaged by the war, and generated little or no income for the government.

By then the will to invest in business and manufacturing was nearly gone, since most Gondorians preferred to place their money in safe and value-stable investments such as land, jewelry, and art. The Crown subsequently faced a fiscal crisis, while the realm as a whole suffered from monetary shortage and a decline in trade. This development quickly accentuated the value of land and agriculture. Trade declined more severely. The power balance within southern Gondor's elite gradually shifted in the landowners' favor, at the expense of both the merchants and the royal government. The gradual process of feudalization had begun.

An expensive rearmament during the latter half of the fifteenth century aggravated the recession. Gondor faced an implacable southern foe, and diverted its dwindling resources. Its rulers had to maintain extensive military establishments in Harondor, Belfalas, and Lebennin to defend the realm from Corsair raids. At the same time, the navy had to be rebuilt from scratch.

There was no longer coin enough in the king's treasury to pay for these new forces. Instead, individuals were rewarded with land or privileges for their services. Noblemen received manors or exemption from certain taxes in exchange for keeping a number of soldiers. (After the Kin-strife, many estates had reverted to the Crown, since their owners had supported Castamir. The king granted these to loyal nobles in return for feudal services.) This process was most common in outlying locales, where the threat of enemy incursions was great and government influence weak. The realm also began to sell off future revenues for cash (for example, by allowing a nobleman to collect all taxes from some minor town for the coming ten years in exchange for an up-front payment).

It was each lord's responsibility to raise and maintain a provincial army corps, whose task was to defend his domain. These forces were rarely expected to fight outside the provincial borders; such military ventures were still the responsibility of the Crown. A new kind of soldier came into existence, receiving a small farm from his lord for service in a provincial regiment. He conducted military exercises during the months allowed by agriculture. In case of war, he was mobilized and his regiment attached to the provincial corps.

The Great Plague caused Gondor's economic base to shrink even further. About two-fifths of the population died, a significant proportion of which were well-educated townsmen, again decreasing the realm's tax incomes. The importance of agriculture rose further as trade again declined. The price of increasingly sparse manual labor increased, spawning inflation. Virtu-

THE POLITICAL ORGANIZATION OF SOUTHERN GONDOR

Region	Political Seat	Form of Government
Andrast	Tharagrandost	territory (T.A. 1652-2050), fief (T.A. 2050-F.A.)
Anfalas	Lond Galen	territory (T.A. 752-2050), fief (T.A. 2050-F.A.)
Belfalas	Dol Amroth	fief (S.A. 3400-F.A.)
Harithilien	Minas Ithil	ward (S.A. 3320-T.A. 2002), territory (T.A. 2002-2954), fief (T.A. 3019ff)*
Harondor	Gobel Mirlond, Methir	province (T.A. 830-1448), territory (T.A. 1540-1944, F.A. 5ff)**
Lamedon	Calembel	territory (T.A. 752-1226), province (T.A. 1226-2050), fief (T.A. 2050-F.A.)
Lebennin	Pelargir	province (T.A. 752-2050), fief (T.A. 2050-F.A.)
Mornan	Morthondost	fief (T.A. 831-F.A.)†
Tolfalas	Gobel Tolfalas	fief (S.A. 3400-T.A. 913, F.A. 52ff), ward (T.A. 913-1634, T.A. 1810-1940)††
Umbar	Umbar	territory (T.A. 933-1448, T.A. 1810-1940, F.A. 5ff)

* Harithilien is not a jurisdiction unto itself, but forms the southern half of Ithilien proper, whose political seat is in northern Gondor.

** Between T.A. 1448 and T.A. 1540, much of Harondor was occupied by confederates, and so has been considered enemy soil for the purposes of this summary.

† The Mornan originally formed a part of the territory of Lamedon (T.A. 752-831), prior to its transformation into a fief.

†† Although claimed as a royal ward throughout the T.A. 913-1940 period, the island was abandoned after the Great Raid of T.A. 1634, and until the recapture of Umbar in T.A. 1810 was treated in practice as a border march under the jurisdiction of the Linhir fleet.

ally everything became more expensive. The basic facilities of the realm suffered badly, since many of the experts necessary to properly run and maintain shipyards, havens, and roads had died—some perishing without bequeathing their special skills to any heirs. Progress was not only interrupted; it in some cases reversed.

The ability to transport goods over long distances notably decreased, leading to a greater reliance upon local agricultural produce for food. This develop-

ment benefited the landowners, while being detrimental to the merchants. Unfortunately, the requirements of military defense remained high. Accordingly, a much smaller population had to support an undiminished military effort. The king was forced to use every available measure to raise capital and manpower. The settlement of soldiers on land in lieu of a salary, the hiring of private companies, the selling of future revenues, and the use of conscription became very common, even in the Vale of Anduin.

To deal with all these problems, the monarch delegated more and more power to the lords and governors. The king's ability to personally rule his whole realm declined with his waning resources. Many problems required local solutions. During the seventeenth and eighteenth centuries of the Third Age, a new practice arose: the king routinely appointed the eldest son of a deceased lord to his father's position. This custom enabled the crown to maintain stability in the provincial government, and to ensure that each lord had a good knowledge of his province.

The Wainrider Wars sped up the process of political change. Faced with a potentially lethal threat, the realm's rulers mobilized every resource they could tap. They relied on local leadership, especially lords and governors, to muster and arm the citizenry. Meanwhile, the king assumed the role of a coordinator. Between T.A. 1854 and T.A. 1944, the nobility's political power increased tremendously, while the king's resources and power diminished. There was no respite from war and the trend progressed unabated. Even after Gondor's victory in the Second Wainrider War, neither Eämil II nor Eärnur proved capable of reversing this decentralization. They were too busy defending the realm against the hosts of Minas Morgul.

SINDARIN POLITICAL TERMINOLOGY*

Political Rank	Sindarin (singular)	Sindarin (plural)
king	<i>aran</i>	<i>crain</i>
steward	<i>berthir</i>	<i>berthirin</i>
warden	<i>gwaron</i>	<i>gweryn</i>
prince	<i>ernil</i>	<i>ernilin/ernilath</i>
knight	<i>rochben</i>	<i>rochbin/rochbin</i>
provincial lord	<i>bir</i>	<i>birin/birath</i>
feudal lord (post-T.A.2050)	<i>con</i>	<i>conin</i>
squire	<i>condir</i>	<i>condirin/condirath</i>
governor	<i>dorgon</i>	<i>dorgonin/dergyn</i>
legate	<i>berdir</i>	<i>berdirin/birdir</i>

* Because the majority of the realm's subjects cannot speak (much less read or write) fluent Sindarin, Westron is the official and most widespread political language in Gondor. Sindarin is, however, used among the nobility, and ceremonial events are always accompanied by its use. Quenya is used only on the most honorific occasions (e.g., *aran* > *tar*; *roch* > *roquen*).

During the T.A. 2050s, Mardil the Steward realized the necessity of reorganizing the realm to adjust to Gondor's weakened condition. He formalized many of the existing governmental practices into several new laws, turning all provinces and territories into semi-autonomous fiefs, whose lords possessed rights and duties similar to those held for centuries by the Princes of Belfalas and Mornan. Harithilien continued to be governed as a ward under the steward's direct control.

This decentralized constitutional arrangement proved to be very successful, enabling effective local defense and taxation in the fiefs, while ensuring the stability of the realm into the third millennium of the age. The gradual political evolution during those years brought no major social changes to southern Gondor. Instead, the existing structures were solidified, and many of them (though new-fangled in the context of the realm's long history) became venerated "ancient" traditions. The defense of the West against Mordor was of such great importance that it restricted the options of political reforms solely to courses of action supporting the polity's survival.

The Fourth Age ended the long military threat. The new era invited social transformation. Its atmosphere favored change and renewal. Politics, culture, trade, manufacture, and technology quickly evolved in new directions. The first decades of the new era also gave birth to more optimistic popular attitudes. Although King Elessar undertook consistent measures to preserve the political power of the lords that had ruled Gondor for the previous millennium, he also utilized his subjects' desires to institute a set of gradual social and economic reforms. Among other reforms, he introduced a new tax system to favor trade and manufacture. Thus, the Fourth Age portended a revival of the prosperity which the realm had enjoyed prior to the Plague.





6.0 WARCRAFT

Whether by land or sea, war has been an ever-present reality for southern Gondor. Pelargir, the very first Númenórean settlement in the region, had its origin as a naval base, guarding against the menace of Mordor. Later in the Second Age, when Sauron sought to annihilate the Númenórean presence in Middle-earth, the military dimension of the Pelargirean League achieved fruition. In the aftermath of the Last Alliance, the hosts of Gondor became the bulwark for the imperial supremacy of the Ship-kings, from Anfalas to Umbar.

Similarly, the division of these same hosts became a key factor in the civil war of the Kin-strife, and eventually led to the creation of the Corsairs, the most enduring military threat to southern Gondor's coastlines of all time. As the Third Age drew on and Sauron began to bend the natural enemies of the Dúnedain to his will, the borders of southern Gondor began to fall back before invaders, until Harondor was lost, and Harithilien became a militarized frontier. Throughout its long history, the lands of southern Gondor have seldom enjoyed a peace that was not defended with Númenórean steel.

6.1 THE NAVY

Prior to the founding of the Realms-in-Exile, Gondor was fundamentally an extension of the naval might of Númenor. Númenórean military power had always rested on its control of the coastlands, a principle undergirded by the geography of Belfalas Bay, which lent itself to seaborne defense. The Númenórean colonies that made up the Pelargirean League did not, however, develop any great naval force of their own. Because the Royal Fleet of Númenor traced its origins to the emergence and development of the Númenórean tributary system, the Faithful took no part in the enterprise. Actually, the real history of southern Gondor's navy does not begin until the time of the Ship-kings. Their drive to impose order on the old Pelargirean and Umbarean spheres gave birth to the native Dúnadan fleet. Perhaps ironically, then, the primary purpose of the Gondorian navy was to dissolve (rather than defend) the colonial legacy of Númenor in Middle-earth.

6.1.1 HISTORY AND DEVELOPMENT

The navy was one of the distinguishing features of Gondorian society. With the singular exception of Umbar, no other realm in Endor during the Third Age possessed a fleet of comparable magnitude and power. But because the Gondorian fleet was essentially a creation of the kings—and the primary basis for their military control over southern Gondor's pre-Downfall, political order—the demise of the line of Meneldil also signified the demise of the fleet. The history of the navy is therefore a history of the chief instrument of royal power in southern Gondor.

THE FORMATION OF THE ROYAL FLEET

In T.A. 748 the newly-ascended Siriondil gave his son Tarannon military-dictatorial powers as Captain of the Hosts. Then the only true warships in Gondor belonged to the Council of Pelargir, who fielded a moderate coastal fleet. While used for maintaining order within league-held territories, this fleet lacked the necessary complement of warriors to be an effective military force. As Captain of the Hosts, Tarannon provided that support, so the Council of Pelargir agreed to relinquish to him the sole command of these warships for a term of five years, for the purpose of restoring peace to the colonies of Anfalas.

In the same year that he was granted control over Pelargir's fleet, Prince Lothirion of Belfalas offered Tarannon the services of his son Eärnil, to whom the prince had recently entailed Tolfalas and the region of Linhir. Given access to these new havens, Tarannon petitioned his father for royal funds to fuel the building of another fleet, auxiliary to that of Pelargir. Siriondil consented to this plan, and devoted substantial money over the next few years to the building of new ships and to the recruitment and training of crews to man them.

Although drawn primarily from Lebennin, these crews owed their allegiance to the Captain of the Hosts rather than to the Pelargirean League. Tarannon and his father had devised a new basis for recruitment—a voluntary service based on monetary compensation—allowing them to supplant the traditionally-defined military obligations to the league. In this way, the Captain of the Hosts was able to undermine the power of the league and, eventually, to bring about its dissolution.

The pacification of Anfalas served as an essential element in the development of a royal fleet capable of supplanting that of Pelargir. By themselves, Tarannon and his father did not possess sufficient funds and manpower to sustain the military forces they were then mustering; however, with the added rewards of conquest they could hope to augment these resources beyond those of the Pelargirean League. Prior to the Council of Pelargir's present crisis, no opportunity existed for realizing the potential for the expansion of royal power into the coastal regions. But with the task of subduing recalcitrant colonies, the prospect for seizing military supremacy in Belfalas Bay at last presented itself.

Whenever Tarannon triumphed over the rebellious forces of Annúlon, Annon Drúin, Serelond, Iantras, or Lond Galen, he used his dictatorial powers to confiscate their warships, adding them to his own royal fleet. The pacification of Anfalas also brought with it numerous new recruits (principally from among the commoners who had lost their traditional means of livelihood in the land confiscations of the warring aristocracy). When Tarannon had completed his conquest four years later, he was already in command of a fleet twice the size of his original Pelargirean contingent. Declaring the Council of Pelargir militarily incapable of maintaining order in Anfalas, Siriondil abolished the league in T.A. 754. The Council of Pelargir was in no position to argue.

THE CAPTAIN OF SHIPS

The process of procuring and perpetuating a royal fleet initiated by Tarannon continued unabated for three centuries. In the year T.A. 1240, however, the South-kingdom was confronted with a renewed landward threat from Rhovanion. King Narmacil, unwilling to take command of the army, made Minalcar his nephew Regent of the realm. Facing a protracted landward conflict, the king also realized that Minalcar could not possibly fulfill his former naval command as Captain of the Hosts. Narmacil dissolved that office, replacing it with the Captain of Ships, a military command separate from the royal succession.

The military (though not political) equality of the Regent and the Captain of Ships proved to be one of the underlying causes for the forthcoming Kin-strife. Calimehtar, younger brother of Minalcar, was the first Captain of Ships, a fact that created tension within the royal house. Prior to Minalcar's succession to the throne in T.A. 1304, Calimehtar had succeeded in gaining enough aristocratic support within the Council of Gondor to win pseudo-hereditary status for his office, so that his son succeeded him as Captain of Ships upon his death.

This political victory had important consequences for the fortunes of the royal fleet. It reestablished a link (albeit an informal one) between the supreme naval power and the descendants of the federated colonial leadership of the old Pelargirean League; and, as Minalcar and his heirs strove to limit their siblings' naval power in Pelargir, the displaced aristocracy of southern Gondor supported the Captain of Ships through their own voluntary contributions. Calimehtar and his descendants directed these private funds towards the strengthening of the fleet. In return, the Captain of Ships did everything within his power to patronize the power of the local elites.

It was this mutual sharing of power in Gondor that made the rebellion against King Valacar and his heir possible. And it was no accident that the rebels took the name of "confederates," reviving the ancient principle of military alliance that had characterized southern Gondor prior to the intrusion of the Ship-kings. Although the actual structure of the navy remained thoroughly royal and centralized, the informal bases of its strength had become intimately linked to a more collegial vision of military command. This new, *de facto* structure was to assert itself in Umbar soon after the rebel fleet retreated there in T.A. 1448.

THE POST-CASTAMIR NAVY

From a naval perspective, the Kin-strife was a disaster for Gondor. Virtually the entire navy defected to Umbar in T.A. 1448. Only the river flotilla and a modest collection of locally-manned, small ships from Anfalas remained. The naval establishment had to be completely rebuilt, while the coasts suffered badly from Corsair raids.

The new Gondorian navy initially grew slowly due to three reasons. First, there was a lack of funding, for the Crown's maritime income dropped due to the loss of Umbar and its seaborne trade. Second, in T.A. 1448 the retreating traditionalists had severely damaged the Pelargir's quays. Finally, most of the sailors and shipbuilders defected that same year. King Eldacar was suspicious of those that stayed, doubting their loyalty to his rule.

Given the slow pace of reconstruction, Eldacar embarked on a limited defense program. His first goal was to secure the Vale of Anduin from raids, by erecting forts around the river estuary, and by adding the River Fleet to whatever naval vessels had not been seized by the rebels at Pelargir. The efforts were successful to the extent that the Corsairs desisted from attacking the river towns. Apart from an occasional foray by a very large squadron, the lower Anduin was once again safe.

King Aldamir started the rebuilding of the seagoing navy. Since the Ethir Anduin was secure, he could count a good naval base at Pelargir. Meanwhile, the realm had recovered enough from the Kin-strife to provide a fiscal surplus. The Gondorians resumed shipbuilding. Aldamir also initiated the ship levy at the Odo Lynd (S. "Seven Havens"), a measure to strengthen the Royal Fleet in times of need. During the war in the T.A. 1540s, the new fleet was strong enough to control the waters around Tolfalas. Gondorian vessels even ranged far enough to dispute Umbar's claims in more remote quarters of the Bay of Belfalas.

The strengthening of the fleet continued during the reigns of Hyarmendacil II and Minardil. By the third decade of the seventeenth century, the navies of Gondor and Umbar were comparable in strength. Gondor discouraged or defeated much of the Corsair raiding, and launched retaliatory expeditions against the northern coast of the Umbaran heartland. Gondorian successes were so significant that the royal court even became a little complacent. The Corsairs' surprise attack on Pelargir in T.A. 1634 came as an utter shock. Besides resulting in the tragic death of King Minardil, the assault caused notable damage to the navy.

The Great Plague of T.A. 1636-37 followed, significantly retarding the fleet's recovery. There was a sudden, drastic loss of available funds and manpower. Umbar survived the epidemic relatively unscathed, regaining hegemony in the Bay of Belfalas during the following decades. Tarondor took whatever measures possible with his limited resources, thus instituting the ship levy at four more havens.

In the late eighteenth century, the fortunes of the Royal Fleet finally improved. At the same time, internal problems led to a sudden decline in Umbaran power. Telumehtar realized that he had a window of opportunity, and decided on a bold plan in an attempt to rid himself of the Corsair problem once and for all. With a prodigious effort, he secretly assembled a large armada in the winter of T.A. 1809-1810. The great fleet sailed unusually early in T.A. 1810 and, through a combination of excellent information, good preparations, bravery, and luck, the Gondorians actually captured the city of Umbar. Their feat





included the seizure of most of the Umbarean fleet, which never escaped its own harbor. Still, Telumehtar's forces could not hope to reconquer the entire coast of Haradwaith. The lands between Umbar and the river Harnen remained in enemy hands.

The conquest of Umbar was a very expensive venture. Afterwards, the king had to reduce the naval budget. Of course, since the sole naval foe had been neutralized, there was no reason to keep a large fleet. Many ships were dropped from the roles, especially older vessels and those hastily built during the early days of T.A. 1810, some of which had been constructed with green wood and lacked true seaworthiness.

The appearance of the Wainriders in the T.A. 1850s turned the kings' attention to the eastern frontier. Royal interest in naval affairs declined. This trend culminated in the loss of Umbar in T.A. 1940, a defeat that deprived Gondor of many warships. By the mid-20th century, the Gondorian fleet counted only a few royal men-of-war, and a small ship levy. When Eärnur skillfully mounted his expedition to Lindon in T.A. 1975, he was forced to hire a large number of unarmed merchant ships. Fortunately, the surprised Umbareans failed to intervene and Angmar was an inland realm with no navy, so the fighting capability of the ships was of no importance. The rugged merchantmen ironically proved especially effective in the rough seas off Andrast.

MARITIME DEFENSE UNDER THE RULING STEWARDS

During the third millennium of the Third Age, the stewards faced enemies on most of their frontiers. Beset from the sea, from the South, from Mordor, and from the Northeast, they stretched and shifted their resources; and they were unable to afford a big navy. The coasts suffered intermittently from enemy raids. The navy strove to make these raids as costly as possible for the Corsairs, but was unable to bring them to an end. Relying on cheaper, land-based defenses, the government attempted a new strategy. Many coastal areas became depopulated, as the fishermen and peasants moved inland to live at the noblemen's fortified mansions.

Mardil the Steward subjected the navy to some reforms. In response to a decline in overseas trade and the maritime traffic in Gondor's havens, he dissolved the Odo Lynd. The main fleet, reestablished in Pelargir, incorporated all royal men-of-war. Its central task was to fight in the Bay of Belfalas. The Prince of Belfalas and the Lord of Anfalas were each charged with maintaining one small coastal defense squadron. A small Pelargir-based river flotilla had the job of guarding and defending the Ethir, and preventing foes from crossing the Anduin south of the Rauros. (After the establishment of the kingdom of Rohan in T.A. 2510, the flotilla had no responsibilities north of Osgiliath.) Furthermore, in case of need all civilian craft could be requisitioned by local military commanders.

The stewards' navy executed very few long distance campaigns. Thorongil's raid on Umbar around T.A. 2980 was one of the most notable ones. The high quality of the Gondorian sailors could not offset their numerical inferiority. When Gondor's seaborne foes gathered all their strength, they could not be stopped at sea (which was aptly displayed by the Corsairs' invasions in T.A. 2758 and T.A. 3019).

NAVAL DEVELOPMENTS UNDER ELESSAR

The conclusion of the War of the Ring at the end of the Third Age left the newly-crowned King Elessar in possession of a large fleet of captured Corsair vessels. This prize included a vast multitude of former slaves, whom their Umbarean masters had forced to row beneath the lash. Now liberated, these men—many of whom had formerly been sailors—pledged their loyalty to Elessar and became the nucleus of Gondor's new royal navy. The fleet's first task was to secure the embattled coastlands between the Mouths of Anduin and the Gwathló in Eriador, so that seaborne communication with the king's northern realm could be established.

Prince Imrahil of Belfalas, who alone of the feudal lords at the time of the War of the Ring still possessed an able contingent of warships, became the admiral of Elessar's navy. Under Imrahil, the royal fleet played a decisive role in Elessar's reconquest of Umbar in F.A. 5. The capture of that legendary haven became a stimulus for an enlargement of the king's naval power. By the reign of King Eldarion, the seaward might of Gondor had recovered the pinnacle of its ancient greatness.

6.1.2 FLEET ORGANIZATION

Before the Kin-strife, all warships belonged to the king, and had been constructed for war purposes only. The new navy of the late fifteenth century was notably different, since the realm possessed neither the funds nor the capacity to rebuild the fleet from scratch. Instead, it had to rely on local means. A small fleet of large men-of-war was built and maintained by the king as a nucleus. In times of need, the Crown requisitioned additional ships.

The most important reinforcement was the ship levy of Odo Lynd, instituted by Aldamir in T.A. 1496. In return for tax reductions and other privileges, seven haven towns agreed to supply a number of warships in time of need. Pelargir was the main city among these ports, responsible for nearly half the levy. The other havens were Fanuilond, Methir, Linhir, Lond Ernil, Lond Galen, and Annon Drúin. After the Plague, the size of the levy was doubled. Four more havens—Harlond, Hyarpendë, Bar-en-Dinnen, and Tharagrandost—eventually contributed to the pool, although the levy was still known as Odo Lynd.

Gondor's wealthy merchants and noblemen provided a second source of ships. Such individuals built armed ships, which they offered to the king's service, mostly as privateers. The vessels preyed (sometimes profitably) on Umbar's seaborne trade. The king issued letters of marque, which gave legitimacy to and royal sanction for such activities. In return, the privateers surrendered a part of their plunder to the Crown, and made their ships available to the fleet in times of need.

Merchantmen composed the third source of ships. Occasionally, the king hired trading vessels, equipping them for war at one of his havens before letting them join the fleet. Usually small or slow, few were well-suited for battle.

The river flotilla existed throughout the Third Age. When serving as a part of the realm's defenses north of Osgiliath, it was under army command. Otherwise it remained a part of the navy. It consisted of galleys and small river craft, usually based in Pelargir or Osgiliath. The vessels were organized into detachments.

6.1.3 THE SHIPS

Throughout its history, the Gondorian navy made use of three types of vessels. They included the small merchant ship conscripted for war, the small warship used for scouting and raids, and the large warship built for boarding actions and artillery support. The first category includes both the Celfalas (S. "Coast Runner") and the Celbar (S. "Home Runner"), the latter of which was particularly common in the Odo Lynd, despite its relative weakness as a war vessel.

Small warships such as the Rochros (S. "Foam Horse") and the Turwing (S. "Master of the Sea-spray")—the latter most often seen in Umbar, but also maintained by Gondor for the occasional raid or more common coastal patrol—were favored in forays against pirates. These vessels had limited endurance and were risky in harsh weather, but were nimble and quick enough to escape ramming by larger vessels, and could support boarding actions through missile fire or counter-boarding. In the hands of Gondor's enemies, these vessels also saw extensive use as solitary raiding craft, preying on whatever merchant ships they could find. Though seldom bearing more than thirty soldiers, they were strong enough to cow a merchant captain into surrender.

Gondorian men-of-war included the Cairon (S. "Great Ship"), Gaervinas (S. "Sea Tower") and Cairvapor (S. "Swordsmen Ship"). By far the most common sort was the small Cairon. Larger versions sporting three or more masts would often serve as the lead ship in a squadron, or as the flagship of an entire fleet. Quite maneuverable despite its size, the Cairon was a better design than either of the small merchant vessels (the Celbar and Celfalas). The Gaervinas was faster than the Cairon, but carried only about half as many soldiers. The Cairvapor had the advantage of oars in addition to sails, which made it a particularly effective ramming vessel in dead wind. On the other hand, it was vulnerable to oar-shearing, a strike that could leave the large, unwieldy ships virtually helpless, or even capsized.

Finally, the reign of Eldacar produced the artillery barge or Tolost (S. "Island Fortress"). They served as stable firing platforms along the Anduin or in other restricted waters. These barges were heavily armed with artillery and carried marine reserves. During larger fleet actions, they remained in the rear as floating support. (See Section 19.3.1 for a full description of all of the ship types listed above.)

Immediately after the Kin-strife, the Gondorian fleet consisted of a large number of small river craft. Most were oared. A collection of small, fully-sailed patrol craft from Anfalas provided the only open-water contingent. Pressed for money, manpower, and ship-building resources, Eldacar added only galleys and artillery barges. They were used in the secluded waters of Ethir Anduin.

King Aldamir ordered the construction of seagoing men-of-war. The royal ships were large and well-armed, though few in number. In battle, they formed a small but strong, central block, around which the rest of the fleet could act. Occasionally, a royal ship was detached to serve as a flagship of a squadron of smaller ships. The Royal Fleet also deployed a small number of fast patrol ships to scout the coasts and Bay of Belfalas.

The size and composition of Odo Lynd's levy was regulated in its statutes. It comprised mainly medium-sized and small warships, and some scout ships. Some ships were constructed

specifically for war duty, but others were nothing more than hired merchant vessels, for the town councils were not always conscientious or generous. Faced with a summons, they often found it easier to purchase a merchant ship than to build a warcraft. (During the early twentieth century, Odo Lynd was in fact not able to fulfill all of its duties, since many of its warships were unusable, due to poor maintenance.) The privateers' ships were usually similar to those of Odo Lynd, being built in the same shipyards. Again, they were occasionally modified, armed, merchant ships.

6.1.4 THE CREWS

Gondor's navy enjoyed a uniformly high level of morale and competence. Man for man, they were arguably the best afloat. The crews of the king's warships were enlisted professionals. (In emergencies, they could be augmented by drafted men.) The sailor signed on for seven or fourteen years. Depending on rank, he could retire after twenty-one or twenty-eight years, receiving a small plot of land in a coastal area. During the first fourteen years after retirement, the sailor was eligible for draft in times of war.

Although all crewmen were obligated to defend the ship, and were at least familiar with hand-to-hand combat, the bulk of the ship's defense fell to trained marines armed with swords, small shields and bows. They were well protected with a steel breastplate and helm, with strong leather sleeves and pants. Above all, it was ensured that armor could be quickly removed in the case of a marine gone overboard, and chainmail links were abandoned in the face of extreme missile fire. The rest of the sailors were armed with a short swords, cutlass or handy belaying pin, and (if they wore armor at all) relied upon leather jackets for protection.



Gondorian sailor





The sailors of the Odo Lynd levy were supplied by their towns. Drafted when the levy was summoned, most were local sailors and fishermen. Levy crews employed experienced men, sailors of good quality. Privateers hired their own crews and, although they paid according to circumstance, most were crewed by capable seamen. Rather than being loyal to a given port, they owed their allegiance to their employer. Similarly, when the Crown hired merchant ships, their captains were required to provide their own crews. These sailors focused their loyalty to their leader, who was also their paymaster.

6.1.5 NAVAL TACTICS

From its origin, the Royal Fleet was the jewel in the crown of Gondor, intended both to defend the coast and to convey the landborne hosts to foreign wars. With the Kin-strife, however, this profile changed forever, and the kings were never after able to field an effective offensive fleet. Particularly after the devastation of the Great Plague, the Fleet became preoccupied with matters of defense. Even this withered away to a sometimes token resistance to the pillaging raids of Umbarean Corsairs.

Gondor employed a thorough network of beacons and bell-towers all along its coastline. Every harbor town and city was a part of this chain of warning stations. When a raid was detected the alarm moved swiftly up and down the line, and coastal patrol vessels moved immediately to intercept the raiding ships. In the case of singular pirates or even small squadrons of Corsair vessels, this response was often satisfactory. But in the event that the raid was of larger proportions, local squadrons were obligated to harass and delay the enemy until true warships—generally held in reserve at Pelargir and Dol Amroth—could arrive.

Tactics during this period were quite simple in concept, but challenging to implement. Regular artillery pieces were almost useless. Ordinary ballistae were not powerful enough to punch a hole through multi-layered wooden hulls, while indirect missile weapons such as catapults were virtually unusable from the deck of a moving ship. Ramming was often powerful enough to lock the attacking and target vessels together (at least temporarily); but causing the same target vessel to sink became problematic. Therefore, the only reliable tactic in ship-to-ship combat was the boarding of the enemy vessel with marines. To this was added the powerful but dangerous use of Naumen (S. "Fire-water"), a self-igniting chemical produced by Gondorian alchemists and used throughout much of its history, particularly at sea.

The tools of boarding were rudimentary. A powerful ram would allow a ship to momentarily lock up an enemy vessel long enough for grappling lines or stout wooden boarding planks (often quite large) to be used to secure the approach. Meanwhile, missile fire covered the marine assault. Smaller ships, whose crews were too small to effectively board a vessel on their own, would sail around the opposite side of the target ship. They would then storm the target, creating a second front that divided the defender's strength. If executed properly, such a concerted attack could break the morale of a defending vessel's crew and force a surrender.

These smaller warships played vital roles not only as scouting vessels, but as mobile missile platforms. Much more maneuverable than the large galleys and dromons, they provided swift support to a failing assault, direct missile fire against a crum-

bling defense, or cover in the case a retreat. While vulnerable, they were nimble enough to harass a foe and at the same time avoid being rammed and boarded.

Concentrated missile fire provided the primary defense against boarding assaults. By focusing on narrow lines of assault, this tactic often caused appalling levels of casualties among the lightly-armored marine attackers. But bowfire could seldom stop an attack completely; it was usually up to the defending marines to repel the surviving boarders in a hand-to-hand fray. In the narrow confines of a ship the advantage always fell to the defender, and even a successful capture of an enemy ship usually involved severe casualties among the victors. A well-timed coordinated assault on both sides of the target ship, or the use of elite soldiers, was the best way to guarantee success with minimal loss of life. Of course, if the ship could be crippled without boarding, such as through the skilled use of rams, then it could be safely ignored.

Ramming is a tricky business. Except in the case of a simple strike, as in the case of a boarding attack, the tactic was usually reserved for skilled captains and trained crews. If utilized carefully, with courage and timing, a proper ramming could cripple an enemy vessel. Specialized rams were made which could shear off a vessel's oars, drastically de-stabilizing the larger warships. Other varieties were secured with pins or chains, which could be released after a successful strike, detaching the heavy ram and capsizing the prey.

When artillery was mounted on vessels, it was generally intended for use against an enemy crew just prior to boarding. Ballistae would be fired against the target crew as the ships closed, accompanying barrages of regular bowfire. The Gondorian navy also occasionally experimented with artillery barges, slow-moving craft equipped with catapults and other long-range weapons. The barge would remain stationary during a battle, supporting a larger fleet action with its indirect strikes. Since the best defense against an artillery barge was simply to move beyond its range, these vessels served as able deterrents.

6.2 THE ARMY

Although remembered primarily for their naval victories, the Ship-kings were equally instrumental in the landward expansion of Gondor. Their standing army was critical to the conquest and control of the territory they occupied west and south of the Mouths of Anduin. Naturally, as in the case of the royal fleet, the command and organization of the army evolved according to need or available resources. This process had a widespread impact not only on the military itself, but on the shape of the realm as a whole.

THE PELARGIREAN LEAGUE

Númenórean kings pondered a landward military defense ever since the building of Pelargir, but it was a muted concern until the later years of the Second Age, when Sauron began to make open war upon the Dúnedan coastal colonies. Ar-Gimilzôr maintained a sizable garrison in Pelargir, but its purpose was as much to keep watch over his subjects as to defend them against Mordor and its allies. It was only after Númenor's Downfall, at the founding of the Realms-in-Exile, that the Faithful gave serious thought to defense (now that they had no homeland to call upon for aid).

NAURNEN

Naurnen, believed to be a chemical composed of natural sulfur, resin, naphtha, salt and quicklime, was a secret of the Crown for most of Gondor's history. It was originally developed in Númenor, but saw little use by the Faithful, who considered adhesive flame weaponry to be unnecessarily cruel and inhumane. Tarannon reversed this policy in the eighth century of the Third Age. He made extensive use of Naurnen weapons in his campaigns of conquest.

The recipe for Naurnen was known only to the king and a few select naval officers. Unfortunately, at the time of the Kin-strife, these officers were naturally beholden to Castamir and fled with the rebels to Umbar, enabling the Corsairs to turn the weapon against their former countrymen. When the royal line perished, soon after the loss of Minas Ithil, the knowledge of the creation of Naurnen was lost. And although rumors of it surfaced from time to time during the era of the Ruling Stewards, it never achieved widespread use among Gondor's Fleet. Umbar, on the other hand, continued to make use of it as late as the War of the Ring.

In practical use, Naurnen was a flammable oil kept in ceramic jars that permitted neither light nor air. It was hurled at the enemy through the use of catapults. When the ceramic broke, the contents would spill and splash, bursting instantly into flame upon contact with any amount of moisture. (It was this watery requirement which made Naurnen almost exclusively a naval weapon.) When the jars struck the water they would break open and release their contents as a pool of flame, floating atop the surface and threatening to burn any nearby ship. Gondorian marines were sometimes equipped with hand-held ceramic jars containing the mixture.

At various times in Gondor's history the Fleet experimented with the use of a pump mounted on the prow of its warships, which could be used to launch the flaming liquid at close-range enemy vessels. A variation in the common formula was used to create a resin which coated ballista bolts, arrows and crossbow projectiles. These bolts could be lit with regular fire and then fired. When they came into contact with moisture—even sea-spray was enough to trigger the chemical reaction—the resin would burst into violent flame. Weapons of this sort transformed many vessels into floating pillars of flame.

Costly to produce and dangerous to use, Naurnen was a risky business. Captains and officers were well trained in its use, and took care to prevent accidental explosion or ignition. Some accidents occurred, but by and large the sailors and marines treated the jars and barrels of this weapon with due care.

The military organization of the Pelargirean League reflected the federated character of its member colonies. The Council of Pelargir deliberated whether or not war was to be made, and the Captain of the Faithful would lead the hosts into battle. The chain of command was determined for the companies mustered from each colony according to the actual hierarchy of prestige (as often as not, based on military prowess) that operated within a given colony. This meant, in effect, that the combined hosts of the league were led by the aristocracy, who were responsible for the training, equipping, and provisioning of their followers.

This system worked exceedingly well in the face of a common foe (as against Sauron in the War of the Last Alliance). At the same time, however, the strength of this army's leadership was also its greatest weakness. This was especially apparent in Anfalas, where the aristocracy used their military cliques in the cause of internecine warfare. The Council of Pelargir tried to avert this sort of anarchy; but they acted in vain, for the conclave lacked the power to muster any force that was greater than the sum of the colonies' own military hosts. Because of this situation, it was nothing short of revolutionary for the Ship-kings to create their own, professional standing army. Advancement in the new army was based on pay and personal merit, and the institution allowed the underclasses of the old league access to military office. This erased leadership as the exclusive prerogative of the pure-blooded aristocracy.

As the conquests of the Ship-kings drew them into landward conflict with the rulers of Umbar and Haradwaith, the importance of a standing army increased. Though it never eclipsed the preeminence of the fleets, the land forces were an essential component to effective naval warfare, which depended upon the Gondorian's army's ability to secure safe harborage and provisions. The factor proved most crucial in King Ciryaher's climactic invasion of Near Harad in T.A. 1050.

CLIENTS AND ALLIES

Ciryaher's southern victory resulted in the expansion and strengthening of traditional Haruze clientage to Dúnadan power. Among other things, this process brought to prominence the use of Haruze auxiliaries among the hosts of Gondor. The size and composition of such companies varied according to the relative military strength of the Haruze ruler that had supplied them, and their term of service was likewise determined by the specific pledges of friendship and alliance made to the King of Gondor by a given *urub*. At first, the use of foreign auxiliaries was limited (due primarily to the absence of war after T.A. 1050); but as political power in the South-kingdom grew to be a source of rivalry between the Regent and the Captain of Ships, clients and allies became the principal means of augmenting military might.

Following his victory over the Easterlings in Rhovanion in T.A. 1248, Minalcar the Regent began a practice which was to play a major role in the military history of Gondor during the years up to and during the Kin-strife. This was his recruitment (and not merely auxiliary use) of Northmen into the ranks of his army, some of whom attained high office. By fortifying his numbers with foreign allies, Minalcar was shrewdly attempting to secure his own power against the swiftly expanding power of the Captain of Ships in Pelargir.

Not to be outdone by the kings, Calimehtar and his descendants cultivated their own military clients along the frontier regions that touched upon their own sphere of influence. The kingdoms of Near Harad, which greatly benefited from the royal fleet's protection of the southern trade routes from pirates and brigands, launched their own confederacy in support of the Captain of Ships. Additionally, the line of Calimehtar was able to bribe large numbers of Daen clansmen of Enedhwaith and the White Mountains into mercenary service. All of these groups took part in the civil war of T.A. 1432-1437, and many of Eldacar's Northman retainers were given lands in southern Gondor to dwell in, as a reward for their assistance.





DECLINE AND RENEWAL

The Kin-strife spelled the end of the traditional Gondorian army. This force, dating back to the early days of the realm, lost its best soldiers and commanders in the fighting or through Castamir's repressive policies. The realm did not possess enough resources for Eldacar to properly reconstruct the army after his return to power in T.A. 1447. Instead, the provincial lords were given increased responsibilities to raise and maintain new or restored companies. Due to battle and financial constraints, the quality and strategic mobility of the army continued to decline substantially during the sixteenth century. The T.A. 1540-1551 war against Haradwaith and Umbar, mainly fought in Harondor, badly depleted its ranks.

The Great Plague in T.A. 1636 sapped Gondor's military strength even further. Many renowned companies were decimated, and it soon was obvious that the organization of Gondor's army required a complete overhaul. From the T.A. 1640s on, the bulk of the army consisted of territorial infantry forces, raised and maintained locally by lords and governors for defensive tasks. They enjoyed little strategic mobility or sophisticated logistical support. There was also a small, elite, mobile force—the King's Corps—which could be quickly deployed wherever it was needed.

During this period, each lord and governor—except in Anórien, Ithilien, and Lebennin—was responsible for recruiting and maintaining a territorial corps of a defined size and composition, which was to be stationed in the cities and fortresses of his domain. This corps would consist partially of full-time soldiers and partially of part-time reservists. Living as freeholding peasants, the latter served during a few months each year.

A territorial corps consisted almost exclusively of infantry, the bulk of which were well-armored spearmen, supported by archers and skirmishers. The two latter categories were usually reservists, who were expected to train in archery and other necessary skills while on their farmsteads. In case of a serious invasion, a lord or governor could mobilize all able-bodied men to the militia. Due to insufficient training, its quality was low, and it could only execute simple tasks, such as defending fortified positions.

Gondor's mobile force, the King's Corps—formally established in T.A. 1643—was garrisoned at four locations: Minas Anor, Minas Ithil, Pelargir, and Linhir. Its soldiers, recruited in Anórien, Ithilien, and Lebennin, were full-time professionals. Each garrison consisted of a large, heavy, infantry contingent, supported by several specialized companies, such as the Verderers of Minas Ithil, and light Northman cavalry scouts. The knights of Dol Amroth provided the shock power of the corps, being the only heavy cavalry company in Gondor. The corps commander, the Captain of Gondor, resided in Minas Anor. He reported to the king, and was usually a member of the Council of Gondor.

The complete King's Corps rarely exceeded a strength of 20,000, of which perhaps one tenth was cavalry. It possessed excellent, logistic capabilities, and provided Gondor with a durable and highly mobile strategic force. Trained to fight

anywhere in northwestern Middle-earth, either at full strength or as an array of isolated detachments, it proved to be a marvelously flexible tool. It was capable of striking deeply inside neighboring realms, as was aptly displayed in the capture of Umbar in T.A. 1810 (in cooperation with the navy), the victory over the Wainriders in T.A. 1899, or in the T.A. 1975 Arthedain campaign. The Corps's chief drawbacks were its costs, lack of size, and stiff induction requirements. It was tough to maintain or replenish. Fortunately, its able soldiers provided an efficient means of cooperating with any territorial or allied force, enabling the Gondorians to simultaneously wage battle on a number of fronts.

The reformed army provided the kings with an able, usually affordable means of defense. On the other hand, it provided the Gondorians with very limited means of aggression. While it proved successful when fighting on Gondor's borders, retaking Umbar in T.A. 1810, and defeating the Wainriders in T.A. 1899 and T.A. 1944, the reformed army was rarely employed as an active tool of invasion. It could crush a foe, but it lacked the resources to control broad, far-flung conquests. The army executed only one major, long-distance intervention after the Plague: the seaborne Arthedain expedition in T.A. 1975. Even this force was withdrawn soon after Angmar's defeat, for the Gondorians lacked the means for sustained so large a force in so distant a land.

THE FEUDAL MUSTER

The transformation of Gondor that accompanied the end of the kings necessitated a military reorganization that would reflect the new political realities. Mardil the Steward reformed the army by reducing the size of the King's Corps, renaming it the Royal Host. After the establishment of Rohan in T.A. 2510, this force cooperated with Rohir cavalry companies whenever a major threat presented itself along Gondor's northern flank.

The size of the reformed host varied between 5,000 and 10,000 men (depending on how many soldiers the treasury was able pay), and comprised two wings. The Anduin Wing, funded by taxation in Anórien and Ithilien and recruited among their inhabitants, was based in Minas Tirith. It consisted mostly of infantry and specialist troops (e.g., the Ithilien Rangers). The knights of Dol Amroth and some infantry companies formed the Belfalas Wing, captained by the Prince of Belfalas. Lebennin did not contribute to the Royal Host. Its lord (usually the steward's eldest son and intended successor) was instead responsible for the provincial defense and for maintaining a small fleet of warships at Pelargir.

The provincial lords received the greater burden of local defense, especially fortifications. A lord's duty was to oversee the construction and maintenance of castles and forts and to ensure the quality of the local companies, who normally served under his command. In case of major invasions, however, the Captain of Gondor assumed the command of all provincial companies. This happened four times before the end of the Third Age: in T.A. 2510, T.A. 2758, T.A. 2885 and T.A. 3019.

7.0 SOCIETY AND CULTURE

The inhabitants of southern Gondor participate in a hierarchical society in which everyone (ideally) has his or her place. Despite the fact that history has rarely borne witness to the blissful societal harmony idealized by its rulers, Gondorian society has remained remarkably resilient, at the same time preserving the core of its Númenórean cultural heritage uninterrupted for six thousand years. This is especially astounding given great cultural diversity among the realm's many inhabitants.

This section describes some of the customs, institutions, and sub-groups that make up the various segments of Gondorian society. Beside providing a cultural overview, it traces the evolution of the South-kingdom's often complex social structure.

7.1 THE NOBILITY

The Dúadan nobility stands at the pinnacle of social, political, and economic power in southern Gondor. At its core, the concept of nobility implies aristocracy: the natural right and moral duty of an elite few to exercise authority over the majority. This concept helps define politics and the related social order.

The nobility's members typically define themselves in terms of the prerogative to rule. Despite the exclusive nature of this claim, the boundaries of noble status are often flexible and even porous. In truth, Gondorian nobles constantly test or contest these boundaries, all the while maintaining order or preserving their own supremacy in the face of the frequent crises that have shaped the six thousand year history of the South-kingdom.

Other factors—such as ownership of land and purity of Númenórean descent—also remain fundamental to the nobility. They serve as basic pillars of noble society. Both help define and order the ever-shifting priority of Gondor's noble houses.

7.1.1 ORIGINS AND HISTORY

The ruling nobility of southern Gondor has not one, but several, discernible points of origin. Some trace their beginnings to the royal grant of colonial status to Pelargir and its neighboring communities, which conferred political rights and obligations upon the most respected and influential households among the Faithful. The autonomous nature of the Númenórean colony required that the burdens of government and public order be assumed by the leading men among the colonists, rather than through the costly deployment of royal officers and resources. Over time, these duties strengthened the relative prominence of certain families, until a virtual aristocracy came into being (though it did not achieve any kind of legal definition until millennia later).

Political patronage, individual excellence, and material wealth were important factors in determining whether or not a given family was to be granted a seat on the ruling Council of Pelargir. Still more important than these criteria, however, were the genealogical ties which a family could claim with the ancient Guild of Venturers, many of whose disbanded members became the nucleus of the later colonies. The Venturers were not necessarily (or even primarily) of noble origin; but after the rift

had emerged between the King's Men and the Faithful in Númenor, those of the Faithful that sailed to Middle-earth came to revere the memory of the Venturers. They seemed to exemplify the ancient Númenórean ideal of respect for the Valar and friendship with the Eldar.

A similar elevation of Dúadan families based upon this ideal was extended by the Faithful to the followers of Isildur and Anárion, since their survival of Númenor's Downfall was taken to be a sign of divine providence. Few of this latter group, however, dwelt in southern Gondor. Instead, they claimed lands farther to the north, settling alongside their lords. Harithilien was the only region geographically linked to the territory of the Pelargirean League where these families settled.

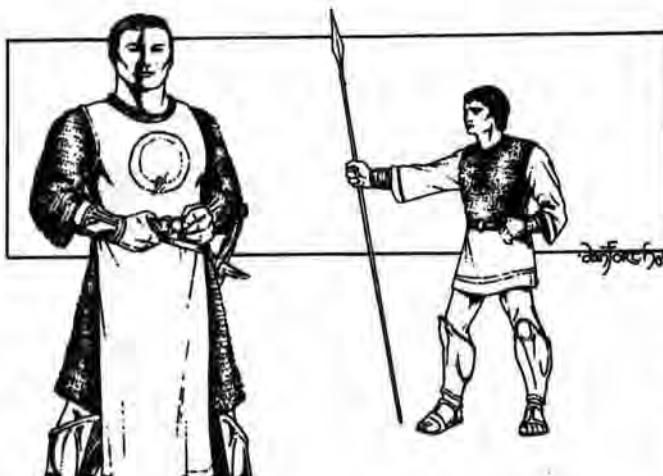
Both nobilities—centered upon the descendants of the Venturers and the followers of Elendil's sons—suffered in the War of the Last Alliance. By that time, the leading families of the Pelargirean League had become well-established, in effect forming a fixed order of rank to which few new families could hope to aspire. The codification of Númenórean law following the Downfall provided these nobles with a legal framework to more sharply define and protect their political power. Any further solidification of this hierarchy that might have developed, however, was stayed by the fall of so many great houses whose scions perished in the Last Alliance.

The aftermath of that war necessitated the ennoblement of new families (or new branches of old families) to the Council of Pelargir. To a certain extent, this process "diluted" the lineage requirements for participation in political life; but the degree to which the trend actually unseated the supremacy of the oldest families at the local level varied considerably from colony to colony. The smaller size of the colonies in Anfalas, for instance, obviated the immediate need for any radical change in the mode of government. Here a few select noble houses invariably held sway over local affairs. Rather than inviting the rise of new nobles, the leading families simply expanded their privileges. They denied them to others on the basis of their own superior lineage. This tragic policy eventually led to civil strife and, ultimately, the disempowerment of the nobility at the hands of the Ship-kings.

Although the emergence of royally-controlled provincial and territorial spheres stripped the colonial nobility of its political role as a group, individuals continued to play a preeminent role in the new structures of government. The highest ranking offices were nearly always held by men of noble birth, and nobles continued to dominate provincial councils and other local institutions. The principal difference between the new and old structures were the fetters which the new rules of office placed upon the traditional nobility. These constraints made it harder for nobles to exploit their positions for the furtherance of their own families' supremacy over their peers and former subjects.

Unofficially, there were many loopholes by which these rules might be circumvented. In fact opportunities for "working the system" for noble self-aggrandizement were only exacerbated by the unwise decision of King Narmacil I to sever the position of Captain of Ships from direct royal control in T.A. 1240. From that time onward, the old families allied themselves with the Captain of Ships in anticipation of the restoration of their former glory. This alliance fueled the flames that were to devastate the realm during the Kin-strife.





*Knight and Esquire
of Belfalas*

Ironically, the bloody civil war resulted not in the renewal of the nobility, but in its accelerated decline. Many noble houses (both loyalist and confederate) perished in the struggle, and many more (on the losing side) were forced to abandon their ancestral lands. They fled Gondor altogether, seeking refuge at Umbar. King Eldacar's settlement of many high-ranking Northman allies in Gondor injected a significant foreign element into the bloodlines of the South-kingdom, further weakening the relative hold of the old nobility.

To the west, the feudal princes of Belfalas and Morman remained largely unchallenged, retaining their eminence throughout all the tribulations that shook the foundations of the Pelargirean nobles in southern Gondor. Their remarkable stability was due in large part to their favor with Uinen the Maia, on whose grace and protection the Pelargirean League had always relied. Equally, though, the longevity of their power was rooted in the nature of their royal grants.

Númenórean law compelled the kings to respect the independence of the princes. This in turn encouraged the princes to remain faithful to Meneldil's line. Gondor's rulers gradually came to recognize the wisdom of this arrangement and, as the centuries drew on, the kings began to bestow similar privileges to nobles throughout the realm, replacing provincial and military structures which they no longer possessed the strength to maintain.

When Mardil the Steward reorganized the realm on this basis in T.A. 2050, noble status was for the first time defined almost wholly in terms of blood lineage. In the vacuum of royal authority created by the failure of Meneldil's line, it was decreed by the Council of Gondor that the right to govern should be held only by men of pure Númenórean descent. This decree insured that the domains granted to such individuals should be retained indefinitely by the recipient and his heirs.

In practice, this meant a parceling out of political jurisdiction to a small number of families who already held the greatest influence in the council. In the frantic struggle to win recognition at this pivotal moment, many aspiring families sought marriage alliances with the princely and knightly houses of Belfalas in the hopes of improving their chance for a fiefdom. This, in turn, vastly increased the prestige of Edhelion's line among the lords of later Third Age Gondor. The status of the ancient family even eclipsed that of the Ruling Stewards in Minas Tirith.

Once enfeoffed, the new nobility of southern Gondor was free to plot its own course. If the lineage of a household became diluted by non-Númenórean blood (an ever more frequent occurrence as the age drew on), it could not be dispossessed of its lands, because of the irreversible nature of the feudal grant. This did not mean that southern Gondor became free of internecine noble conflict—only that the steward was no longer able to authoritatively intervene in these struggles. Nobles were left to their own devices, which was exactly what most of them wanted.

Having begun its existence free of royal authority, the nobility of southern Gondor (or, rather, its latter-day descendant) now recovered a sense of their old autonomy. The Fourth Age policies of King Elessar hardly affected the scenario, but the far-reaching societal forces his reign set in motion—conquest, population growth, the renewal of trade and commerce with the South—were sure to engender an equally far-reaching change in the character of the realm's nobility.

7.1.2 LIFESTYLE AND VALUES

Whatever their mundane origins, the noblemen and women of Gondor distinguish themselves from other people by their way of life, and by the moral and spiritual values which, through it, they claim to uphold. Gondorian nobles constantly hold before themselves a mirror, an ideal self-image which they strive to realize in every facet of their existence. In truth, apart from the business of politics, the collective life of the nobility is dominated (sometimes even consumed) by the cultivation and preservation of their self-proclaimed *difference* from other peoples. They apply this distinction to everyone, even their own countrymen.

THE IDEALS OF THE FAITHFUL

The basic claim of southern Gondor's nobility is that its members are the true descendants of the Faithful. They trace their roots to those Númenóreans who resisted and opposed the corruption of their race by the hubris of the King's Men. The politics that gripped Númenor in its twilight years continued to manifest itself in Gondorian rhetoric. Since the Downfall, "Black Númenórean" colonies in Middle-earth time and again provided the Gondorian nobility with a potent foil against which to define itself. The conquest of Umbar by the Ship-kings was waged almost entirely in accord with the slogan of "cleansing Arda of the renegade spawn of Ar-Pharazôn." When the Cult of Melkor and its allies captured that haven in T.A. 1940, the lords of Gondor perceived the loss as nothing less than the spearhead for a universal conspiracy against the Faithful.

In the world view of the Gondorian noble, three qualities mark off the Faithful from the King's Men and their Black Númenórean progeny: reverence for Ilúvatar and the Valar, friendship and alliance with the Eldar, and benevolence towards the Lesser Men of Middle-earth. The King's Men reject and betray these ideals, while the Faithful embrace and uphold them. Moreover, it is considered axiomatic that each of these virtues inheres in and is reinforced by the others, such that failure to manifest one of the three would lead a noble's peers to doubt his or her fidelity to the other two. Blatant disregard for one's public image can easily result in social ostracism or even legal prosecution (often fueled by scarcely concealed political rivalry and other all-too-human shortcomings).

VENERATION OF THE POWERS

The first of the three cardinal Dúnadan virtues—the worship of Ilúvatar and reverence for the Valar—is considered to be the highest and most important. For the Faithful, acknowledgment of and obedience to the one true God (the ultimate object of allegiance and fidelity) lies at the root of their culture. In terms of proper reverence for Eru, the Namnar Númenóreō, the ancient laws given to them by the Valar, defined the very essence of the Edain's rebirth as the Dúnedain. Amandil, father of Elendil, said of this worship: "there is but one loyalty from which no man can be absolved in heart for any cause (*Sil*, p. 275)." All Gondorian nobles espouse this allegiance. They display it publicly by their attendance of the annual religious ceremonies conducted by the kings at Mount Mindolluin, and by meal-time observance of the Standing Silence.

Failure to discharge either of these obligations would become a cause for severe censure by the rest of the nobility and even the common folk. Either transgression would be tantamount to a renunciation of one's heritage. While the Laws of Númenor do not categorize religious negligence as a crime, participation in the true worship of Ilúvatar is considered a gift that the Edain freely chose to receive. This gift, like Númenor itself, could of course be taken away. But the Downfall of Númenor was punishment, not for the neglect of divine worship, nor even for the adoption of the Sauronic Cult of Melkor. The end described in the *Akallabêth* resulted from Ar-Pharazôn's unlawful attempt to claim immortality by violent seizure of the Undying Lands. Nevertheless, public refusal to participate in the ritual life of the Faithful in Gondor can lead to the loss of other noble privileges, such as the right to sit on governing councils, or even revocation of one's titles and estate.

Reverence for Ilúvatar and the Valar extends well beyond religious ritual. To the Faithful, both the Laws of Númenor and the kingship of Elendil's sons originated in the Will of the Valar. It was Eönwë, Herald of Manwë, who gave to their ancestors the Namnar Númenóreō, and it was Manwë himself who established Elros Tar-Minyatur as the first priest-king over all the Dúnedain. These facts imbue the laws and monarchy of the South-kingdom with a sacred aura almost equal to that of the divine worship itself. (Officially the worship of Ilúvatar takes precedence over these institutions, though it is obviously related to them.) Ever since the codification of Númenórean law, all other laws and customs observed by the Dúnedain have shared in that aura of inviolability. Their observance thus contributes to the norms of public conduct expected of the nobility.

FRIENDSHIP WITH THE ELДАР

It was the ancient alliance of friendship with the Elves that originally entitled the Three Houses of the Edain to Andor. The Land of Gift was a reward for their struggles against Morgoth in Beleriand. It was the greatest of many gestures of appreciation. These blessings further distinguished the Adan lords from their Hildo brethren.

From the immortal Firstborn the Edain learned arts, lore, and languages that profoundly shaped the culture of their Dúnadan descendants. Although contact between Men and Elves all but vanished after the time of the Last Alliance, the nobles of Gondor continue to call themselves the Elendili (Q. "Elf-friends"). Allegiance to this ideal is expressed above all by the use of the Eldarin languages (Sindarin more often than Quenya) in everyday speech. The native Adúnaic tongue is also used, though never in royal pronouncements or other forms of

"official" discourse, since the adoption of Adúnaic in these contexts was one of the first steps taken by the King's Men to express their estrangement from the Eldar and the Valar.

The memory of ancient friendship with the Elves is also displayed by the Gondorian nobility in its preservation and safe-keeping of Elven gifts bestowed upon their Númenórean ancestors. Nimloth (the White Tree that grows in the court of Minas Anor), whose likeness graces the banners of the royal house, is one such gift. Others include the palantiri—the seeing-stones rumored to have been crafted by Fëanor in the depths of time—whose very existence was unknown to all but the king's household and seers, and the covenant-stone of Erech. Mandos once bade the Eldar to bring the Erech-stone to the King of Númenor and, long afterwards, Isildur set the hallowed monolith upon the hill in the midst of the Mornan. There it served as a sign of the oath of the Daen Coentis to act as Gondor's wartime allies.

In token of their ancient ties with the Eldar, Dúnadan nobility paid honor to many other such legacies; but the greatest link by far lay in the Elven blood of Elros and his royal descendants. So important was this blood lineage in the minds of the Faithful that, after the Kin-strife, members of the royal house who took for themselves husbands or wives of non-Dúnadan descent were compelled to renounce their claim to royalty. The nobility imposed similar norms upon its own members, though their longevity came not from the Elves but from the gift of the Valar.

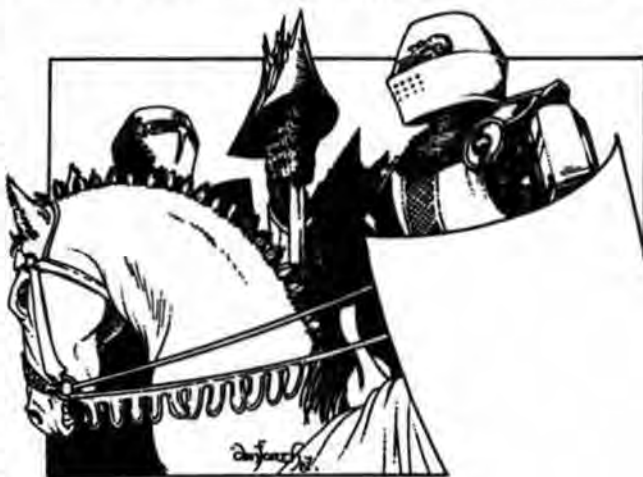
BENEVOLENCE TOWARDS LESSER MEN

Blessed by the Powers with strength and wisdom beyond that of all other Men, the ancient Númenóreans were driven by an inner desire to celebrate those blessings by sharing them with their less-fortunate brethren in Middle-earth. As Elendil wrote in the *Akallabêth*, "the Númenóreans taught them many things. Corn and wine they brought, and they instructed Men in the sowing of seed and the grinding of grain, in the hewing of wood and the shaping of stone, and in the ordering of their life, such as it might be in the lands of swift death and little bliss (*Sil*, p. 263)."

The nobility of Gondor has always drawn upon this tradition of benevolence. It serves as a justification for their rule over "Lesser Men," which in time came to include even those with some Dúnadan blood who were not sufficiently wealthy or influential to enjoy noble status. This injunction to rule with fairness and justice was not an empty platitude. A cruel or



*Knight of Belfalas
at the tourney*





*Nobles at the
game table*

oppressive nobleman could easily acquire the stigma of behaving "like the King's Men," a charge which would seriously damage his public reputation were it not refuted through benefactions to the poor, remission of debts to struggling peasants, and other forms of patronage befitting his station.

The type of conduct encouraged by the expectation of benevolence, combined with the social honor accruing to those who embody that ideal, had far-reaching consequences. It affected Dúnedain attitudes towards wealth and the means by which it was acquired. In the world view of the Faithful, true wealth lies in the cultivation of the earth for the subsistence and well-being of Dúnedain and those Lesser Men under their care. The honor and prestige of a nobleman comes from his moral excellence and the purity of his ancestral lineage, and he uses his reputation to protect and defend those beneath him.

This understanding of the link between social honor and landed wealth leads the Gondorian nobility to frown upon mercantile pursuits, since these (in the nobles' view) are based on the impersonal power of money to enrich oneself at another's expense. As a source of prestige and influence, wealth obtained in this manner presents itself as a potential rival to the lifestyle and values of the nobility. This does not mean that nobles refuse to recognize the need for trade and commerce; it only means that it is not appropriate for Dúnedain nobility to engage in such activity. There are no written laws forbidding noble involvement (whether directly or indirectly) in mercantile enterprise, but any nobleman who hopes to advance among his own peers will eschew such pursuits. Instead, he will invest in landed wealth.

7.1.3 ACQUIRING NOBLE STATUS

Because the right to rule is largely a male prerogative among the Dúnedain of Gondor, new noble families usually trace their ascension to a particular man. Men seek to marry into houses of greater status than their own; whereas women only rarely acquire noble status by virtue of their marriage. Since the Gondorian nobility portray themselves as the Faithful, it is well-nigh impossible for a man with no provable claim to any degree of Númenórean blood to join the ranks of Gondor's ruling class. They will deny him acceptance. At the same time, it is highly unusual (at least after the time of the Last Alliance) for a new family to rise to the nobility solely on the basis of ancestry. Practically all Dúnedain with such lineage were already titled in some capacity by the beginning of the Third Age.

Although landed wealth provided the universal source of noble power, not all individual members of a noble house could inherit land. Some became "household knights." They were titled but essentially landless nobles attached to some prominent noble family (like the princely house of Belfalas, or even the royal house). Some household knights eventually formed independent military orders sponsored by a powerful noble or group of nobles (such as the Pelargirean League). Distinguished achievements led to ennoblement for some others, especially when war claimed members of the existing landed nobility.

Martial valor was not the only avenue of entry into the Gondorian nobility. Loyal service as a provincial lord or other important royal officer might win the king's favor (though most of these posts are typically held by nobles to begin with). Even the occasional loremaster who has achieved widespread notoriety in the eyes of the Faithful might eventually receive recognition and thereby claim land and even a title.

7.2 THE PEASANTRY

Despite the importance of fishing and husbandry, Gondor remains at root an agrarian society. The overwhelming majority of its inhabitants are peasants: cultivators of the soil who, by custom or law, must part with a significant portion of their livelihood to support the lifestyle of their rulers. Though not bound to the land—for serfdom and other more naked forms of coercion are attributed by the Faithful to the machinations of the King's Men—Gondor's peasantry still face practical immobility. Apart from the army or navy (with their often high mortality rates), they enjoy few opportunities to ascend the social ladder. Little room exists in the upper portions of the hierarchical order of southern Gondor, so that the vast majority of folk simply remain peasants. Whether subject to feudal, provincial, or military lords, it is the sweat and toil of the peasant that feeds the regal king, the proud nobility, the populous cities, and the professional war-hosts that defend the realm from harm.

7.2.1 VILLAGE CULTURE

By the mid-Third Age, it is not uncommon for a village in southern Gondor's fertile agricultural regions to be more than a thousand years old. Lebennin, Anfalas, and Harithilien all harbor villages that trace their founding back to the time of the Pelargirean League. There is little migration to speak of, and the families that make up these communities are content to live on as they have for centuries. Villages are close-knit communities, sharing the good times and assisting one another during times of adversity. This closeness results not only with everybody knowing everyone else, but sharing their family histories as well. The closeness of the village community is evident at many levels: devotion to family, loyalty to the village, and regional pride. (Even if it is generally known that farmer Tarcil has done something foolish—a cause for much laughter behind his back—it is never be told to an outsider.)

Villagers treat their fellow Gondorians well and almost always stick together against anyone they consider an outsider. A Gondorian passerby are welcomed and treated with the utmost courtesy. Northmen receive polite respect and cautious hospitality. Other Hildor can expect little more than careful suspicion. Southrons or Easterlings can expect open hostility. Villagers betray a more measured dislike for the Orodëdhrim, who are tolerated so long as they are courteous. Should anything go wrong, however, suspicion would invariably first fall their way.

As far as other races are concerned, villagers follow traditional Dúndan social conventions. Any Elf would be treated with exaggerated courtesy and a great deal of awe (though most Elves would travel around the village with the locals none-the-wiser!). Dwarves, though even more uncommon, receive a much cooler reception. While respected as shrewd traders, they are treated as potential rivals. While they Naugrim might be shown the same courtesy and hospitality that another Gondorian would expect to receive, villagers harbor no warmth for Dwarves, who are expected to keep to themselves and mind their manners.

Status in a village is often determined by traits such as wisdom and leadership. Reputation, family history, and wealth are also important factors. Each village is run by a mostly male council. Occasionally a respected healer, or a widow who has managed to run her own affairs honorably after the death of her husband, would be asked to join this august body. The number of positions usually varies from five to seven, depending on the size of the village. Holding a seat on the council is one of the greatest honors attainable in village life.

Village councilors meet as necessary, usually at least twice a month. The responsibilities of the council are many. Among other tasks, it must settle disputes, organize juries for local courts, inform the villagers of royal edicts, maintain local traditions, host fairs, markets and festivals, and in general mediate between the village and the local nobility. Should war come to the area, the council is also responsible for organizing and maintaining the local militia. A young man of the village who desires to join the militia must first approach a council member, who then speaks on his behalf before the captain of the nearest keep or outpost.

Since there are no large conflicts in the average village, small disputes become important, and minor feuds can turn families into bitter enemies. A feud might arise because of poultry theft, dispute over property boundaries, grazing rights, or any real or imagined slights. Such feuds may seem petty to an outsider, but they are very important to the villagers. Scandals—such as an unwanted pregnancy, adultery, or thievery—bring tremendous shame and a loss of respect to a family's name. Once a family's status and honor are in question, it can take years to recover. Gossip is among the many forms of entertainment, for there are few resources and little idle time available to the peasantry. Scandals remain on the lips and minds of the locals for years after the events take place.

In most villages, there are one or two loners—mostly poor, unmarried farm laborers—who are convinced that the world is unfair. They believe that the village is somehow arrayed "against" them. These sour and unpleasant characters are shunned by the other villagers. They retaliate by fomenting conflict or spreading spiteful rumors, which often spread in the fertile soil of the settlement's limited social fabric.

Most of the actual day-to-day labor of the villagers takes place in the outlying farmlands. Work often progresses from sunrise to sundown. Rural settlements are rarely busy during the daytime. Village children perform early morning chores, usually at or before dawn. They then stay for a time with a council elder, who is entrusted with their education. Afterwards, the children return to work with the adults or are free to play. Children are taught their letters and numbers, but since paper is uncommon and books are expensive, knowledge is more often than not orally and visually transmitted. Wooden plaques and panels depicting local stories and legends are carved and kept in places of honor. Most are housed in the village teaching room, while others find their way back to the household.

The villagers' houses are very sturdy wooden structures. Most villages are centrally located amidst the outlying farmlands, so the workers who live in the village have a short distance to walk. Some of the larger families live on their own outside the village. Their modest enclaves may accommodate poorer farm laborers, and occasionally include more than one structure.

FAMILY

The average peasant family is fairly large, with at least four to five children—sometimes as many as a dozen. The larger the farm is, the more children a visitor can expect to meet. The peasantry would have as many children as possible for the practical reason of having a dedicated workforce. Since family ties are the strongest, sons and daughters make the best workers. By contrast, nobles tend to have few children, usually because so that there will be fewer sons to contend for inheritance.

In order to marry, a young man must either have his father's consent, or he must be able to support a family on his own. It is customary for the oldest son to inherit his father's farm, so that many of the younger sons find marriage difficult to afford without the support of their father. This is not usually necessary, however, since most fathers welcome a young bride and the chance for grandchildren (and more farm workers!). Local lords encourage the settlement of new land by remission of tax burdens for the first five to eight years but, even so, most young men lack the means to start a new life and family. Some leave the village for a life of soldiering, but most are born and bred as farmers, and remain in the village of their birth throughout their lifetime.

Those beyond an active age often give control of their farm or shop to their eldest son, and thereby live out the rest of their life in retirement. In most cases, the old man and his wife live on the property, in a cottage beside the farm house, or in a couple of rooms in a city house. Some elders do not hand over their property ownership to their son; instead, they just let him run the farm or store on his own.

In the outlying farmlands and villages, it is often necessary for an individual, or sometimes a family, to take up additional skills. Brewing is a favorite pastime of nearly all families, but it might not be uncommon for farmer Telecil's brew to be the local favorite. It is another form of status among the peasantry to be considered a local authority on a given subject. (Old widow Leril is known for her herblore, farmer Kelin is known for his knowledge of crop ailments and how to cure them, Beril is known for his wood-carving, Segir knows all the old tales and





local lore, etc.) Many families take up crafts out of basic necessity, from sewing and weaving to basic pottery. Only if there is a real need for expertise do they look outside of the nearby area and seek the aid of a professional.

There are many traveling artisans that come through the village from time to time, or craftsmen that make their livelihood traveling about a specific region. One blacksmith might serve three or four villages with the help of a few strong sons or assistants. A thatcher would usually come though the village on a regular basis, as would a carpenter. These people are considered locals for all intents and purposes, as they are just as much a part of a region as a settled family.

FOODSTUFFS

The village folk of southern Gondor are fairly sturdy—they work hard, and their bodies are usually strong and fit. It is necessary for them to eat well in order to maintain their strength through the long days of labor on the farm. Their staple meal consists of bread, vegetables, and meat. Crop failures or blights among the herds have severe consequences on the people, however southern Gondor seems to be blessed by Yavanna, and disasters of this kind have rarely occurred.

The bread is usually baked from wheat-flour, or if a family is particularly poor rye is mixed with the wheat. The most common vegetable is cabbage, which is grown on nearly every farm in some quantity, and eaten at practically every meal. It is often mixed with other vegetables such as spinach, onions, carrots, or lettuce, or with leguminous plants such as beans, peas, chick-peas, and lentils. Vegetables are often served in a tasty stew or ragout.

Meat is usually served at all meals—mostly mutton, but also poultry, pork, beef, and occasionally game. Fresh meat is either cooked as a stew or roasted. Pork is often cured to become ham or bacon. Since southern Gondor abounds with different herbs, the meals are skillfully seasoned and usually taste wonderful. Various fruits (apples, pears, oranges, figs, and cherries) add to the menu, eaten fresh when in season or dried and preserved for later consumption out of season. The usual sweetener is honey. A favorite dessert is a pie, filled with a mixture of honey, almonds, walnuts, and dried figs.

Peasants at the meal table



In the grape-growing areas of southern Gondor, wine is the common beverage. Red wine is by far the most common. The best white wine is grown in the region around Nan Roehbin in Dor-en-Ennil, whereas the best red wine is grown on the banks of the River Sirith. On the average, an adult consumes two pints of wine a day (locally called "pica," a cheap, red table-wine of weak strength and low quality). Most taverns offer both wine and ale. Usually, a tavern stocks pica as well as one or two sorts of higher quality wines. In the winter, wine is preferably drunk warm with spices such as cardamom and cloves, and sweetened with honey. This treatment makes even the harshest red wine into a smooth mellow drink. By contrast, ale is the favored drink in Lamedon, Anfalas, and the highland vales of the Ered Nimrais.

PASTIMES

The demands of life in a village or farm offer little time for sport. Hard work, however, requires equally intense recreation. As there is little time for interaction between the families of the village, gossip is the main pastime. The occasional meeting between men and boys working the fields and women meeting at the well or caring for the animals are times too brief to share more than a few words of family and events. This is the way that news travels in a village.

The horseplay of the young provides laughter and enjoyment for all. While they are not old enough to work, the young are encouraged to play. Activities enjoyed by all are singing, playing instruments, hide and seek, dice, swimming, and fishing. For the more reckless young men (and a few young women) there is the game of Kine-baiting. (See description below.) For those old enough to work, there is little time for play.

There are a few team sports and individual competitions that are cause for great friendly rivalry between villages. The times of recreation are prepared for months in advance, except for the rare spontaneous event in a village or farm. These events include dancing and singing, sports oriented and team events (Dallok and tug-of-war), and events that help prepare for grimmer times (foot races, stave-fighting, wrestling, and archery). Large areas at fairs are often set aside for these events. Popular spectator events are dog races, cockfighting, or perhaps a plow-pull sponsored by a local noble. Dog-fighting, a sport popular among the Daen, is frowned upon by Gondorians and can result in hostility, as Gondorians feel a close friendship with the descendants of Huan the wolfhound of Valinor.

KINE-BAITING

Kine-baiting is a sport that originated in Rhovanion, and was brought to Gondor by King Eldacar's Northman supporters who settled in Gondor after the Kin-strife. Farmers, especially those who own kine, do not look favorably upon this sport. There is usually a fine if one is caught playing which can be three to five copper pieces or the price of the kine.

The sport as originated by the Northmen was played after the breaking of horses. The riders would mount their new horses, and three to four riders would bait and tease a kine with eight-foot long poles. The idea was to enrage the kine while keeping it confused enough so that it cannot focus and attack. This also helped prove the steadfastness of the new horses.

The game is played by using staffs to hit a kine without being gored by the enraged animal. Occasionally, when a kine does get hold of a player the damage can be very serious. A side effect is that some kine after being played with are no longer manageable and have to be put down. This has caused many to react with anger when finding young men and women playing this game. A good kine is very expensive.

DALLOK

Dallok is a popular team game. Each player is outfitted with a glove of cotton and leather over the left hand and a short bat in the right. With five players per team, the object is to knock a wooden ball through a gate. One team defends the gate and the other team attempts to knock the ball through the gate, which scores the team a point. The gate is four feet high and three feet wide.

To become the attackers, the defenders must seize the ball from their opponents three times without letting them score a point. To take the ball away, three defenders (at a distance of least three feet from each other) must consecutively touch the ball with mitt or bat. The best strategies for defense and attack are much debated between games. There are occasional discussions about covering the wooden ball with a cotton and leather covering to reduce the number of bruises, but broken bones are relatively rare.

STAVE-FIGHTING

Each combatant is armed with a six-foot long, stout, wooden stave, both ends heavily padded with cotton wrapped with leather. The fighting takes place on a elevated platform (eighteen by four feet). The winner either pushes his opponent off the platform, or scores three good hits. Skilled fighters sometimes fight on a log, or mount themselves on small barrels. This sport is also seen with the combatants using wooden swords. In this variation, both combatants wear armor of quilted cotton with leather helmets.

ARCHERY

Archery is by far the most popular sport in southern Gondor, crossing all social boundaries with a long and honored history—towards both archer and bowyer. Rumors abound in Gondor of archers who know the secret of making the fabled steel bows of Númenor, and many bowyers spend time looking for these secrets. Many believe that there are those in Dol Amroth, Osgiliath, and Minas Anor who possess these secrets. Some retired soldiers claim to have seen the steel bows of the King's Guard.

Two types of archery targets are most common. The first being a stationary target (usually a three-by-three foot linen cloth) tied around hay bales and marked with five concentric circles. Archers are allowed ten arrows at thirty yards in the qualification rounds. The five best qualify for the final, which includes ten arrows at thirty, fifty, and seventy yards each.

The second type of target is made from a large wheel about a foot wide and seven feet in diameter. A cotton padded target covered with linen two feet in diameter is at the center of the wheel. This wheel is rolled down a hill while the archers attempt to hit it. Each archer is allowed three arrows and may take a position thirty feet away anywhere along the path that the wheel takes. The wheel usually rolls for about fifty to a hundred feet. In the finals, the three best qualifiers are allowed five arrows each at thirty and fifty feet. Targets are often improvised to show the skill and versatility of the archer.

PLOW-PULL

An event that is only found at festivals or fairs sponsored by a noble at his own hall. These events are held in the early spring at the very beginning of plowing time or in late fall near the end of the time for the winter turning of the soil. Each farmer brings their plow, and a competition is held usually in which the farmers race to plow the most land in a set amount of time (usually from shortly after dawn until noon). The winner is awarded a new plow, oxen, or an equivalent prize. The idea is to improve the farmers' ability to do their work and bring in more wealth for the area. (The noble also gets his field plowed.)

7.2.2 MARKETS, FAIRS, AND FESTIVALS

Markets, fairs, and festivals tend to strengthen local prosperity and to bring wealth and prestige to the noble who sponsors the affair. To hold a market, the nobleman petitions the nearest authority in the region (unless he himself happens to be a lord or royal officer). A representative presides over the gathering in order to safeguard his master's interests. This individual is often recommended by the person who approved the noble's petition, or is affiliated with a member of the former's staff. For fairs, it is generally the nobleman's obligation to supply an overseer to open, close, and manage the event.

If held in a town or city, fairs and festivals always commemorate the settlement's founding. It is considered to be very bad fortune if the ruler or highest official of the place is not present to preside over this event. Many nobles follow this tradition, sponsoring a fair or festival each year at their hall. This practice enables the nobles are then able to tax the products sold at the event.

MARKETS

Markets are one to two-day events of trade, entertainment, and sport. Local farmers, herders, and craftsmen sell their produce. Tradesmen representing nobles, the military, and business concerns travel to the markets to barter and purchase the available produce. The night between the market days is often festive with outdoor taverns, as well as dancing and performances by musicians. The nobles, tradesmen, and the town's leaders want as many customers as possible, so they hire musicians, and organize different kinds of sporting events to attract outsiders.

Important attractions are tradesmen, who offer herbs, spices, and (not too expensive) finery, such as clothes, jewelry, personal ornaments, metalwork, finely crafted tools, etc. Youngsters are especially attracted by the markets, these as this is one of the few opportunities to meet the young men and women of nearby villages and farms. Markets would become known for the type and quality of the product that is offered, the prices that are paid for goods and the cost of taxes.

Smaller markets are held on average of one every seven to nine weeks. Larger cities and towns would have weekly market days. These are much the same as the smaller towns but depend on a regular flow of goods to support the market. The market days tend to remain stable over time, and are well known in the district ("Yes, there's a market in Simbel this weekend, and in a fortnight there's one in Celdol."), and the locals can list the pros and cons of each.



Shoeing a horse



FAIRS

Fairs are events that are talked about with great anticipation, and are planned for the entire year. Lasting from four to seven days, the fairs can take up dozens of acres. Thus, they are held outside of large towns and cities that can provide the manpower to support them, and a noble wealthy and powerful enough to support it. The roads are crowded with people, carts, and wagons laden with goods for days before and after the fair. Hundreds of tradesmen and thousands of farmers, herders and craftsmen bring their produce for the fair to sell and trade. A "tent city," covering acres of land, is erected to house the fair. These tents appear in only a few nights and disappear quickly after the fair is over.

Each fair is dedicated to a specific type of produce (horses, kine, grain) which becomes its main focus, although many other products are available as well. The decisions and exchanges made by the tradesman, farmer, herder, and craftsman effect both their immediate wealth and their relative wealth over the next year. The fair also acts as a center of exchange for ideas for handling problems, and for new ways of paying respect to tradition.

On the last day of the fair, the noble sponsoring it puts on a great feast, where the wine and ale flow freely, tables groan under the

weight of meats and pies, and the participants become rowdy. At the Kine Fair in Spathlin in T.A. 1601, things got completely out of hand. Several thousand drunken men brawled, and eventually local lord brought in the town garrison to restore order.

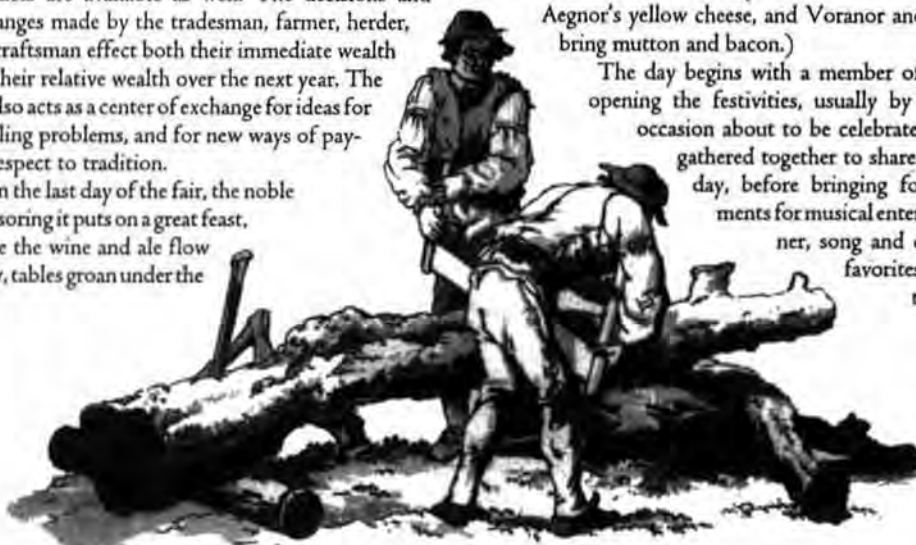
Some of the major fairs in southern Gondor include:

1. The Kine Fair in Spathlin, held the first week of Úrui.
2. The Kine Fair in Eregond (thirty miles northeast of Pelargir), held the last week of Úrui.
3. The Sheep Market of Lamedon in Calembel, held at the first full moon in Gwirth.
4. The Sheep Market of Ithilien, held at a large tent camp at the Crossroads west of Minas Ithil, three weeks later.
5. The Minstrels' Fair in Linhir, held the first week in Ivanneth. This is not a real fair, but most minstrels, bards, jugglers, and other entertainers in Lebennin and Belfalas convene at it. It is basically a social occasion, when the wandering entertainers meet and learn new songs and tricks, and hear of friends. During this week, there is entertainment in every tavern and square in Linhir, and many of the greatest bards only perform outside their lord's halls at this time. This musical fair attracts many people, so there is also an open market in Linhir this week.
6. The Horse Fair in Calmirië, held at the first full moon after Midsummer.
7. The Farmers' Fair, a large market held on the fields outside of Minas Brethil in the last week of Ivanneth.

LOCAL FESTIVALS

All across southern Gondor local festivals are celebrated, some traditional and some spontaneous. Spontaneous days occur during weddings, when the first wine is pressed, the birth of a child, the fields are sown, the hay is gathered, etc., while set days are determined by the official calendrical reckoning of the realm. These events, which are important in all parts of southern Gondor, are central to a source of renewal in villages. Feuds are set aside and sometimes healed, and new plans are made. The festivals take place on the village green or in a field that is fallow for the season. Tables are brought and everyone contributes both food and drink. (Tarcil's ale, Luin's wine, Hisala's pies, Aegnor's yellow cheese, and Voranor and his brother Thaur bring mutton and bacon.)

The day begins with a member of the village council opening the festivities, usually by the recounting the occasion about to be celebrated. At sunset, all are gathered together to share the last meal of the day, before bringing forward their instruments for musical entertainment. After dinner, song and dance commence to favorites such as "Hole-in-the-Wall" and "The Grey Mare."



Sawing a tree

Illustration by [illegible]

7.3 TOWNSPEOPLE AND CITY-DWELLERS

Perhaps one tenth of southern Gondor's inhabitants dwell in cities and towns. Many of these people are artisans, merchants, and officials. Due to the requirements of their professions, they display a notably higher level of education than the rural population. There are also those that perform the menial tasks necessary to keep the city functioning, such as porters, servants, etc.

Since southern Gondor is a hierarchical society, in which the nobility are the biggest landowners and the dominating group in the king's government, the aspiring commoner must turn to business ventures in order to advance socially within the realm. Traditionally, the nobility are a bit wary of merchant activities, so they gladly leave such matters to the commoners. During southern Gondor's zenith, the time between the conquest of Umbar and the Kin-strife, resourceful citizens created very profitable merchant houses. They accumulated great wealth and at times even wielded a degree of political influence.

This situation suddenly changed for the worse, however, during the severe economic decline caused by the Kin-strife. Many merchant houses perished in the wake of Umbar's secession, and the ensuing disappearance of the southbound trade. The subsequent restructuring of the business life of Gondor's cities was a long and painful process. Lasting until the end of the fifteenth century, this mercantile turmoil brought much hardship to the urban population.

The Great Plague aggravated matters. Striking Gondor's overcrowded towns and cities with a vengeance, the pestilence devastated an already-weakened Gondorian economy. Continual, albeit gradual, urban decay haunted the South-kingdom until the end of the Third Age. The urban population decreased in proportion to the realm's total population, evidenced by the fact that Osgiliath was abandoned and Minas Ithil was lost. Growth in the kingdom's remaining three cities—Minas Tirith, Pelargir, and Dol Amroth—all but stopped.

7.3.1 GUILDS

Voluntary associations organized around the practice of a shared profession are a very common phenomenon within the great havens and populous towns of southern Gondor. Just as the nobility defines itself by its venerated lineage and the peasantry by its toil, so the townsfolk and city-dwellers of the realm find meaning and identity in an occupation, whether it be artisanal or mercantile in nature. The legal status and economic role of these associations varied greatly over time, but for the greater part of the South-kingdom's history, guilds functioned primarily as social clubs for individuals of common occupational background.

These fellowships served as a kind of extended or surrogate family, and helped to provide coherence to the complexities of urban life, but initially they had little collective impact on the professions of their members. Moreover, associations never extended beyond the walls of their place of origin—hence, there was no single "Shipwrights' Guild" for all of southern Gondor, only individual associations of shipwrights in Pelargir, Linhir, Lond Ernil, and so on. The local nature of these guilds proved to be their enduring characteristic, despite the changing vicissitudes of their later political fortunes.

Although the Pelargirean League had its origin in the Númenórean Guild of Venturers, occupational associations played little or no role in the political life of the colonies, which continued to be dominated by the landholding aristocracy. During the tumultuous years preceding the dissolution of the Pelargirean League, however, many guilds became an object of persecution by this same nobility, which viewed any form of commoner association as a potential source of insurrection. Because of their often ancient Númenórean pedigrees, guild membership was sought after by many mixed-blooded urbanites, who attempted to use their affiliation as a guarantor of their citizen status, and wherever violence erupted between nobles and commoners, the guilds became a rallying point for the popular faction.

The legal right to form a voluntary association in the face of noble opposition was universally granted by Tarannon in T.A. 754. Tarannon recognized the political potential of the guilds, and perceived that a grant of legality would serve to strengthen the bond between commoner and royal interests over against the threat of a resurgence of aristocratic rule in Lebennin and Anfalas. Though in his own life-time Tarannon's policy towards the guilds was highly successful and popular, in the long run it would ironically help to achieve the opposite effect.

Tarannon's intentions began to backfire in the negligent reign of Atanatar II Alcarin, whose love of ease and disinterest in government led him to invest certain favored guilds with political privileges far exceeding mere legal tolerance of their existence. For the first time in Dúnanad history, guildmasters and guild delegates sat on the governing councils of the havens and towns of the realm, making them a political force to be reckoned with. In Pelargir, Umbar, Linhir, Annúlon, and elsewhere, the guilds came to fill a part of the power vacuum left by Tarannon's disempowerment of the old nobility. At first this generated significant tension between the guilds and the urban-based nobles, but soon the twain would meet, and the result would be the civil war of the Kin-strife.

Once in a position of political power, the guilds could become the pawn for political power; and when Calimehtar won the office of Captain of Ships in T.A. 1240, he wasted little time in patronizing the guilds in exchange for their personal allegiance to his family. By this gesture Calimehtar and his descendants were able to assuage and ameliorate many of the grievances that then lay between the guilds and the nobles. The guilds, in turn, lent their financial support to Calimehtar's cause, providing an indispensable material resource, especially as the kings began to funnel off royal revenues away from Pelargir in the hope of weakening the Captain of Ships.

The guilds continued to enjoy their power under the Usurper's reign, but this came to an abrupt and violent end with the return of Eldacar in T.A. 1447, and the retreat of Castamir's followers that ensued in the following year. Eldacar reversed Tarannon's edict, banning all voluntary associations that had in any way supported the Usurper. In T.A. 1455, Eldacar lifted the ban on these guilds, but he also stripped them of all political privileges, forbidding them to hold seats on governing councils. It was not difficult for Eldacar to enact this decree, because the majority of the guildmasters who had benefited most from Castamir chose to go into exile with his followers, and those who did not were either executed or dispossessed after the Siege of Pelargir (T.A. 1448). Eldacar's guild policy was to remain in force until the end of his line in T.A. 2050.





The ban on the participation of guilds in urban government was necessarily lifted by Mardil the Steward when he transformed the legal basis of the realm to one in which local rulers determined policy, and in time many of the new feudal lords of southern Gondor found it in their interests to delegate to the guilds more and more of the burden of regulating trade and economic production in their towns and havens. The dearth of long-distance commerce over the course of the later Third Age prevented the now unfettered guilds from working any lasting change on the aristocratic structure of southern Gondor's agrarian society, but it did give the guilds an opportunity to extend and solidify the power and organization they had begun to achieve under the Captain of Ships a millennium earlier.

THE MAJOR GUILDS

Four occupations were the preeminent focus of guild activity throughout much of Gondorian history: the shipwrights, the grain-merchants, the privateers, and the Mesta. Shipwrights' guilds had their origin in earliest Númenor, and were of obvious importance to the coastal havens of southern Gondor. The Ship-kings kept the members of these guilds busy, as did Eldacar and his descendants, following the loss of the fleets to Umbar. There was never a time when skilled shipwrights were not essential to Gondorian society.

Grain-merchants acquired their importance more gradually, as the population of the Pelargirean colonies grew in numbers during the latter half of the Second Age. It was not until the time of the Ship-kings, however, when a large standing military force first came into being, that the grain-merchants' guilds began to assume an absolutely central position in the Gondorian economy. The further growth of the foundations of Elendil's sons—Osgiliath, Minas Anor, and Minas Ithil—augmented the urban populace to hitherto unheard of numbers, requiring a continuous flow of grain from one part of the realm to another. This need became all the more urgent (and perilous) during the Corsair periods, since the majority of the large-scale grain trade was carried out by sea, and because Umbar and Harondor had been important sources of grain since the days of the Ship-kings; but the need eventually withered away during the late Third Age, when the decline in population and the loss of two of Gondor's principal cities (Osgiliath and Minas Ithil) forced the rulers of the realm to turn to local sources of subsistence.

Privateers came into existence as a result of the loss of the royal fleet in T.A. 1448, but continued to operate even after the recapture of Umbar in T.A. 1810, because of the decline in Gondorian naval power. Even if an individual privateer captain relinquished his profession in favor of a formal naval office, he would still most likely retain at least an honorary membership in the Privateers' Guild, because its members took special pride in having "preserved the liberty of the South-kingdom" in the early years of the Corsair threat, when Gondor had no other ships to protect its coastlands. Privateers remained a part of Gondorian life all the way through the end of the Third Age, after which time they were all recruited into Elessar's new navy.

The Mesta (the shepherds of the Pinnath Gelin) first acquired guild status under Tarannon in T.A. 754, and is unique in that it is the only non-urban based association to do so. The scarcity of aristocratic estates in the non-agricultural Pinnath Gelin meant that the Mesta could conduct its business without serious rivalry or obfuscation by the nobility. Moreover, the fact that sheep-herding was considered to be one of the "ancestral" occupations of the Dúnedain in Númenor meant that there was

no stigma attached to noble patronage or even involvement in the enterprise. These two factors contributed to the Mesta's resilience throughout the Third Age.

7.3.2 THE HEALERS

It is said that Estë, having perceived Melkor's designs to do harm to the creatures of Ilúvatar, took counsel with Yavanna and caused plants to grow that could heal and strengthen the body. Many of these herbs cause sleep, for Estë's gift to all is rest. Others, such as athelas, provide refreshment and vigor. Estë also taught the use of herbs to the Elves who, in turn, taught Men. She granted the Edain the power to heal the illnesses of their kind, but not to prolong their lives beyond the time allotted them, as this would be contrary to the designs of Ilúvatar.

HEALERS AND NÚMENOR

In Númenor, before the coming of Ar-Pharazôn, the wisdom of the healers grew great, and their knowledge of the maladies of Men has not been equaled. Sadly, as the life-spans of men began to wane and doubt of the Valar grew (thanks in part to the machinations of Sauron), the Númenóreans became ever more obsessed with prolonging the span of their lives, and bent their efforts toward that end. Some healers fell prey to this obsession, but most who were numbered among the Faithful devoted themselves to more modest goals, such as the staving off of disease and illness (both of which began to assail the Dúnedain as the gifts of the Valar were withdrawn from Númenor).

Only those faithful to the teachings of Estë sought to prevent the erosion of knowledge of the healing arts. Of the few that escaped the Drowning of Númenor with Elendil and his sons, only three were healers. These brought with them a chest which contained seeds of the plants used in healing and a few books. Planted far and wide, the seeds that were saved flourished, but the land from which they had come was gone forever. Elendil, perceiving the danger of having only a few with knowledge of healing, directed that his sons should promote the preservation of all healing lore.

CONNECTION TO THE KING

"The hands of the king are the hands of a healer, and so shall the rightful king ever be known." These words were spoken through the years by many in Gondor, but with little comprehension of their origin. Isildur's heirs and those of purer Númenórean descent inherited within themselves the power to heal the sick, and to recall the spirit of those injured with evil weaponry.

Many of those who were injured in the course of the War of the Last Alliance contracted a dark malady that shadowed the heart and brought death more swiftly than seemed appropriate to their wounds. Swift use of athelas could cure the afflicted, but only a few had the necessary skills to administer the remedy, and so less than half of the men taken ill by the "shadow sickness" (as it was called) were healed.

Foreseeing Gondor's need, Isildur decreed that each city should support a House of Healing, where all who were ill might go. Such houses became an arm of the royal retinue and received the favor of the king. The first of these houses was established in Osgiliath, where the books of the first healers from Númenor were kept in a place of honor. These books were copied, but many were lost in the destruction done to Osgiliath and Pelargir during the time of the Kin-strife.

As the kings of Gondor are also traditionally healers, connection to the Houses of Healing became a source of political legitimacy. Thus, even in the time of Castamir the Usurper (who bore little love for the institution), the Houses received support from the king and his court. Until the waning of Gondor in the Third Age (and prior to its rebirth in the Fourth), Gondorians believed that no one could be king who did not have "healing hands."

THE HOUSES OF HEALING

The Houses of Healing in each city are servants of the king and governed only by his justice. Healers are also given the protection of the King's Guard and are escorted by them when traveling through dangerous places. Material support for the healers in each city comes in part from the royal treasury, in part from the nobility, and in part from teaching and offering for sale the common remedies needed in every household. Most often it will be found that the building used by the healers has itself been donated by a noble family with ties to the king.

Each house is governed by a warden. In cities having more than one house, there is a Chief Warden of all the houses. Nominally, the head of all the houses is the king. This is demonstrated in the salutation used in correspondence, "By the grace of the Valar and of the king."

THE HEALING VOCATION

Unlike many professions, people join the healers at different points in life. Some apprentice as children, but many seek to join when they are more advanced in years and have seen something of the world and practiced another trade. Often, soldiers who tire of killing and danger, or merely of the need to be forever watchful, renounce their swords and take the Healer's Oath. In addition, people who acquire knowledge of cures and remedies will travel to a house to share and enlarge their wisdom.

Upon entering one of the houses as apprentice or journeyman healer, each person must take a simple oath, given to the head of the house in the city: "I swear by Estë and all the Valar that I will do all within my power to heal the sick and to preserve

life. I swear that I will not raise my hand in violence, nor seek to cause another harm. I will serve my king by healing his people and preserving the knowledge I have been given." Upon taking the oath, the speaker dons the white or pale blue robes that mark the healers in Gondor. Healers also bear a distinctive heraldic device bearing a likeness of the White Tree with a hand superimposed upon it (symbolizing the healing hand). Occasionally a person may be released from the oath and then allowed to return and take the oath again when his duties are finished. It is extremely rare for a healer to break the oath.

7.4 SECRET SOCIETIES

The Kin-strife created a climate of mistrust. The civil war spawned a spirit of disunity never before experienced by the folk of southern Gondor. Cabals, factions, and all manner of clandestine political orders flourished under the reign of Castamir (T.A. 1437-1447). They included the Usurper's own cadre of spies, informants, and assassins—the dreaded Cōr Aran (S. "King's Circle"). Even the downfall of Castamir and the exile of his supporters failed to arrest this troubling trend. Although ushering in some of the hoped-for restoration and offering a more comfortable level of societal harmony, Eldacar's victory could hardly be characterized as the dawn of a true social renaissance. Instead, the kings became more suspicious of their subjects' loyalty. Meanwhile, the disempowered seethed with resentment and political ambition, poisoning the bonds of trust that had once united Gondorian society.

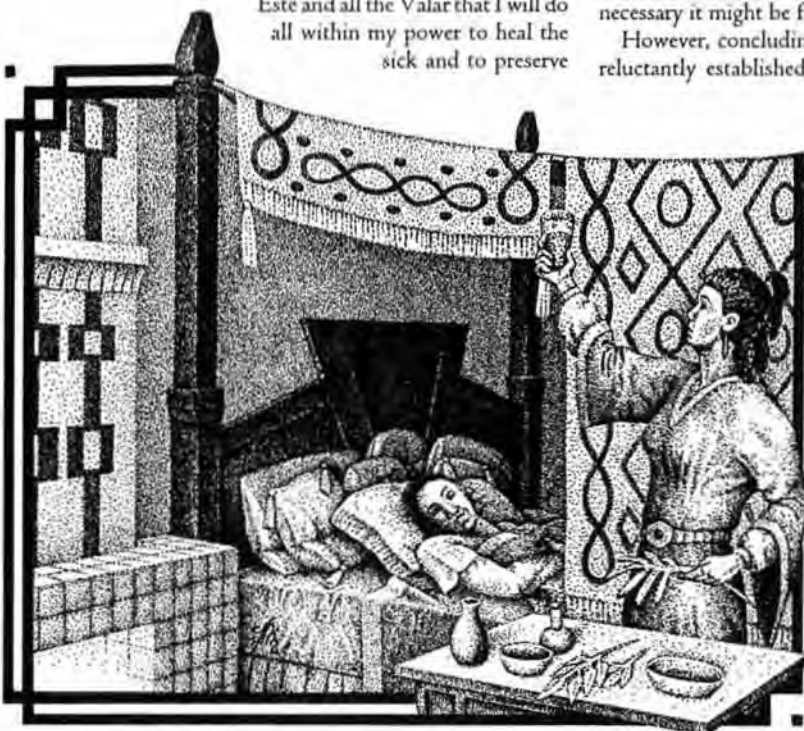
7.4.1 THE TIRITH DOLEN

When Eldacar reascended the throne in T.A. 1448, he had to uncover and remove numerous traditionalists still occupying important positions, especially in the coastal provinces. He saw the need for an order to combat threats that might stem from such individuals. The notorious Cōr Aran had been dissolved and outlawed at the collapse of the Usurper's reign, and the populace would not accept a similar order, regardless of how necessary it might be for the security of the realm.

However, concluding that he needed such a force, Eldacar reluctantly established a secret order: the Tirith Dolen (S.

"Hidden Guard"). It was charged with finding and neutralizing the king's enemies, but acting within the borders of the realm and abiding by its laws. (Spying outside of Gondor was the prerogative of the army and navy.) Its spies were recruited from the loyalist resistance groups that had opposed Castamir's rule. From the beginning, it performed commendably; Eldacar's second reign was never threatened by domestic foes.

As the wounds of the Kin-strife healed and Castamir's supporters passed away from old age, the Tirith Dolen turned its attention to the Umbarean and Haradrim threats. From the T.A. 1540s onward, the group spent most of its resources combating Southron activities. It was usually successful, though the



Healer at the bedside





failure to uncover the extensive Umbrean spying activities preceding the devastating attack on Pelargir in T.A. 1634 was considered a major embarrassment.

The Tirith Dolen is a small group, its members numbering less than one thousand. Its spies, usually called Hin (S. "Eyes"; Sing. "Hen"), operate in small bands, formed to deal with specific problems or enemies. There is little formal structure, and the group possesses great flexibility and adaptability.

Its headquarters, internally known as the Dol (S. "Head"), is tucked away in an inconspicuous location on Citadel Rock in Minas Anor in northern Gondor. Its members consist of a chief, always referred to as the Thoron (S. "Eagle"), one or two deputies, and a few secretaries responsible for archives and organizational matters. The Eagle's identity is known only to the king and a few close advisers. Meetings and other activities take place at various safe locations in Gondor's major cities. Most Eyes never enter the Head nor meet the Eagle face-to-face. All these precautions have proven successful, and the populace remains ignorant of the existence of their secret guardians.

Of course, it is impossible to hide a secret order of this character from the high-ranking officials of the realm. Provincial lords and military commanders know of its existence, since Eyes occasionally request their assistance or are caught by city guardsmen or military patrols while on missions. But the true size, composition, tasks, and capabilities of the Tirith Dolen are unknown to all outsiders, apart from the king.

The Eyes do not have the power to arrest; this restraint is considered necessary to limit the powers of the group and to hide its existence. Instead, the Eagle reports suspicious individuals to a trusted minister, who then initiates the appropriate legal procedures for apprehension or expulsion. However, the Eyes occasionally break these regulations; for instance, by assassinating key adversaries without recourse to proper procedure. The Eagle's excuse is usually that the delays in the legal system would cause serious harm to the realm. But all Eagles maintain stringent standards among the Eyes, and those caught in flagrant disregard of internal rules are either dismissed or just disappear without a trace. The internal safety has generally proven good, and there are no known cases of treachery or defection to the enemy.

7.4.2 THE BROTHERHOOD OF THE MOUNTAIN PATH

The Brotherhood of the Mountain Path was first conceived in the late spring of T.A. 1448, when three Orodbedhron warriors—Aidhan, Bheil, and Ceaid—returned from the Kin-strife to the Morman. They had all fought for Castamir, not out of conviction, but because their company had sided with the Usurper. The three had deserted before the battle at the Crossings of the Etui, being sick of the meaningless civil war, to return home.

While traveling together through a chaotic southern Gondor, with brigands roaming the countryside, Aidhan started to develop ideas of Daen purity. When they had returned to the valleys, Aidhan continued discussing these views with folk of all ages. On 23 Hithui, T.A. 1448, twenty-seven Orodbedhron gathered at Setmaenen, and swore an oath to pursue Orodbedhron independence. The group took the name "The Brotherhood of the Mountain Path," and Aidhan was the unchallenged leader.

From the start, it was clear that the Brotherhood had no plans for armed rebellion or insurrection against the king; instead, they wanted to build an Orodbedhron realm in the hearts of the mountain tribesmen. Perhaps the best description of the Brotherhood's ideas is this quote from the speech Aidhan made at the stones: "So, if a man of Gondor speaks to you in his tongue, you will walk away; and if he speaks to you in our tongue, you will walk away. We will no longer be contaminated by their laws, customs, and traditions. They are weak, decadent, dangerous, and will only destroy us. There will be no trading, no talking—nothing—between the pure [the Daen] and the unclean [the Dúnedain]."

Aidhan's long-term vision was of all the Daen—in southern Gondor, Drúwaith Iaur and Enedhwaith—under the benevolent rule of the Brotherhood of the Mountain Path. The Brotherhood would be the essence of all that was good in Daen culture: true religion, just laws, and ancient customs. Aidhan and some of his followers traveled to Enedhwaith, and had some success in recruiting followers there.

The ideas preached by the Brotherhood became increasingly more popular among the Orodbedhron, since the core of its tenets—the innate superiority of the Daen—was seductive. The Brotherhood grew slowly during its first years, but many people, especially younger Daen, tried to join it.

Those admitted to the core of the Brotherhood swore an oath of allegiance to its ideals and to Aidhan as its leader. They traveled in the valleys, spreading the Brotherhood's vision, recruiting new members, and gathering information. The core members were exclusively male, and mostly young.

The Brotherhood allowed only the best and brightest to join the core. Others were told to remain in their villages, in the hope of being inducted later. Aidhan was very careful to screen out toughs and bullies, never admitting those who wanted to join to obtain personal power. So the Brotherhood had many supporters who remained in their homes, and who supported it by feeding and housing traveling members, as well as by giving them provisions and news.

The Brotherhood was ruled by a council of five, of which Aidhan was the leader. Any member of this council could make decisions on behalf of the Brotherhood; but if the other four disagreed, the decision might be revoked at a later time. This meant that even though the Brotherhood had a very centralized order, a decision-maker was never very far away. The council of five tried to meet at least once every season.

Local village headmen and elders discouraged people from joining or supporting the Brotherhood, since it threatened their traditional power. The elders were divided; on the one hand, they wholeheartedly agreed with most of the order's ideals, on the other, they feared that they themselves would lose some of their importance in a realm ruled by it.

The Brotherhood was very discreet in their dealings with outsiders; there were no badges or other symbols of membership or support, nor any war cries or curses. Aidhan stressed the importance of retaining the Brotherhood in the hearts of the Daen.

In the turbulent, post-Kin-strife years, the authorities had no time to bother with the mountain valleys, and if traveling tradesmen noted a decline in trade or cold treatment by many Daen, the Dúnedain put this down to "the hard times."

7.4.3 THE BROTHERHOOD OF THE SWAN

The Brotherhood of the Swan is an ancient, secret order, dedicated to the protection of Gondor from a variety of real and imaginary enemies, especially those of a "magical" nature. It has members all over Gondor, but has always been strongest in Pelargir and surrounding areas.

The identity of its Master is kept secret from the rank and file, with communication being maintained by the councilors and coded messages. (Many of the brothers are extremely fond of codes and ciphers, and use them even when there is no real need.) The typical member of the order is relatively inexperienced (at least where real dangers are concerned), extremely secretive, and quite fanatic and self-righteous. They are extremely loyal to each other, and to the Brotherhood and will not betray its secrets, except in the most dire circumstances (such as various forms of magical coercion).

The Brotherhood owes its existence to the conditions during the first Easterling invasion during the T.A. 490s. Its founder, Siriondil, was a Pelargirean nobleman with a strong interest in magic and Elvish lore. Seeing the need to protect Gondor against its enemies, but being out of favor with King Anardil, he chose to act on his own initiative. The members of the Brotherhood were originally chosen from among his friends and relatives, mostly members of the upper class of the coastal area. The king's spy-masters did, of course, learn of the order, but dismissed it as a bunch of harmless eccentrics.

During the next millennium, the Brotherhood had its ups and downs, at some times almost becoming extinct, in other periods playing a noticeable role in Pelargirean politics. At the beginning of the Kin-strife, it supported Castamir, but the cruelties and excesses of his regime soon made them change their minds.

In the T.A. 1640s, none of the Brotherhood's present members, with the exception of Othir Pelendur, occupy high positions in the royal government, but some can be found in the Squire's Hall and in the military hierarchy, as well in the wealthy merchant houses. The population at large is totally unaware of the Brotherhood's existence, and most people would probably not care very much if they knew of it. Southern Gondor's real enemies, like the Corsairs, think them mostly harmless.

7.5 MALEVOLENT CULTS

Because southern Gondor is as much a religious entity as it is a political realm, countercultural structures generally possess or are assigned a religious dimension. The Faithful ascribe cults, for instance, to the machinations of Sauron or heirs to his terrible legacy. While such charges certainly contain an element of truth, they often overlook the fact that Sauron rarely invented religion from scratch and that, more often than not, he was forced to draw upon existing forms of worship to achieve his purposes. Moreover, not all things that appear evil to the eyes of the Faithful necessarily owe their origin to Sauron. The world is full of spirits—some benevolent, some malicious, some indifferent to the realms of Men.

7.5.1 THE CULT OF SHOGLIC

The Cult of Shoglic is Sauron's mutation of the Daen Coentis veneration of Gobha (Aulë), which worship he himself had established for them much earlier in the Second Age when his intentions were still benevolent and selfless. Shoglic is the Daenael name for Sauron, understood as the servant or messenger of Gobha to the Daen people. His veneration had been present as a part of the original form of Coentis religion; but in S.A. 3253 Sauron came to be seen as the sole channel and mediator of Gobha's blessings. This theological development went hand-in-hand with the investment of the Morachd (Dn. "King of the Mountains") with exclusive royal and priestly power over the old Coentis alliance.

In its late Second Age manifestation, then, the Cult of Shoglic was fundamentally a royal cult, and was propelled by the Morachd's drive to establish his own temporal power in Middle-earth. In virtual anticipation of the later Númenórean Cult of Melkor, the Morachd set out to turn all who opposed him into his slaves and sacrificial victims. Commanding the hosts of the transformed Coentis alliance, the King of the Mountains made war upon the Danan Lin of the lowlands, and against those highland clans who resisted his monarchic claim.

At the center of the cult's ritual was the Star of Gobha, the heart of the sacred mountain which Sauron of old had helped the Daen to uncover in the delving of Lugh Gobha, now the royal fastness and residence of the Morachd. As with all things that Sauron had taken a hand in making, the Star now became a channel for the imposition of the Dark Lord's will and an added source of power to sustain his fana in the world. To this end, Sauron forged a crown for the Morachd, and set the Star upon it. This crown the Morachd always wore when presiding over the rite of sacrifice.

Although the kingship of the White Mountains and its cult were cut short by Isildur's curse upon the Morachd in S.A. 3434 (scarcely two centuries after its inception), the veneration of Sauron as Shoglic nevertheless persisted in various forms among the surviving Oathbreakers well into the Third Age. At ancient sites such as Galibur and Hogo Tarosvan, enclaves of the cult continued to function, though the cult itself had now lost its royal pretensions. Bereft of any semblance of unity, these isolated pockets of Coentis worship turned inward, seeking in vain to remedy (or, at the least, to come to terms with) the Doom of the Oathbreakers.

7.5.2 THE CULT OF BENISH ARMON

Benish Armon is the name given by the folk of Ethir Anduin to an ancient ruin in the midst of the tangled river mouths. Since the end of the Second Age, Benish Armon has been the lair of the cat-spirit, Tevildo, and his nine thanes, who haunted the memory of the Ethir-folk from time immemorial. Being hunters, the great cats preyed upon the folk of the Ethir to sate their devouring spirit. But in the year T.A. 831 of the Third Age, the folk of the Cher Tael clan made a pact with the cats, who promised to become their protectors and to grant them magical powers in return for the aid of the Cher Tael in overcoming their sorcerous imprisonment at the hands of Queen Berúthiel.





Thus was born the Cult of Benish Armon, respected and feared by the Ethir-folk, and persecuted by the kings for its insidious practice of human sacrifice. The purpose of the cult is to locate the hidden descendants of Berúthiel, who alone are capable of releasing the cats from their bondage to the Kuilëondo, the sorcerous jewel which the queen used to enslave Tevildo and his thanes to her will. During the interim, the cult is obligated to keep the cats well-fed, so that they may be periodically restored to their fanar. (Following Berúthiel's expulsion from Gondor, the cats lost the ability to maintain their physical shapes, except for short periods of time when strengthened by the absorption of life essence; hence the need for human sacrifice.)

Should Tevildo ever recover his freedom, he and his thanes would most likely remain content with their Ethir domain. The cult itself would continue to function for the Cher Tael who, as a consolation for their long service in the cause of the cats, would continue to enjoy the favor of Tevildo. Because of its attachment to the Anduin delta, the Cult of Benish Armon is unlikely to involve itself in the larger affairs of southern Gondor, except by virtue of its unending search for Berúthiel's legacy.

7.5.3 THE CULT OF THE DARK LADY

At the height of their power in the late Second Age, most of the nine Nazgûl, the undead servants of the Dark Lord, fostered cults dedicated to their worship. These false religions (for the most part unknowingly) compelled their adherents to draw power from and give strength to Sauron. The cults' stated goals, be they stated or covert, were served only in so much as they furthered the Dark Lord's aims of world dominion and revenge.

In Near Harad, on the borderlands between Mordor and Númenórean Umbar, the Ringwraith Adûnaphel reigned for centuries. Her cult became central to the culture of her superstitious subjects. It was the natural outgrowth of their reverence for their "immortal queen." In its developed form, the Demit Hulraba (Har. "Cult of the Dark Lady") was

dedicated to summoning the power of the Night—that is, the power of Sauron and Adûnaphel—to protect the Haradrim against foreign oppression. Usually, the only foreigners troubled by the cult were the Dúnedain.

Thanks to the passage of time and some clever propaganda, Adûnaphel, once a petty Númenórean despot, was transformed into the Haruze martyr. As Ard Once Vain, she was forced to flee from the tyranny of the Lords of Men after her defeat at the Dagor-i-Glinfalas in S.A. 2280. As the poems told her story, she was only able to escape her cruel pursuers by casting her substance into the form of Shadow. She was forced to maintain this guise even at her new mountain stronghold at Lugalûr.

As the Dark Lady, Ard Once Vain was said to have "unified" the bloodlines of the Dúnedain, the Sakalai (Ad. "Coastal Folk"), and the Holy People (the Haruze). She became a symbol of Haruze nationalism. Her legend and status placed her second only to the Moon Goddess herself in the local pantheon, and Adûnaphel wielded this power to advance her true master's cause in Harad for thousands of years.

In the Second Age, the Cult of the Dark Lady's most public element were the Nahmit Esaram (Har. "Sisters of Nightsong"), a group dedicated to protecting Haruze women from the "corrupting" effects of Dúndan contact. Locals feared the Dúndan men and their great wealth. In their campaigns to control concubinage and protect those young women forced into brothels by debt or violence, the Sisters of Nightsong often forged alliances with local Haruze officials and priests.



*Drumming in
reverence to the
Dark Lady*



At the same time, other elements of the cult fostered a poisonous brand of Haruze nationalism, encouraging the separation of the races within Haradwaith, political conspiracy against Númenórean rule, and attacks on Dúnedain travelers. While furthering these goals, the Demit Hulraba gathered information on competing Haruze political factions. They fostered competition and terror among local clans, and ruined or assassinated those the cult found dangerous. These activities were carried out at a sufficient distance from the ruler of the Realm of Ard to allow her to deny any involvement. Thus, the Úlairi queen avoided any sort of Númenórean retribution. The almighty kings of Númenor refrained from punishing her. No irresistible military expeditions sought her destruction. Adúnaphel's alliance with Sauron also helped shield her domain and cloak her ambitions. So too did her secretive policies. Few witnessed or knew of the blood rituals and human sacrifices to Morgoth that stained the floors of her temples. Only a select elite among her followers survived these dark practices.

Of course, she could not maintain this veil of secrecy forever. Adúnaphel was driven from Lugalûr and into hiding at the time of Sauron's surrender to Ar-Pharazôn in S.A. 3262. Its priest-guards diverted a small tributary of the Harnen and flooded the caverns hidden under the fortress, destroying the great stronghold as the Númenórean hosts approached.

Núrniag clansmen from north of the Ephel Dúath settled the region around Lugalûr in the chaotic years after the War of the Last Alliance. Racially isolated from their Haruze neighbors, they were likely candidates for recruitment by the cult's surviving priests, who still operated from secret chambers hidden beneath the ruins. When Adúnaphel returned to Lugalûr in T.A. 1050, her secret stronghold was already prepared for her, guarded by a retinue of faithful servants and connected to an extensive network of priests, acolytes, worshippers, thugs, and informants.

The Dark Lady knew that she was too weak to challenge the might of the Gondorians, the new masters of the upper Harnen. Her priority, even more so than in the Second Age, was to keep her identity and sanctuary secret and thus protect her elite followers. Beyond this, she was intent on gathering news concerning the peoples of Gondor, Umbar, and Harad, forwarding it to the Necromancer in Dol Guldur. She schemed, successfully, to re-establish the worship of Darkness across the lands south and southeast of Mordor, paving the way for the future return of the Ringlord to his realm.

The Gondorian authorities were, of course, aware that Dark Cults existed among the Haruze. Some of them, such as the Sisters of Nightsong, had outlasted the fall of Sauron and were almost considered respectable. However, they never, until their power in Near Harad was in visible decline, understood that a single Shadow-power was behind the constant turmoil of conspiracy, terror, and assassination that never ceased to trouble their southern frontier. By the time the court embraced the most paranoid visions of Gondorian officials, the Forces of Darkness were in control of the Orc-warrens of Gorgoroth, and Gondor was too crippled by the Kin-strife to drive them out. Mordor, therefore, was a primary source of the terror in Harad, and Lugalûr remained its most successful conduit. It remained a safe haven for Sauron's followers as long as the Dark Lady cared to dwell there.

Adúnaphel abandoned Lugalûr in T.A. 1640. Recalled to Mordor in the aftermath of her master's awful masterstroke—the Great Plague—she helped Sauron and the other Úlairi plan new conspiracies against the Dúnedain. She also helped perform ceremonies central to the replenishment of the Evil One's power, for the creation and distribution of the plague had actually sapped the strength of the mighty Lord of the Rings.

The Lugalim, the peasants who had protected her secret temple for more than fifteen generations, were shocked by Adúnaphel's sudden departure. Their headmen sought to entice her to return by establishing a more gruesome form of her cult, transforming the ruins of the villa into a grisly open-air shrine. Here they regularly performed bloody moon-lit sacrifices of animals and human prisoners and slaves to a massive, crude stone idol of the Dark Lady. Local Gondorian and Haruze lords led periodic forays against the Lugalim over the centuries, never quite managing to kill them off or drive them away. Meanwhile, the true Temple of Darkness, hidden in the most secret caverns beneath the ruins, continued to serve as a way-station for Adúnaphel's minions. Its location remained a mystery until Sauron's control over Near Harad was complete and the need for secrecy was ended.

During the centuries of Adúnaphel's reign at Lugalûr, the Cult of the Dark Lady spread across Harad and posed a constant threat to both the Dúnedain and any powers among the Haruze who might act in opposition to Sauron's will. To this end, the cult maintained the fiction of the Dark Lady's devotion to the racial and cultural purity of the Haradrim for centuries. After the Gondorians were driven from Near Harad, the Ladnocans and other Haruze religious and political factions were its primary targets. In the end, though, it was the Audemit Vattra—the Sunfire cult and the Followers of the Sun—who managed to win Near Harad for Sauron. Still, the Dark Lady's followers persevered, surviving the rise of Elessar and the fall of Sauron, and they endured as a rumor of evil right into the early Fourth Age.



8.0 RELIGION AND FESTIVALS

The Dúnedain of southern Gondor call themselves "the Faithful," and it is their unswerving allegiance to Eru Ilúvatar (the one true God), and to the Valar whom he has appointed to govern the world, which distinguishes them from all other mortal races. Their religion serves as the heir of ancient Númenórean practice. It also provides cultural and political continuity for a people whose ever-changing bloodlines might threaten their social stability.

Gondorian religion expresses and sustains the sacred order of the realm through its rituals and ceremonies. This is true throughout the realm. Although the worship of Ilúvatar is primarily a royal affair focused at Minas Anor to the north, the lands of southern Gondor enjoy their own special relationship to the divine powers. It was here that the sacred traditions that extend back to the days of the first Númenórean contact with Middle-earth initially took root.

8.1 THE WORSHIP OF ILÚVATAR

Ilúvatar (Q. "Father of All") is the name that the Dúnedain give to Eru (Q. "He that is Alone"). He is the Creator of Eä, the universe, and everything in it. Eru alone is worthy of worship.

The Dúnedain believe that the Quenya form of the Divine Name possesses great power in and of itself, and for this reason the Faithful do not utter it aloud, using instead the less hallowed, Westron circumlocution of "the One." Only the King of Gondor may speak the Quenya form, and only during the annual festivals of thanksgiving upon Mount Mindolluin, or on the occasion of bearing witness to a solemn oath. A vow made in Ilúvatar's name is bound by a power beyond all reckoning, and not even the Valar have the ability to release an individual from its hold.

The worship of Ilúvatar has its roots in Númenor. Once the Valar had established a land for the Three Houses of Men to dwell in, Manwë decreed that the Edain should be instructed how properly to pay divine honor to the One, modeled after the reverence which was practiced in Valinor. The three greatest holy days for the worship of Ilúvatar were the *Erukyermë*, the *Eruhaitalë*, and the *Eruhantalë*. During each of these days, the king offered prayers to Ilúvatar on behalf of the people. In Númenor, the king ascended the holy mountain of Meneltarma in the center of the land to do so. After Númenor's Downfall, Elendil and his line offered the annual prayers at the High Hallow on Mount Mindolluin, at the dividing point between northern and southern Gondor.

Erukyermë (Q. "Prayer to Eru") was held on *Nénimë* 12 (February 1), the midpoint between midwinter and the spring equinox. It marked the beginning of spring and the dawn of the agricultural year. The king offered a blessing and prayers, seeking quick, healthy, and plentiful crops of tuber, root, and seed.

Eruhaitalë (Q. "Praise of Eru") was celebrated at midsummer (June 21), coinciding with the festival of *loëndë*. The king ascended to the Hallow at sunrise and offered praise to Ilúvatar, asking for continued good weather throughout the coming months. In contrast to this solemnity, *loëndë* was the people's festival, marked with bonfires to celebrate the sun's highest point. It was also a tradition that on this day the king honored one amongst the people for some outstanding display of talent or valor.



The third major holy day was *Eruhantalë* (Q. "Thanksgiving to Eru"), celebrated on *Úrivi* 10 (August 1), halfway between the autumn equinox and midwinter. The king offered to Eru bread baked from the first grain, together with the first fruits of the harvest, in gratitude for the wealth of the year.

In the twenty-fourth century of the Second Age, the *Eruhantalë* was neglected in Númenor. The old observances were restored under Tar-Palantir, but after his death the scepter was usurped by his nephew Ar-Pharazôn, the last king. Ar-Pharazôn humbled Sauron in Middle-earth, but then was seduced into the worship of Melkor. Although the Hallow was never defiled, the Meneltarma became a forbidden place. In its stead a dread temple was erected at Armenelos, where ceaseless blood sacrifice was offered to Melkor, in a perverse mockery of the *Serkerë*. (See Section 8.4.1 below.) Those who remained faithful to the Valar and to Ilúvatar kept the holy days in secret, for they were persecuted, and many were put cruelly to death. Others, fleeing the oppression, returned in those days to Endor.

The annual worship of Ilúvatar was restored at Mindolluin in S.A. 3321, and was performed without interruption until the failure of Gondor's royal line in T.A. 2050. The loss of a legitimate Gondorian king was a spiritual disaster for the Dúnedain, since they were now bereft of an intermediary with the One. They found themselves unable to fulfill their religious obligations as a people. Nearly a thousand years were to pass before the name of Ilúvatar was to be spoken again in the South-kingdom. Aragorn Elessar renewed the ancient worship in T.A. 3019, the first to ascend the High Hallow since King Eärnur.

8.2 VENERATION OF THE POWERS

Although the Faithful hold Ilúvatar to be the sole object of their worship, this does not prevent them from establishing bonds of love and veneration with the Valar and the Maiar; for though Ilúvatar gave life to the world, it is the Valar that govern it. The Powers serve as Eru's exalted stewards. The Gondorians consider them important patrons, who are forever deserving of homage.

Given their strong connection to the sea, the Dúnedain of southern Gondor maintain especially close ties with Ulmo the Sea-lord, and with his two Maia-vassals, Uinen and Ossë. These three Ainur defend the peoples of southern Gondor against the perils of Middle-earth, both natural and otherwise. Just as in their worship of the One, the Faithful pray, sing praises, and offer thanksgiving to the Powers of the Sea.

ULMO

The Vala Ulmo has always kept the Men and Elves of Middle-earth in his thought, though seldom does he manifest himself to them in visible form. Rather, his presence runs through all waters of southern Gondor. Through them he communes with the Children of Ilúvatar. Ulmo's power lies in wisdom and counsel, and for this reason he entrusts the more active forms of aid to his vassals, Uinen and Ossë. Nevertheless, Ulmo maintains his power at the very heart of southern Gondor: at his sacred well on Tol Aerhir, where the ancient Council of Pelargir has gathered since the days of Imrazôr. This sanctum was deluged by an earthquake in T.A. 1450, but it was never forsaken. The Faithful revere and zealously maintain the site, knowing that the spirit of Ulmo—however it might stir—will not desert them.

UINEN

Among the Sea-powers, the Lady of the Seas is closest to the hearts of the Dúnedain, associated as she is with the founding of Pelargir and the line of Imrazôr, whose descendants continue to mediate her living grace to all of the Faithful. Uinen's was also the only veneration to become ritualized by a calendrical system. (See Section 8.4.2 below.) Mariners cry to her for protection at sea, when the wrath of Ossë her husband is unchecked. Since she has a special covenant with the line of Imrazôr, the Prince of Belfalas is often asked to give his blessing for important voyages or seaborne undertakings. (See Section 7.1.2.)

Offerings were originally made wherever the sacred presence of the Lady was sensed. Such places were always near water, most commonly at natural springs and wells. With time, the rites became increasingly formalized, and centered upon Ulmo's Well upon Tol Aerhir at Pelargir. Following the deluge of this site, the veneration of Uinen faltered. Nevertheless, common belief in the healing nature of sacred wells and springs persisted well into the Fourth Age. Offerings of flowers, ribbons, food, and coin continued to be made at such places, whereby the help of the Lady of the Seas was sought.

OSSË

Ossë, the Lord of Storms, is not generally venerated by the Dúnedain of southern Gondor (for obvious reasons!). Nevertheless, he is the patron and teacher of the sea-going Elves of Edhellond. Círdor's folk possess a ritual calendar (upon which that of Pelargir was based) that honors Ossë in a fashion analogous to Uinen. Their connection to the Maia extends beyond mere safety at sea, since his lore continues to enrich their ship-building art. Ossë's benevolent keeping of Lond Cobas ended with the departure of the last Elven ship in T.A. 1981.



Worshipper of Uinen





8.3 VENERATION OF THE ANCESTORS

Lineage forms the basic foundation of Númenórean piety. One is religious not only for one's own sake, but on behalf of one's bloodline. This principle finds its clearest expression in the elaborate funerary cult which the Dúnedain of southern Gondor have inherited from their Númenórean ancestors. The Dúnedain do not revere death; rather, their immaculate preservation and interment of the bodies of those who have passed on serves to ritualize and strengthen the sense of continuity of the divine grace which they themselves enjoy in life. For this reason, places of burial are hallowed, and it is believed that the presence of the dead hallows the land itself. The most sacred burial site for the Dúnedain in southern Gondor is Imrazôr's Hallow on Tolfalas, which forms the traditional southernmost boundary of the realm.

8.4 THE LITURGICAL CALENDAR

The calendars of Gondor, organized as they are around the performance of religious rituals, are perhaps the clearest reflection of the evolution of the sacred order of the realm. These calendars include the King's Reckoning of Númenor (which centers upon the worship of Ilúvatar), the calendar of the Uinendili (used by the Pelargirean League), and the Stewards' Reckoning (adopted after the end of the royal line in T.A. 2060). Following the War of the Ring, Aragorn Elessar instituted the New Reckoning, which served as the official calendar of the Reunited Kingdom at the beginning of the Fourth Age.

8.4.1 THE KING'S RECKONING (KR)

The King's Reckoning was established in Númenor from the year S.A. 1. It combined existing Adan traditions with Elda practice. As the Númenóreans recolonized western Middle-

earth, the KR became a major measure of time, at least in such areas as fell under Númenórean influence. After the Downfall of Númenor in S.A. 3319 and the founding of Gondor and Arnor, the KR became the official calendar throughout the Realms-in-Exile.

CALENDAR STRUCTURE

According to the King's Reckoning, the first day of the year, *yestarë*, fell on the midwinter solstice (equivalent to December 21). The KR year contained ten 30-day months, plus two months each of 31 days. The latter months (*Nórui* and *Cerveth*) fell on either side of *loëndë* (Q. "Middle of the Year"). This midyear's day corresponded with the midsummer solstice (June 21). The year ended on *mettarë*, the day preceding *yestarë*. Leap years were marked by doubling *loëndë* every four years except the last year of a century. Further leap adjustments were made in the last year of a millennium, but this was somewhat imprecise, and became more so during the Third Age.

SPECIAL DAYS

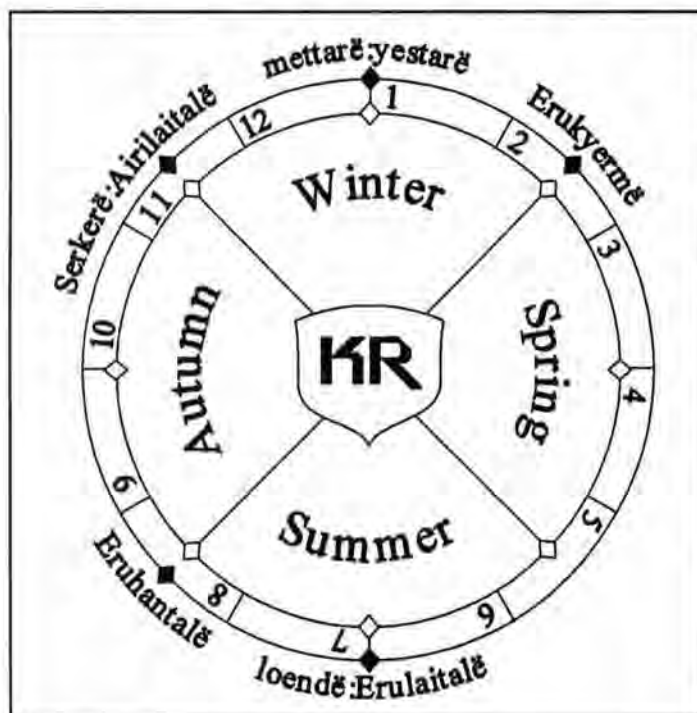
In addition to the three principal Númenórean holy days, midwinter was celebrated with a two-day festival. Homes were decked with greenery and the New Year celebrated with rich food and merrymaking. In Númenor there was also a late harvest festival at the end of autumn. This festival of *Serkerë* (Q. "Day of Blood") fell on *Hithui* 12 (November 1) and marked the beginning of winter. It was the time when animals were slaughtered for their meat, to provide food throughout the winter. The night was celebrated with bonfires, feasting, and torches. This time also called for the remembrance and honor of the dead. They celebrated ancestors and other important figures in silence and with song.

Those Faithful who survived the Downfall observed the festivals in keeping with their traditional norms, rites, and rituals. Of course, there were some changes, notably that now the king in Gondor offered thanks and praise at the Hallow on Mindolluin. The *Serkerë* was renamed *Airilaitalë* (Q. "Hallowmas") and commemorated the cataclysm that swept away fair Númenor. On that day the people observed silence at the setting of the sun, in remembrance of all who had suffered or been sacrificed in the dark days before the Fall. Forever chastened and awed by the terrible might of Eru Allfather—against whom the Men of Númenor had turned in their pride—the Dúnedain annually renewed their vow to remember and never repeat their ancestors' folly.

8.4.2 THE CALENDAR OF THE UINENDILI (CU)

The Calendar of the Uinendili first arose in the region of Pelargir amongst the followers of Imrazôr. Although its ritual basis was uniquely Hildo in origin, the CU was strongly influenced by the Elves of Edhellond, one of whose own reckonings followed the cycles of the sea. As the Second Age advanced, the CU was largely supplanted by the KR, but it retained its ritual function amongst those dedicated to the Lady of the Seas.

The King's
Reckoning



Following the Fall of Númenor and the establishment of Gondor, adherence to the CU (and rejection of the KR) came to be seen as much a statement of Pelargirean autonomy as of religious fidelity, for there were many who did not welcome the return of the exiles out of the West. This appropriation of the veneration of Uinen for political ends eventually spawned serious social tension. It reached a head when the device of the Uinendilian triple moon over crested waves was adopted by factions seeking redress by violent means. After the theft of the Karma, however, the people recognized that both their calendar and their faith had been betrayed. Thereafter, the folk of Pelargir adopted the KR for mundane purposes, but continued to use the CU for ritual observance.

CALENDAR STRUCTURE

Unlike all other known Mannish reckonings, the CU was a lunar-based calendar. It comprised thirteen months, each of twenty-eight days. The Sindarin names of these months were *Thillossen* ("Snow-moon"), *Thilanol* ("Sun-moon"), *Thilgalen* ("Green-moon"), *Thilberyn* ("Lady-moon," in honor of Uinen), *Thilgelir* ("Merry-moon"), *Thileredh* ("Seed-moon"), *Tilion* (in honor of the steersman of the moon), *Thilbavon* ("Hay-moon"), *Thiliavas* ("Harvest-moon"), *Lasbeleth* ("Leaf-waning"), *Farathron* ("Hunting"), *Thilhitbron* ("Fog-moon"), and *Thildraugrim* ("Wolf-moon"). No certain record exists of when the CU year began; however, tides are most extreme in winter, and it is likely that the calendar commenced at or around the midwinter solstice. The year began with the intercalary *Orfulf* (S. "Day of Tide"), which was doubled in leap years.

SPECIAL DAYS

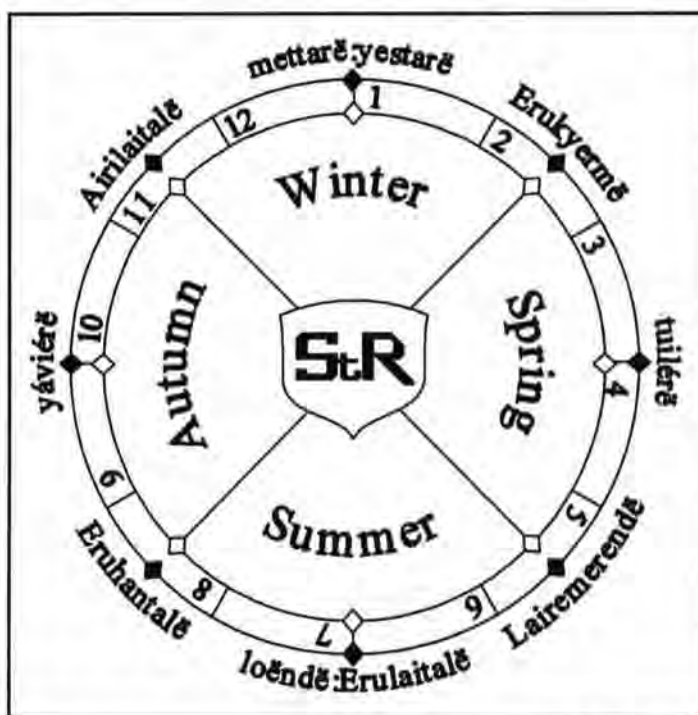
In addition to the *Orfulf*, the tidal cycle was marked by devotion and votive offerings to Uinen, Lady of the Seas. These were made around the first and the fourteenth day of each month, corresponding to the two highest spring tides.

8.4.3 THE STEWARDS' RECKONING (STR)

The Stewards' Reckoning was devised by Mardil, the first of the Ruling Stewards, as part of a strategy to correct the leap deficits accumulated over five and a half millenia governed by the King's Reckoning. It was introduced in the year T.A. 2060, and one additional correction made in T.A. 2360. By the time of the War of the Ring, the StR, the common calendar system was observed throughout northwestern Middle-earth. Even after it was superseded by the NR at the end of the Third Age, the Wise continued to emplot the StR for their astronomical (as well as other "formal") calculations.

CALENDAR STRUCTURE

The StR was based closely on the KR, except that each of the twelve months now had thirty days. Each month was divided into three ten-day periods, or decans. Although their original purpose is uncertain, it seems likely that the decans were related to the study of the heavens. In the Fourth Age, the decan structure of the StR became the bedrock of the so-called *Cuilengolwë* (Q. "Wisdom of Life"). Two new days *tuilérë* and *yáviérë* were added into the StR, marking, respectively, the spring and autumnal equinoxes.



SPECIAL DAYS

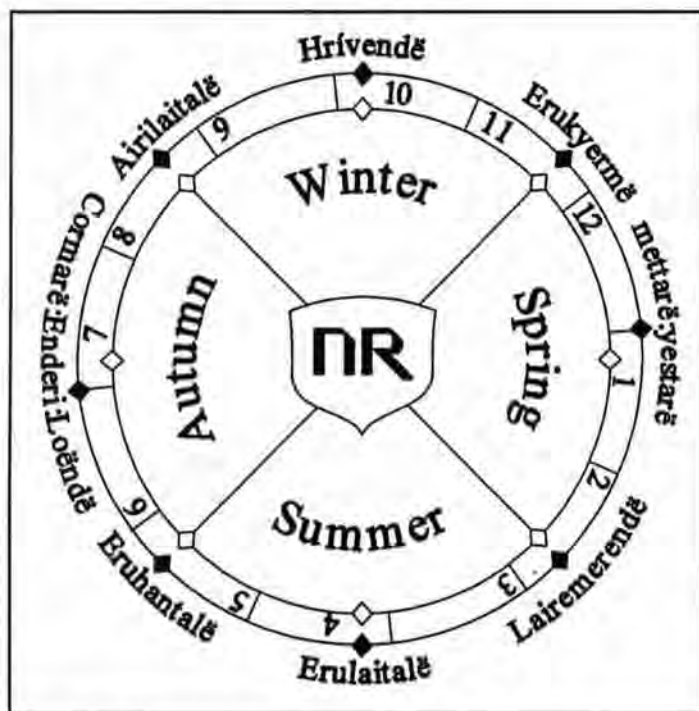
The major festivals and holy days of the post-Númenórean KR were maintained, and indeed fell on the same dates in the new calendar. By this time, however, a number of changes had developed in their observance. On the one hand the celebrations had become secularized, with less emphasis placed upon spiritual observance, and more upon the opportunities for trade and commerce. Fairs and carnivals had arisen, the largest of which were held annually at midsummer (*loëndë*). At these times the streets were thronged with travelers and merchants from across the whole of western Middle-earth.

On the other hand, the increase in travel and trade facilitated the incorporation of new religious elements. The most notable of these marked the spring and autumn equinoxes. The new spring festival day of *tuilérë* (*Gwirith* I, equivalent to March 23) expressed hope in the triumph of light over darkness, for although a "Necromancer" had arisen in the north, his true identity was not yet known for certain. Most believed and prayed that Sauron had utterly perished in the War of the Last Alliance. Its origins, albeit uncertain, were probably much more ancient.

The autumn equinox was marked with the festival of *yáviérë*, which fell upon *Narbeleth* 3 (September 23). *Yáviérë* was a second harvest thanksgiving, and in some ways expressed the original festival of *Serkerë* in a new form. It was celebrated with feasting, mostly of the fruits of the harvest; apples, pears, nuts and wine.

The third major innovation was *Lairemerendë*, the Greenfest, marking the arrival of summer (*Lothrob* 10, May 1). On this day trees were decked with ribbons and floral tributes. At night feasting and celebrations were held around great bonfires, to honor *Herutaurë* (Q. "Lord of the Wood"), and his Lady. The origins of the *Lairemerendë* are unknown, but the festival seems to indicate a race-memory of Oromë the Great Hunter, Lord of Forests, whose spouse was Vána the Ever-young.

*The Steward's
Reckoning*



The New
Reckoning

8.4.4 THE NEW RECKONING (NR)

Aragorn Elessar, first king of the Reunited Kingdom, established the New Reckoning in year one of the Fourth Age. It replaced the StR as the calendar of common use across the whole of the kingdom.

CALENDAR STRUCTURE

The equinoctial festivals of *milérë* and *yávierë* were abandoned, and in that respect the new calendar was seen as a return to the KR of Númenor. However, the start of the year was itself shifted from midwinter to around the spring equinox (the first day, *yestarë*, fell seven days before the equinox, on what is March 16). This date (*Gwaeron* 25 in both the KR and StR) was chosen because it was the date upon which the Dark Enemy Sauron was at last overthrown, and Barad-dûr unmade. However, for the new king and his Elven queen, the alignment bore an additional symbolic meaning, in that it affirmed the new relationship between Men and Elves, whose year began eleven days later, on *Gwirth* 10 (March 27).

SPECIAL DAYS

The principal festival days of the NR year were focused around the spring equinox (two days) and autumn equinox (four days, five in leap years), with the remaining traditional festivals held in their alignments relative to the solar year. However, the festivals fell on different dates under the new calendar.

Lairemerendë now fell on *Lotbron* 16, *Erubantale* on *Nimui* 19, *Erubantale* (mid-summer) on *Cerveth* 7, *Erubantale* on *Úrui* 18, and the *Airilaitale* (Q. "Hallowmas") on *Hithui* 17. The time-hallowed and previously New Year festival at the winter solstice was renamed the *Hrívendë* (Q. "Middle of the Winter"), and thereafter celebrated on *Narwain* 6-7. The three-day mid-year festival was extended by declaring a new holiday, *Cormarë* (Q. "Ring-day"), on *Ivanneth* 30, in honor of the Ringbearer. In leap years the Ring-day was doubled.

A SUMMARY OF GONDORIAN CALENDAR STRUCTURE

DAYS OF THE YEAR

Calendar	Quantity and Distribution of Days by Month
KR	1+30+30+30+30+30+31+1(2)+31+30+30+30+30+30+1
StR	1+30+30+30+1+30+30+30+1(2)+30+30+30+1+30+30+30+1
NR	1+30+30+30+30+30+30+3(4)+30+30+30+30+30+30+1
CU	1(2)+28+28+28+28+28+28+28+28+28+28+28+28+28

DAYS OF THE WEEK

Quenya	Sindarin	Translation
Elenya	Orgilion	Day of the Stars
Anarya	Oranor	Day of the Sun
Isilya	Orithil	Day of the Moon
Aldúya	Aldëa	Day of the [White] Tree
Menelya	Ormenel	Day of the Heavens
Eärenya	Oraeron	Day of the Sea
Valanya	Orbelain	Day of the Valar

MONTHS OF THE YEAR

Month	Quenya	Sindarin	Translation
1	<i>Narvinyë</i>	<i>Narwain</i>	New Sun
2	<i>Nînimë</i>	<i>Nimui</i>	Watery, Wet
3	<i>Sûlimë</i>	<i>Gwaeron</i>	Windy
4	<i>Vîressë*</i>	<i>Gwirth</i>	Stirring
5	<i>Lôtesë</i>	<i>Lothron</i>	In bloom
6	<i>Nárië</i>	<i>Nórui</i>	Sunny
7	<i>Cerrin</i>	<i>Cerveth</i>	Cutting
8	<i>Úrimë</i>	<i>Úrui</i>	Hot
9	<i>Yavannë</i>	<i>Ivanneth</i>	Of Yavanna, Giver of Fruits
10	<i>Narquelë</i>	<i>Narbeleth</i>	Sun-waning
11	<i>Hîsimë</i>	<i>Hithui</i>	Misty
12	<i>Ringarë</i>	<i>Girithron</i>	Cold-day/Great Shuddering

* The New Reckoning retained these names, but began in the spring with *Vîressë*.

9.0 FIGURES OF NOTE

This section provides a roster of those personalities who most significantly influenced the course of southern Gondor's history. The entries are presented in alphabetical order, and each contains a short biography explaining their importance and a list of stats for use with *Middle-earth Role Playing (MERP)* and *Rolemaster (RM)*. Statistics for *Lord of the Rings Adventure Game (LoR)* are given in table format in Section 14.0. Years of birth and death are given where relevant. A cross (†) indicates a violent death, whereas an asterisk (*) indicates either that the individual passed onto some unnatural form of existence following the time ordained for their "natural" death or, if immortal, that they departed Middle-earth.

ADÛNAPHEL (S.A. 1823-2001*)

Adûnaphel was a Nazgûl, one of the nine mortals whom Sauron enslaved to his will by means of a ring of power. She played a leading role in the invasion of Harithilien during the War of the Last Alliance, and for much of the later Second Age (and for part of the Third) Adûnaphel exercised dominion over the lands bordering Harondor to the south and east. Due to this proximity, Adûnaphel often served as Sauron's sole conduit for intrigue in the affairs of southern Gondor.

Of the nine mortal rulers who were to become the Dark Lord's undead servants, Adûnaphel was one of the three of Númenórean origin; she was also the only woman of their number. Adûnaphel's influence over the history of southern Gondor reaches back to the mid-Second Age, when the Shadow first fell upon Númenor. Though Adûnaphel had forsaken her homeland long before the

Dúnedain were divided into the two parties of the Faithful and the King's Men, her deeds nevertheless anticipated the pattern that was to lead to the downfall of her people.

Desirous of material wealth and power, Adûnaphel came to Middle-earth in S.A. 1914 for the purpose of establishing a lucrative coastal dominion in the Haradwaith. She became—in her own mind—a ruling queen and, within twenty-five years, she had extended her rule along the coasts between Ethir Harnen and the Cape of Umbar. Soon after, however, the Lady's voracious greed placed her in direct conflict with Tar-Ciryatan. The King of Númenor demanded more tribute than Adûnaphel was willing to part with, and the strain between lord and unwilling subject threatened the peace and safety of her domain.

Sauron was then dwelling in Mordor, nursing his strength from his recent defeat in Eriador. As tensions between Adûnaphel and the king grew, the Evil One perceived that he could weaken Númenórean control over the coasts by playing upon the resentments of the king's ungovernable vassals. In the year S.A. 2001, Sauron approached Adûnaphel with a ring of power, offering her protection and deathlessness in exchange for her allegiance. At the age of one hundred and seventy-eight, and already beginning to experience the loss of her vigor, Adûnaphel accepted the ring, and became the undead slave of the Lord of the Rings.

Adûnaphel's claim to the lands south of the Harnen suffered a shattering blow in S.A. 2280. After an abortive attempt to seize the haven of Umbar, her armies were routed by the hosts of Tar-Ancalimon. The Númenórean king's warriors drove the Nazgûl and her surviving minions away from the coast, and Adûnaphel took refuge along the upper Harnen. There, in the guarded foothills of the Ephel Dúath—beyond the sphere of Númenórean influence and on the doorstep of her master's own realm—she began to rebuild her power.

With the aid of her ring, Adûnaphel succeeded in subjecting to her will the Nûmiag, Dônán, and Haruze tribes that inhabited the surrounding region. Soon after her flight from Umbar, the walls of her new fortress of Lugalûr were raised. For nearly a millennium thereafter, Adûnaphel vied with the might of Númenor for the lands that were one day to become known as Harondor and Near Harad. This protracted conflict did not yet reach so far north and west of Lugalûr as to be felt by the Faithful of Pelargir and its sibling communities, but the history of Adûnaphel's landward dominion on the upper Harnen laid the foundations for her subsequent influence over the East March of Harondor in the age to come.

Adûnaphel





After the brief hiatus of Sauron's captivity in Númenor (S.A. 3262-3319), Adûnaphel resumed her efforts to dismantle the remnants of Númenórean power in Middle-earth. When at last Sauron was prepared to make open war upon the newly-founded Realm-in-Exile in S.A. 3429, Adûnaphel led the southern flank of the Dark Lord's hosts which poured into southern Gondor by way of Athrad Poros. Her forces ravaged Harithilien as they marched northward to the Dagorlad. Defeated at the gates of Mordor by the Last Alliance in S.A. 3434, Adûnaphel was again forced to withdraw to Lugalûr. She nevertheless managed to hold the line of the Poros until the final defeat of Sauron seven years later.

Bound to the doom of the One Ring and its master, Adûnaphel faded into shadows when Sauron fell by the hand of Isildur in S.A. 3441, thereby ending the Second Age. The Nazgûl took more than a thousand years to take shape again within Arda. It was not until T.A. 1050, just after the Ship-kings had definitively established their dominion over Harondor and Umbar, that Adûnaphel returned to her ancient stronghold of Lugalûr. For the next six centuries, her power was to become solidly entrenched along the fringes of southern Gondor. Nonetheless, her presence was invisible to the Dúnedain.

Just as the Witch-king's task was to weaken and ultimately destroy the Dúnedain of the North, so too Adûnaphel's goal was to eradicate the Faithful in Gondor. Unlike her more powerful comrade, however, Adûnaphel was never able to fulfill this purpose. Her failure was in part due to the greater might of Gondor, which was then at its noontide. The chief cause of her failure, though, was Sauron himself. He compelled Adûnaphel to interrupt her plans and withdraw to the Black Land when the watch on Mordor was abandoned by the Dúnedain in T.A. 1640, ordering her to gather with her brethren for the purpose of preparing for Sauron's return to Barad-dûr. Nevertheless, during her second sojourn at Lugalûr, Adûnaphel succeeded in strengthening the Dark Lord's influence over the peoples of Near Harad. This coup was to prove a decisive factor in the Corsair-Haruze takeover of Umbar in T.A. 1940.

In her attempt to restore Sauron's dominion in the South, Adûnaphel wisely chose to make use of existing political institutions. In the case of Near Harad, this meant bending her attention to the ancient tradition of client-kingship, by which the native Haruze warlords established dynastic power through the external support and intervention of the Dúnedain. If Adûnaphel could foster and nourish this tradition, all the while secretly controlling its course from Lugalûr, then Near Harad would indeed be under the Dark Lord's thumb.

Adûnaphel achieved this goal, first by forging a confederacy among the warlords within the sphere of Lugalûr's influence, and second by aligning this confederacy alongside existing political divisions in southern Gondor. The ever-widening fractures in Gondorian society created terrible strife, and the dissidents burst forth into open rebellion against the royal house in the Kin-strife (T.A. 1432-1447). Out of this bloody civil war, came the alliance of necessity between the Haruze Confederacy and the forces of Castamir, the future usurper-king. This uneasy union contributed to the destruction wrought by that war, and at the same time strengthened the military might of the Haruze kings who paid secret homage to Adûnaphel. Moreover, the withdrawal of the vanquished Gondorian rebels to Umbar in T.A. 1448 ensured that this alliance would maintain its strength until the ultimate defeat of the enemies of the Gondorian royal house.

In order to allay potential doubts about the loyalty and commitments of the Haruze Confederacy, Adûnaphel exploited the superstitious veneration of her own subjects. Cunningly playing upon popular Númenórean prejudices about the "natural" susceptibility of lesser races to the legacies of Sauron and his servants, the Nazgûl used her servants to promote rumors of a Cult of the Dark Lady. This cult served as an ideal scapegoat for her designs, as did numerous other perversions allegedly practiced among the common folk of eastern Harondor. Her secret minions within the Haruze Confederacy publicly condemned such blasphemies, and even make use of the confederacy for violent reprisals against the "dark forces" that supposedly posed a common threat to Haruze-Dúnedain alliance.

Many of these rumors were accurate. In fact, their verity was the principal reason for the effectiveness of Adûnaphel's ruse. The awful bloodletting masked the Nazgûl's hidden purposes and, though the loss of worshippers was a considerable blow to the local population, Adûnaphel felt the sacrifice necessary to the slow assembly of an army that would one day fight for Sauron himself. By fabricating this false threat, Adûnaphel distracted the Dúnedain from the real danger which they themselves were helping to create in the Haruze Confederacy. It is surely a tribute to her deviousness that, without ever having to march into open battle, Adûnaphel left behind the nucleus of a foe that remained to trouble the lands of southern Gondor for nearly three times as long as the whole history of the Nazgûl-lord's Witch-realm in Angmar.

ADÛNAPHEL

Level: 32.

Race: Fallen Númenórean (Nazgûl).

Location: Lugalûr (S.A. 2280-3262; T.A. 1050-1640).

ADÛNAPHEL IN MERP

Hits: 160 Melee OB: 160 Missile OB: 125 AT: Plate (75)

MERP Profession: Bard.

MERP Stats: ST 62, AG 96, CO 35, IG 80, IT 100, PR 100.

MERP Skills: Ambush 56 (13 ranks), Meditation 63, Perception 135, Read Rune 68, Ride 123, Signaling 83, Stalk/Hide 88, Track 93, Use Item 103, Craft: Forgery 78, Craft: Smithing 53, Influence: Administration 95, Influence: Politics 123, Lore: Battle Tactics 108, Lore: Magic Rituals 68.

MERP Spells: 96 PP. Base Spell OB 32. Directed Spell OB 30. All base Bard lists to her level, three Open Channeling lists to 5th level.

ADÛNAPHEL IN ROLEMASTER

Hits: 160 Melee OB: 160 Missile OB: 125 AT: 19 (75)

RM Profession: Bard.

RM Stats: St 62, Qu 99, Em 99, In 100, Pr 100, Ag 96, Co 35, Me 91, Re 71, SD 77.

RM Skills: Administration 93, Adrenal Concentration 83, Adrenal Defense 40, Adrenal Quickdraw 83, Adrenal Speed 83, Ambush 58 (13 ranks), Animal-handling 60, Attunement 103, Awareness (Searching) 48, Awareness (Senses) 57, Channeling 34, Combat Maneuvers 54, Communication 50, Crafts 47, Diplomacy 123, Directed Spells 53, Forgery 78, Hear 135, Hide 88, Influence 64, Meditation 63, Power Awareness 59, Power Manipulation 29, Ride 123, Runes 68, Self Control 49, Sight 135,



Signaling 83, Smell 135, Smithing 53, Special Defenses 0, Spell Mastery 68, Stalk 88, Striking 26, Strikes (degree 4) 38, Subterfuge (Attack) 22, Subterfuge (Mechanics) 17, Subterfuge (Stealth) 60, Sweeping 26, Sweeps (degree 4) 38, Tactics 108, Technical/Trade (Vocational) 17, Touch 133, Track 93.

RM Spells: 188 PP. Base Spell OB 32, Sound Control (30th), Controlling Song (25th), Entertaining Ways (20th), Item Lore (20th), Lores (20th), Sound Projection (20th), Lofty Movements (5th), Spell Defense (5th), Barrier Law (5th).

Appearance: (101).

ADÚNAPHEL'S PRINCIPAL ITEMS

Sword ("Fire's Edge")—Black ithilnaur, Elf-slaying broadsword inlaid with gold.

MERP/RM: This +30 Elf-slaying broadsword gives the wielder a +30 bonus to RR vs. fire attacks, and the pommel houses an enchanted ruby, enabling the sword to deliver an additional Heat critical of equal degree to any normal critical scored.

Bow ("Night-piercer")—Númenórean steel composite bow.

MERP/RM: +25 composite bow. When struck by an arrow from this bow at night the victim will begin to glow with a bright yellow light (RR vs. wielder's level; duration is one round for each point by which RR is missed). Thereafter the wielder gains a +50 to strike the victim, and attacks by others on victim are made without penalty for darkness.

Lute ("Memory's Strings")—Magical stringed instrument.

MERP/RM: This lute is able to store any song played on it for one day/level of wielder. The lute can then play back the song itself upon command from the owner (wielder must be within 5'/lvl of the lute). It also acts as a +6 spell adder for Channeling/Mentalism spells.

Ring—One of the nine rings of power which the Noldor of Eregion forged with Sauron's aid, used to enslave Adúnaphel to the latter's will. Adúnaphel had possession of this ring until the fall of her master in S.A. 3441. (During the Third Age, it is held by Sauron directly.)

MERP/RM: Free use of any one spell list (to 50th level) which is known (to any level) by the wearer at the time when it was initially claimed or received. Even if stunned in combat, the ring allows its wielder to parry. The ring serves as a x 9 PP enhancer (any realm of power), and gives +15 to wearer's DB, RR, directed spell OB, and Constitution bonus.

RM: The ring allows continuous use of the Mystic Base Hide list, and the Closed Essence Spirit Mastery spell.

MERP: The ring allows continuous use of the Open Essence Spirit Mastery spells.

Morgul-knife—One of a set of nine enchanted daggers, each carried by one of the Nazgûl.

MERP/RM: +20 dagger that strikes as a short sword and is capable of killing and changing its victim into an undead servant. Any critical hit requires a RR vs. the level of the wielder. Failure indicates that a shard has broken off inside the victim. The change is completed when the shard reaches the victim's heart. The knife blade will vaporize if exposed to the light of the sun, and so can only be used in darkness.

ADÚNAPHEL'S SPECIAL POWERS

Critical Strikes—Spells and physical attacks against Adúnaphel are rolled on the Large Creature Critical Strike Tables.

Shadowy Form—Her undead nature renders Adúnaphel only partially corporeal in form (the remainder being frozen by the power of the One Ring in the shadow world, between life and death). If her corporeal form is destroyed, her spirit must dissipate into the shadows, and cannot be effective within Arda unless summoned by the Lord of the Rings (a process which may take up to a century to complete). If Sauron himself is banished, Adúnaphel cannot begin to rebuild her strength until he himself recovers corporeal form. The continued existence of the One Ring is, of course, the precondition for Adúnaphel's unnatural continuation; and without it she would irrevocably fade and become subject at last to her mortal nature.

Appearance—As a wraith, Adúnaphel is invisible to the living eye, and can be seen only by another being who is also in the shadow world or who has some magically-enhanced perception that connects them to that plane (e.g., another ring of power). Prior to the fall of Sauron at the end of the Second Age, Adúnaphel would appear in wraith-form as she did in S.A. 2001 (the year in which she received her ring). During the Third Age, however, since all nine of the rings for the Nazgûl are in Sauron's possession, Adúnaphel appears (to those who can perceive her) as a walking corpse. Despite her "natural" invisibility, Adúnaphel is able to produce a *Continuous Aura* around her form at will (which subtracts 15 from all attacks against her).

Strength of Form—Being undead, Adúnaphel is not subject to mortal frailty (e.g., weariness, illness, hunger, thirst, etc.), needing only about four hours of non-activity per day to avoid fatigue. The sorcerous nature of her form is perilous for living things to come in contact with (draining 20 Co points per round for every failed RR roll). Attempts to use physical weapons to damage Adúnaphel's form may result in the destruction of the weapon (automatically for non-enchanted weapons; with a RR roll vs. the level of enchantment for magical weapons).

Vulnerabilities—Because Adúnaphel's continued existence in the living world is unnatural and artificial, certain natural phenomena are damaging to her. These include: 1) sunlight (-50% to all rolls in full daylight; -25% under partial light), 2) any naturally running water of greater magnitude than a small brook (RR roll of level vs. 2 x depth + .5 x width of water in feet or she is unable to cross it for 1D10 rounds), 3) fire brandished as a weapon (RR roll of level vs. wielder's level or withdraw in flight for 1D100 rounds). Adúnaphel cannot easily endure the name (or some other manifestation) of Varda (RR roll vs. level of speaker/manifestation or withdraw in flight for 1D100 hours).



Enhanced Awareness (Senses)—Adûnaphel's shadow nature is her sole window for perceiving the living world. Consequently, she views the world around her in terms of the energy that emanates from rational incarnate beings (mortal and immortal). Although she can produce audible sounds, Adûnaphel herself can engage in communication only by means of reading the thoughts and intentions of another speaker. Adûnaphel's individual nature gives her the added ability to perceive noises as though she had a natural hearing ability. She can locate the source of any sound made within 100' of her.

Presence—The unnatural condition of Adûnaphel's existence causes revulsion and horror in the living when she is encountered (RR roll vs. 6th level *Fear* spell or cower in terror: 01-50 roll = 1D5 minute duration; 51-100 roll = 1D100 minute duration. If the RR roll is over 101, the victim temporarily falls under Adûnaphel's control for 1D10 rounds, after which the victim collapses in shock for 1D100 minutes). If she chooses, Adûnaphel can use her presence to affect her victim in a manner equivalent to a *True Charm* spell. Another specialized effect of Adûnaphel's presence is the "Black Breath," the capacity to induce despair in all living beings within three hundred feet of her (each use of this power, however, affects only a five foot radius within this range, and can be effectively employed only nine times per day). A failed RR roll to this despair has the following effects: 01-50 roll = 1D100 round duration; 51-100 roll = 1D100 hours of irrevocable sleep; 101+ roll = death within 1D100 hours.

ALDAMIR (T.A. 1327-1540†)

Aldamir was the eldest son of King Eldacar to survive the turbulent years of the Kin-strife, and so succeeded his father as the twenty-third King of Gondor (T.A. 1490-1540). During his reign, and during his prior term of service as the Captain of Ships, Aldamir was the principal force behind the reordering of the South-kingdom's naval power and coastal fortification, leaving behind him a military legacy which was to profoundly affect the shape of the realm for the next millennium. Aldamir was also the first King of Gondor to be slain in battle against the Umbarean rebels.

Aldamir grew to manhood under the reign of his grandfather, King Valacar (T.A. 1366-1432), during which time he attained high rank in the Gondorian army (second only to his father Eldacar and his elder brother Ornendil). Aldamir's early exposure to deteriorating relations between the king in Osgiliath and the resurgent elements of the old Pelargirean League gave him a keen understanding of the political divisions then threatening the unity of northern and southern Gondor; this intimate knowledge of the realm's plight was to serve Aldamir well in future years, when as ruler of Pelargir he would assume the burden of reconsolidating his father's control over the southern provinces.

During the civil war that broke out following the death of Valacar, Aldamir led the defense of the Eryn Arn (T.A. 1433-1436). After the breaking of the siege of Osgiliath in the autumn of the next year, Aldamir also played the chief role in

the ordering of his father's retreat through Forithilien. With Ornendil slain at the hands of the rebels, Aldamir became the Captain of the Hosts-in-Exile, maintaining Dor Rhûnen as southward-facing battle line against the Usurper's power in Gondor. When at last Eldacar returned to reclaim his throne in T.A. 1447, Aldamir commanded the right wing of his father's forces at the decisive Battle of Erui; and while Eldacar set to purging southern Gondor of his foes, Aldamir conducted the siege of Pelargir, winning the haven in the spring of T.A. 1448.

Victorious in the capture of the confederate stronghold, Aldamir thereafter became its master, renewing the ancient tradition by which the eldest son and heir of the king assumed the captaincy of Pelargir and the lordship of Lebennin (a tradition interrupted by the line of Calimehtar since T.A. 1240). Although Eldacar delegated the official governance of the haven and its immediate hinterland to a military commander (the Othir Aran), Aldamir, as Crown-prince, possessed a wide array of prerogatives—both formal and informal—for directing the affairs of Pelargir.

This was primarily due to the fact that Aldamir, though he was Captain of Ships, had in truth no ships to command (the royal fleet having defected with the confederate forces); consequently, Eldacar greatly expanded his son's powers to order the haven and requisition its resources with a view to building a new war-fleet. In fact, as Captain of Ships, the contingencies of the moment ruled that Aldamir would hold supreme power over the entire maritime defense of southern Gondor, all the way from Anfalas to Harondor.

When Eldacar died in T.A. 1490 at the ripe old age of two hundred and thirty-five, Aldamir took up the kingship of the realm, passing on his captaincy and provincial lordship to his own son Minardil. One of Aldamir's first actions as king was the restoration of political privileges to Pelargir, permitting the formation of a new council upon the year of his ascension. This decree became the definitive compromise to the age-long tension engendered by the incorporation of the ancient community of Pelargir into the realm of Elendil's sons. The balance of power instituted by Aldamir was to remain in effect until the time of the Ruling Stewards, when the ancient political autonomy of southern Gondor reappeared in feudal guise.

The second most important act of Aldamir as king was the reorganization of the fleets into the Odo Lynd in T.A. 1498. Through the institution of this naval levy, Aldamir effectively terminated the office of Captain of Ships, and with it the centralization of maritime power which was one of the chief factors enabling the Kin-strife. Because he realized that Umbar was to prove an enduring military threat, Aldamir himself assumed command over the fleet in time of war. Aldamir's involvement in this capacity led to his demise in the re-capture of Harondor from the confederates in T.A. 1540, but his direct participation in the war set a precedent that many future kings were to follow.

ALDAMIR

Level: 28.

Race: Dúndan.

Location: Pelargir (T.A. 1447-1490);
Harondor (T.A. 1540†).

ALDAMIR IN MERP

Hits: 155 Melee OB: 156 Missile OB: 164 AT: Chain (45)

MERP Profession: Warrior.

MERP Stats: AG 94, CO 94, IG 78, IT 99, PR 94, ST 96.

MERP Skills: Appraisal 35, Boat Handling 70, Climb 53, Contortions 47, First Aid 75, Perception 77, Ride 102, Sky-Watching 145, Stalk/Hide 72, Swim 84, Track 90, Artistic: Dance 60, Artistic: Music 48, Athletic: Athletic Games 75, Athletic: Diving 69, Athletic: Swashbuckling 89, Influence: Administration 65, Influence: Leadership 103, Influence: Politics 68, Influence: Public Speaking 94, Lore: Battle Tactics 87, Lore: Culture 48, Lore: History 59, Lore: Mathematics 79, Lore: Military Organization 77, Lore: Navigation 145, Lore: Region 70, Lore: Tactical Games 67.

MERP Spells: See "Aldamir's Special Powers" below.

ALDAMIR IN ROLEMASTER

Hits: 155 Melee OB: 156 Missile OB: 164 AT: 17 (45)

RM Profession: Fighter.

RM Stats: Co 94, SD 74, Ag 94, Me 73, Re 78, St 96, Qu 95, Pr 94, In 99, Em 88.

RM Skills: Administration 65, Adrenal Speed 81, Adrenal Strength 81, Alertness 44, Armor (Heavy) 63, Armor (Plate) 130, Artistic (Active) 49, Athletic Games 75, Awareness (Perceptions) 29, Awareness (Searching) 55, Awareness (Senses) 54, Brawn 59, Climb 84, Combat Awareness 93, Combat Maneuvers 21, Contortions 47, Culture Lore 48, Dancing 60, Diplomacy 68, Diving 69, Endurance 46, Evaluate Weapon 35, First Aid 75, Gymnastics 39, Hear 77, Hide 72, History 59, Influence 59, Jousting 90, Leadership 103, Lie Perception 74, Lore (General) 31, Military Organization 77, Mounted Combat 99, Outdoor (Animal) 59, Outdoor (Environmental) 59, Power Strike 95, Public Speaking 94, Quickdraw 50, Read Tracks 99, Region Lore 70, Riding 102, Sailing 70, Self Control 52, Sense Ambush 44, Sight 70, Smell 69, Special Attacks 18, Stalk 72, Stunned Maneuver 96, Subterfuge (Stealth) 34, Swashbuckling 89, Swim 84, Tactical Games 67, Tactics 87, Taste 58, Technical/Trade (General) 37, Technical/Trade (Professional) 12, Technical/Trade (Vocational) 12, Touch 69, Tracking 90, Weather-watching 92.

RM Spells: See "Aldamir's Special Powers" below.

Appearance: 93.

ALDAMIR'S SPECIAL POWERS

Healing Hands—Aldamir's royal lineage imbues him with a healing aura, effective through physical contact and the intention to exercise his power (Closed Channeling healing lists to 10th level).

Palantír Use—As a legitimately recognized heir of Meneldil, Aldamir holds mastery over the palantíri of the South-kingdom. He also has the power to allow or deny the use of the seeing stones to others.

Intercession—As king, Aldamir acts as the sole priestly mediator between the Faithful-in-Exile and Eru. He has the authority to approach the High Hallow of Mount Mindolluin and there on holy days to utter the name of Ilúvatar. He also has the power to bind solemn oaths with the Divine Name or the names of the Valar.



AMROTH (I.A. 121-T.A. 1981†)

Aldamir

Amroth son of Amdir was the leader of the Sinda remnant of Doriath, who led his people to Edhellond early in the Second Age, and dwelt there with Círdor's folk until the death of his father in the War of the Last Alliance. He was also the builder of the Tirith Aear, which deed gave his name to the hill upon which the tower was founded. When Amdir died, Amroth assumed his father's lordship over Lórien in the north, but returned to Edhellond, seeking passage over the sea, in T.A. 1981.

Born in the halls of Menegroth in the year 121 of the First Age, Amroth grew up in the court of Thingol and Melian; and when he came to manhood, Amroth became one of the king's march-wardens, guarding the forest of Brethil from incursions by the servants of Morgoth. In the defense of Thingol's realm, Amroth began the practice of constructing *telain*, or watch platforms, in the tall trees, from which the archers of the king could launch their arrows, safe from harm. For this innovation Amroth won renown among the warriors of Doriath, but equally for his martial prowess.

Following the ruin of Doriath and the murder of Dior, Amroth and his father led the surviving Sindar to the refuge at the Mouths of Sirion, where they were again assailed by the sons of Fëanor. Amroth and Amdir survived the attack, having withdrawn in the ships of the Falathrim to the isle of Balar, but little love did they or any other of the surviving folk of Doriath hold in their hearts for the Noldor.



After the War of Wrath, Amroth and his father's people dwelt for a while in Lindon, where they learned from Círdan enough skill in ship-building to construct vessels that would bear them away from the Noldo realm. At last, in S.A. 21, Amroth and Amdir gathered the remnant and, boarding their ships, departed Lindon, sailing southwards. In this way, they came to the Falathron haven of Lond Duilin at the mouth of the Morthond, where Círdor was lord.

Círdor received the exiles warmly, and permitted them to dwell as brothers with his own folk, establishing their dwellings on the hither shore. So it was that Amroth and his father founded Edhellond together with the Falathrim. Amdir acknowledged the authority of Círdor as master of the haven, but remained the recognized lord of the Sindar, until his departure for Lórien in S.A. 1780, after which time Amroth succeeded him.

Amroth's greatest achievement was the building of the Sea-ward Tower, which stood upon the high cliffs of Lond Cobas, opposite Edhellond. This he began because of the rumor of Sauron's renewed hatred for the Eldar, provoked by the Noldor of Eregion. As Edhellond was not a defensible site against so great a foe, Amroth chose this unassailable promontory for his stronghold, which was constructed between the years S.A. 1600 and S.A. 1620. It may be (though the reliability of this tradition is uncertain) that Amroth got his name (Bet. "High Climber") from this deed, rather than from the building of telain, as is usually supposed. At any rate, there were by then enough Silvan Elves among his father's people that the connection is possible.

Amroth was lord of the Grey-elves of Edhellond for nearly seventeen centuries. When Amdir perished in the War of the Last Alliance, Amroth resolved to assume the lordship of Lórien in his stead; and in T.A. 1, he entrusted the Sea-ward Tower to Galadriel and Celeborn. Many of the Sindar of Edhellond departed with him to Lórien, and those that remained accepted the surrogate authority of Celeborn, Amroth's kinsman, and of Círdor as master of the haven.

Amroth returned to Edhellond in T.A. 1981. In that year, the Balrog was awakened in Moria, and many of Amroth's folk made south for Edhellond, having lost their delight in Middle-earth. As their king, Amroth would have yet remained in Lórien had it not been for Nimrodel, the Silvan Elf-maiden whom he loved. Like others of her people, Nimrodel desired to escape the darkness of Middle-earth in search of peace. She agreed to wed Amroth, if he would join her in her flight. Amroth consented, intending to hand over the rule of Lórien to Galadriel and Celeborn.

Amroth was separated from Nimrodel by a violent storm (a harbinger of worse gales to come) while crossing the White Mountains into southern Gondor. After seeking for her long in vain, Amroth made his way at last to Edhellond, hoping that his beloved would somehow find her way there safely, and that the scouts of Bladorthin would renew the search. He went also to Tirith Aear, where his allies agreed to care for Lórien in his absence.

When Amroth arrived at Edhellond, there was but one ship remaining, and Círdor himself was its captain. Despite the failure of their search, Amroth persuaded Círdor to wait for Nimrodel still. But winter was now approaching, and with it came winds from the north of such destructive power that even Círdor feared for their safety. Nimrodel did not come and, though Círdor would have held out longer, his ship was at the last torn from its moorings and driven into the wild sea. Amroth

was asleep at the time, and when he awoke and saw that they were already far out from the haven, he leapt overboard in the madness of his heart, striving to win the shore and await his beloved. But Amroth perished in Ossë's wrath, and his body was received into the bosom of Uinen.

AMROTH

Level: 35.

Race: Sinda.

Location: Edhellond (S.A. 21-1620, T.A. 1981†),
Tirith Aear (S.A. 1620-3434).

AMROTH IN MERP

Hits: 155 Melee OB: 190 Missile OB: 130 AT: Chain (100).

MERP Profession: Warrior.

MERP Stats: AG 101, CO 102, IG 90, IT 94, PR 97, ST 101.

MERP Skills: Acrobatics 38, Appraisal 80, Boat Handling 70, Climb 83, Directed Spells 50, First Aid 107, Meditation 99, Perception 73, Read Rune 51, Ride 116, Rope-Mastery 58, Sky-Watching 123, Stalk/Hide 119, Swim 101, Trickery 104, Use Item 51, Artistic: Dance 82, Artistic: Music 39, Artistic: Singing 95, Athletic: Athletic Games 90, Craft: Fletching 86, Influence: Leadership 95, Influence: Politics 99, Influence: Public Speaking 60, Influence: Seduction 84, Lore: Architecture 101, Lore: Battle Tactics 107, Lore: Fauna 69.

MERP Spells: 35 PP (x5 PP multiplier). Earth Law (10th level), Nature's Ways (10th level).

AMROTH IN ROLEMASTER

Hits: 155 Melee OB: 190 Missile OB: 130 AT: 17 (100).

RM Profession: Fighter.

RM Stats: Co 102, SD 84, Ag 100, Me 99, Re 87, St 101, Qu 101, Pr 97, In 94, Em 93.

RM Skills: Acting 69, Acrobatics 38, Administration 97, Adrenal Quickdraw 84, Adrenal Speed 80, Adrenal Strength 80, Alertness 76, Appraisal 80, Architecture 101, Armor (Heavy) 75, Armor (Plate) 160, Artistic (Active) 66, Athletic Games 90, Attunement 51, Awareness (Perceptions) 51, Awareness (Senses) 70, Climb 83, Combat Maneuvers 26, Communication 50, Crafts 24, Dance 82, Diplomacy 99, Directed Spells 57, Endurance 61, Fauna Lore 69, First Aid 107, Fletching 86, Gymnastics 35, Hear 73, Hiding 119, Influence 57, Leadership 137, Lore (General) 62, Lore (Technical) 44, Meditation 99, Navigation 88, Outdoor (Animal) 68, Outdoor (Environmental) 66, Power Awareness 48, Public Speaking 60, Ride 116, Rope Mastery 58, Runes 51, Sailing 70, Seduction 84, Self Control 30, Sense Ambush 76, Sight 73, Singing 95, Smell 73, Stalk 119, Star-gazing 123, Subduing 54, Subterfuge (Stealth) 59, Swim 101, Tactics 107, Technical/Trade (General) 54, Technical/Trade (Professional) 22, Technical/Trade (Vocational) 22, Touch 73, Trickery 104.

RM Spells: 35 PP (x5 PP multiplier). Knows Earth Law list to 20th level and Nature's Ways list to 10th level.

Appearance: 91.

ANGAMAITË (T.A. 1551-1810†)

Along with his brother Sangahyando, Angamaitë was the acknowledged heir to the tradition of piracy begun by his father, Castamaitë, the grandson of Castamir the Usurper. Cold and calculating, Angamaitë was a brilliant naval tactician without peer. He was also a master swordsman with few rivals. He used his abilities with devastating effect against southern Gondor in T.A. 1634. Together with Sangahyando, he planned and executed the Corsairs' Great Raid against Pelargir. On the docks of Pelargir he met and slew King Minardil, avenging his great-grandfather's death at the hand of Eldacar.

Brilliant though he was in naval matters, Angamaitë had only a limited ability in land tactics, and most of that was restricted to the assault of coastal fortifications. He was aware that his abilities were lacking in this area. As the architect and commander of the Great Raid, he never planned on holding Gondorian territory or fighting any land battles with Gondorian troops, knowing that once the shock of the initial attack wore off, the defenders could field an army that was larger and more capable than that of the Umbarean raiders. However, the men of Gondor would not be able to challenge the raiders once they boarded ship and returned to Umbar with their spoils.

Angamaitë was a pirate at heart, raised on the tales of his father's sixty-five years of swashbuckling attacks on Gondor and Gondorian shipping prior to the war of T.A. 1540. At the first opportunity he went to sea with his brother, Sangahyando, and his father's old pirate crew. Together, they sailed the world, preying upon the weaker maritime realms and trading their booty at the ones too powerful to challenge. However, any lone ship was a target, and few ever escaped Angamaitë and his brother. In anonymity, they spent many years preying upon Gondorian shipping and baiting the Gondorian navy until they were called home by their father.

With the death of his father in T.A. 1621, Angamaitë, together with his brother, was admitted to the Umbarean Council of Captains. There the brothers presented their plan for a massive raid upon southern Gondor. The success of their plan in T.A. 1634 elevated the brothers to the leadership of the council. With Sangahyando's death in T.A. 1636, Angamaitë ruled the council until Umbar's fall in T.A. 1810, where he fell battling Gondorian troops on Umbar's quays after having slain the traitorous Zagarakhôr.

Childless, Angamaitë lavished attention upon his nephew, Sangahyandion, as though he were his own son. Sangahyandion's death in T.A. 1721 was a great blow to Angamaitë, and his leadership over the council faltered, never to recover. Some say that Angamaitë was not Sangahyandion's uncle and foster-father, but his father in truth; and that that was the cause of his malaise. Whatever the actual truth, the plot of the traitor Zagarakhôr would never have come to fruition if Angamaitë had retained firm control over the Council of Captains, as he had from T.A. 1634 to T.A. 1721.

ANGAMAITË

Level: 29.

Race: Dúndan.

Location: Umbar (T.A. 1551-1810†); Pelargir (T.A. 1634).

ANGAMAITË IN MERP

Hits: 138 Melee OB: 110 Missile OB: 105 AT: Chain (55).

MERP Profession: Scout.

MERP Stats: AG 103, CO 92, IG 89, IT 88, PR 97, ST 98.

MERP Skills: Acrobatics 119, Acting 85, Ambush 60 (15 ranks), Boat Handling 116, Climb 166, Contortions 114, Gambling 106, Perception 117, Ride 130, Rope-Mastery 90, Sky-Watching 77, Stalk/Hide 161, Swim 166, Trickery 134, Athletic: Athletic Games 119, Athletic: Diving 134, Athletic: Tumbling 155, Craft: Forgery 101, Craft: Trap-Building 108, Influence: Administration 87, Influence: Leadership 87, Influence: Politics 160, Influence: Public Speaking 65, Influence: Seduction 126, Lore: Battle Tactics 118.

MERP Spells: None.

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*Angamaitë and
Corsair lady*





ANGAMAITÉ IN ROLEMASTER

Hits: 138 Melee OB: 110 Missile OB: 105 AT: 14 (55).

RM Profession: Rogue.

RM Stats: Co 92, SD 86, Ag 103, Me 85, Re 90, St 98, Qu 100, Pr 97, In 88, Em 89.

RM Skills: Acting 85, Acrobatics 119, Administration 87, Adrenal Landing 109, Adrenal Leaping 109, Adrenal Quickdraw 109, Adrenal Speed 109, Adrenal Strength 109, Alertness 42, Ambush 80 (15 ranks), Armor (Medium) 83, Armor (Chain) 90, Artistic (Active) 44, Athletic Games 119, Awareness (Perceptions) 17, Awareness (Searching) 53, Awareness (Senses) 52, Brawn 70, Climb 166, Combat Maneuvers 29, Contortions 114, Crafts 20, Diplomacy 160, Diving 134, Endurance 70, Forgery 101, Gambling 106, Gymnastics 72, Hear 117, Hide 161, Influence 55, Leadership 87, Lore (General) 48, Mounted Combat 79, Navigation 77, Outdoor (Animal) 49, Outdoor (Environmental) 37, Public Speaking 65, Ride 130, Rope Mastery 90, Sailing 116, Seduction 126, Self Control 55, Sense Ambush 42, Sight 117, Stalk 161, Stunned Maneuvering 79, Subdual 160, Subterfuge (Attack) 40, Subterfuge (Mechanics) 51, Subterfuge (Stealth) 65, Swashbuckling 79, Swim 166, Tactics 118, Technical/Trade (General) 48, Technical/Trade (Vocational) 13, Trapping 108, Trickery 134, Tumbling 155.

RM Spells: None.

Appearance: 100.

Aragorn II



ARAGORN II (T.A. 2931-F.A. 120)

Aragorn was the first king of the reunited Realms-in-Exile (T.A. 3019-F.A. 120), which he established under the name of Elessar following the War of the Ring. One of his most important actions as king was to confirm—rather than dismantle—southern Gondor's existing feudal system, thus preserving the realm as it had been for nearly a thousand years before. Prior to his kingship, however, Aragorn played a significant part in the history of the South-kingdom unrelated to his later role.

Reared secretly in Rivendell by Elrond Half-elven because of his royal lineage, Aragorn grew to be the sixteenth and last Chieftain of the Rangers of the North, the survivors of Isildur's line which had once ruled Eriador as Gondor's sister realm, before that realm's destruction at the hands of the Witch-king in T.A. 1974. At the age of twenty, Aragorn embarked on his long struggle against the Dark Lord; in T.A. 2968, his wanderings brought him into the lands of southern Gondor, where he entered the service of the Ruling Steward Ecthelion II (T.A. 2953-2984).

Aragorn was then known as Thorongil (S. "Eagle of the Star"), though his true name and identity were hidden from all; to the folk of southern Gondor, Thorongil was a mighty captain of men after the manner of Imrazôr, who labored for the security and well-being of the realm against its enemies. In Thorongil's day the Corsairs of Umbar—now allies of Mordor—were southern Gondor's chief foe; and in the course of his struggles to liberate the coastlands from that menace, Thorongil learned that the men of Umbar were planning a full-scale invasion of the realm, to permanently conquer the southern fiefs for themselves, and so rob Minas Tirith of any aid it might have received out of the south against the growing threat of Sauron.

If the Corsairs' designs had been successful, the hosts of Mordor would surely have overwhelmed what remained of Gondor long before the War of the Ring (which might have turned out very differently as a consequence). Recognizing the peril in which southern Gondor now lay, Thorongil won the steward's leave to order and personally command a preemptive naval strike against Umbar itself. Being well-acquainted with the haven of Umbar and its defenses from his earlier wanderings and his many years spent on Belfalas Bay with the war-fleet of Prince Adrahil of Dol Amroth, Thorongil in T.A. 2980 led a small contingent of swift vessels into the enemy haven under cover of darkness, and succeeded in single-handedly crippling the Corsair fleet by fire.

This victory served to delay the onslaught of Umbar's ships for nearly forty years, thwarting the fruition of the Dark Lord's plans against the Dúnedain. But Thorongil realized that the Corsairs could not be held off indefinitely; for the defense of the South-kingdom was but one element—albeit an important one—in Sauron's grand design to subjugate the Free Peoples to his will, and Aragorn's quest to oppose the Enemy extended to other realms and races as well: he had to leave Gondor. Their parting with Thorongil following the defeat of Umbar was sorrowful to Ecthelion; yet it was not the last time that he was to deliver them from the Corsair threat.

Aragorn returned to the lands of southern Gondor during the latter part of the War of the Ring, when the Dark Lord was preparing to repeat his earlier attempt against the White Tower while a rebuilt Corsair fleet ravaged the coastlands. Coming

fresh from the Battle of the Hornburg in Rohan, Aragorn led the Grey Company through the Paths of the Dead to the Covenant Stone of Erech where, as the rightful heir of Isildur, he summoned the Oathbreakers to redeem their oath by ridding southern Gondor of Sauron's minions. With the army of the Dead at his back, Aragorn rode to the coasts, defeating the Corsairs at Linhir, and capturing their new fleet at Pelargir. Having fulfilled his oath to Isildur's heir, Morthec, King of the Dead, was released with his people from the curse of sleepless death, through which deed Aragorn had definitively confirmed his true kingship in the eyes of the folk of southern Gondor.

When the War of the Ring was concluded later in that same year and Aragorn was crowned with the name of Elessar, the new king issued his decree that the ancient unity of Gondor and Arnor should be restored. In keeping with his intention of recovering the original vision of Elendil and his sons, Elessar sought to preserve the feudal arrangements of southern Gondor, making innovations only where the depredations of war had destroyed the existing sources of law and order. Ithilien, then an unpeopled border march with Mordor, was enfeoffed to the house of the former Ruling Stewards, whereas both Linhir and the isle of Tolfalas were restored to the line of Belfalas. These royal grants greatly increased the prestige of the recipients, making their princes the two most powerful individuals in Fourth Age Gondor.

Aragorn's second principal achievement as Elessar was his restoration of the realm's imperial boundaries, as these were defined by Ciryaher Hyarmendacil I in T.A. 1050 (with the exception of Rohan, which remained a sovereign ally). In F.A. 5, Elessar besieged and took Umbar, permanently ending the fifteen hundred-year threat that the rebel haven had posed to the coastlands of Belfalas Bay. Following this crucial victory, Elessar spent the next sixteen years of his reign in the pacification of Near Harad through war and diplomacy, restoring at last the ancient tradition of client-kingship with the rulers of the South, who had so long been beholden to Sauron's dominion. Elessar also undertook to reclaim the East as far as the Inland Sea. By F.A. 60, the might and splendor of the era of the Ship-kings of old were restored to southern Gondor.

ARAGORN

Level: 27/36.

Race: Dúndan.

Location: southern Gondor (T.A. 2968-2980, 3019);

Umbar (T.A. 2980; F.A. 5); Near Harad (F.A. 5-21).

ARAGORN IN MERP

Hits: 180/185 Melee OB: 185/200 Missile OB: 180

AT: None (60)/Chain (75)

MERP Profession: Ranger.

MERP Stats: AG 100, CO 102, IG 96, IT 102, PR 100, ST 101.

MERP Skills: Acrobatics 93, Acting 100, Ambush 36, Animal Handling 100, Appraisal 82, Boat Handling 110, Caving 175, Climb 193, Contortions 92, First Aid 113, Foraging 170, Meditation 103, Perception 152, Pick Lock 116, Read Rune 100, Rope-Mastery 88, Signaling 158, Sky-Watching 175, Stalk/Hide 115, Swim 193, Ride 196, Track 167, Trickery 104, Artistic: Dance 98, Artistic: Singing 105, Athletic: Athletic Games 93, Athletic: Diving 160, Athletic: Tumbling 85, Craft:

Fletching 110, Craft: Trap-Building 167, Craft: Wood-Carving 93, Influence: Administration 92, Influence: Diplomacy 100, Influence: Falsification, Influence: Leadership 130, Influence: Public Speaking 100, Influence: Seduction 100, Influence: Trading 92, Lore: Battle Tactics 117, Lore: Detect Trap 133, Lore: Mathematics 82.

MERP Spells: 180 PP. Knows all Ranger Base lists to 10th level and all Animist Base lists to 10th level. After the War of the Ring, he knows ten Open Channeling lists to 10th level.

ARAGORN IN ROLEMASTER

Hits: 180/185 Melee OB: 185/200 Missile OB: 180

AT: 1 (60)/14 (75)

RM Profession: Ranger.

RM Stats: Co 102, SD 96, Ag 100, Me 97, Re 97, St 101, Qu 101, Pr 100, In 102, Em 100.

RM Skills: Acting 100, Acrobatics 100, Administration 92, Adrenal Quickness 93, Adrenal Speed 93, Adrenal Strength 93, Alertness 96, Ambush 123 (36 ranks), Animal-handling 82, Animal Training 100, Appraisal 82, Armor (Heavy) 75, Armor (Plate) 165, Artistic (Active) 66, Athletic Games 93, Attunement 100, Awareness (Perceptions) 71, Awareness (Senses) 80, Awareness (Searching) 74, Caving 175, Channeling 105, Climb 193, Combat Maneuvers 34, Communication 60, Contortions 92, Crafts 24, Dance 98, Detect Traps 133, Diplomacy 100, Diving 160, Endurance 81, First Aid 113, Fletching 110, Foraging 170, Forgery 105, Frenzy 88, Gymnastics 65, Hear 152, Herb Lore 50, Hide 115, Influence 62, Leadership 130, Lore (General) 62, Lore (Technical) 44, Manipulation 46, Meditation 103, Military Organization 177, Navigation 92, Outdoor (Environmental) 86, Pick Locks 116, Power Awareness 58, Power Self Control 50, Public Speaking 100, Read Tracks 150, Region Lore (all forests) 170, Ride 196, Rope Mastery 88, Runes 100, Sailing 110, Seduction 100, Sense Ambush, Sight 152, Signaling 158, Singing 105, Smell 152, Stalk 115, Stargazing 170, Subdual 118, Subterfuge (Attack) 60, Subterfuge (Mechanics) 50, Subterfuge (Stealth) 69, Swim 193, Tactics 117, Technical/Trade (General) 44, Technical/Trade (Professional) 30, Technical/Trade (Vocational) 30, Touch 152, Tracking 167, Trading 92, Trapping 167, Trickery 104, Tumbling 85, Weather-watching 175, Wood-carving 93.

RM Spells: 552/828 PP. All Ranger Base Lists (20th), Animal Mastery (10th), Blood Law (10th), Bone Law (10th), Herb Mastery (10th), Muscle Law (10th), Nature's Lore (10th), Nature's Movement/Awareness (Senses) (10th), Nature's Protection (10th), Nerve Law (10th), Organ Law (10th), Plant Mastery (10th).

Appearance: 80.

ARAGORN'S PRINCIPAL ITEMS

Narsil—Elendil's broadsword, broken from contact with Sauron. Received by Aragorn in T.A. 2951. Equivalent to a +30 shortsword.

Andúril—Narsil reforged and renamed in T.A. 3018. +60 Holy weapon of slaying Orcs and undead. Delivers an additional heat or cold critical when the name of Isildur or Elendil is called upon.





The Ring of Barahir—Noldo artifact given by King Finrod of Nargothrond to Barahir as a token of friendship and alliance between the Eldar and the Edain, received by Aragorn in T.A. 2951. 70th level Dragon-warding effect (failed RR roll forces a dragon to withdraw for 100 months or years). Also serves as x 6 PP enhancer.

The Elessar—Elven jewel (after which Aragorn took his royal name) given by Galadriel in T.A. 3019.

ARAGORN'S SPECIAL POWERS

Healing Hands—Aragorn's royal lineage imbues him with a healing aura, effective through physical contact and the intention to exercise his power (Closed Channeling healing lists to 10th level).

Palantir Use—As a legitimately recognized heir of Elendil, Aragorn holds mastery over the palantiri of the South-kingdom. He also has the power to allow or deny the use of the seeing stones to others.

Intercession—As king, Aragorn acts as the sole priestly mediator between the Faithful-in-Exile and Eru. He has the authority to approach the High Hallow of Mount Mindolluin and there on holy days to utter the name of Ilúvatar. He also has the power to bind solemn oaths with the Divine Name or the names of the Valar.

BLADORTHIN (I.A. 512-T.A. 2463†)

Bladorthin was the cousin and banished rival of King Thranduil of Mirkwood; he became the leader of the Silvan Elves of Edhellond after the War of the Last Alliance. During the course of his exile among Círdor's people, Bladorthin and his followers served as the scouts and hunters of the haven, and often assisted other Elves wandering through southern Gondor to reach the sea. At Galadriel's behest, Bladorthin returned to Mirkwood in T.A. 1982, where he was at last reconciled to Thranduil.

Bladorthin was born in Doriath, late in the First Age. While still a mere infant, his father was cruelly slain by the sons of Fëanor when the latter invaded the realm of Doriath in search of the Silmaril. Bladorthin's uncle, Oropher, adopted the child as his foster-son into his own household. Bladorthin followed Oropher into the east after the War of Wrath, journeying until his uncle found at last a dwelling place under the eaves of the Greenwood in Rhovanion.

Oropher did not marry until long after he had established his realm among the Silvan Elves, and when his queen bore him a son, Thranduil, Bladorthin had already grown to manhood and commanded the respect of many of his uncle's subjects. At the time of the Last Alliance, Bladorthin led Oropher's spearmen to war, achieving deeds of great renown in the Battle of the Dagorlad. But when Oropher fell in the fighting, dissension arose among the Elves of Greenwood over who should rule in his stead—Thranduil, the heir of his body, or Bladorthin, his son by adoption.

The conflict was not resolved. After the defeat of Sauron and the end of the alliance, Galadriel and Celeborn sought to mitigate the dissension, lest the cousins should refer their feud to the clash of arms; and because of the lineage of Celeborn, and the ancient friendship between Galadriel and Melian of Doriath, Thranduil and Bladorthin agreed to submit the quarrel to their judgment. It was decided that Thranduil should indeed succeed his father in the kingship of Greenwood, but that he should seek no retribution against Bladorthin for his claim.

In turn, Bladorthin would not seek to supplant his cousin, but neither would he remain subject to him, save by his own choice; instead, the foster-son of Oropher would take with him all who would have him for their lord, and journey with Galadriel and Celeborn to southern Gondor, there to dwell alongside Amroth's folk at Edhellond. The cousins abided by this judgment (though not happily) and went their separate ways. So it was that Bladorthin came to Círdor's haven in Belfalas and led the Silvan folk that joined themselves to that place.

Having dwelt in the forests all his life, Bladorthin did not love the sea (though, like all Elves, he felt its eternal beckoning); yet for a long time he was content to reside at Edhellond, because of its ancient groves. Bladorthin and his folk tended the trees and creatures, putting forth their love for the living things of earth; and in time Edhellond's grove became the equal in beauty of the Greenwood, before the latter was darkened and diminished by the shadow of Dol Guldur. Yet despite his delight in the company of Círdor and his people, Bladorthin never forgot his exile from Oropher's realm, and not even the sea-longing could overthrow his desire to return to the trackless woods of Greenwood the Great, beloved in the happy years of his youth.

Galadriel perceived this longing; and when Círdor prepared to depart on the last ship, she spoke with Bladorthin, foretelling to him the final darkening of the Greenwood, and the peril that the Necromancer represented to its folk. "For you are still held dear in the hearts of Thranduil's folk," she said, "and your cousin greatly needs your valor at his side; for the autumn of this age has come, and the time of its dark winter draws nigh. It is an hour when those long estranged must be reconciled, if the Free Peoples of Middle-earth are to weather the coming storm." Galadriel persuaded Bladorthin to return with her to Rhovanion, and to make amends with Thranduil for past griefs. Bladorthin agreed to this, and departed from the lands of Gondor.

BLADORTHIN

Level: 26.

Race: Sindar.

Location: Edhellond (T.A. 1-1982).

BLADORTHIN IN MERP

Hits: 150 Melee OB; 235 Missile OB; 225

AT: Chain (90).

MERP Profession: Scout.

MERP Stats: AG 100, CO 97, IG 94, IT 95, PR 89, ST 103.

MERP Skills: Acting 82, Ambush 56 (15 ranks), Boat-Handling 78, Climb 45, Perception 84, Ride 30, Sky-Watching 65, Stalk/Hide 61, Swimming 65, Craft: Forgery 65, Craft: Smithing 50, Influence: Leadership 49, Influence: Politics 92, Influence: Public Speaking 72, Lore: Battle Tactics 90.

MERP Spells: 26 PP (x2 PP multiplier). Essence Hand (5th), Essence's Ways (5th), Illusions (5th), Unbarring Ways (5th).

BLADORTHIN IN ROLEMASTER

Hits: 150 Melee OB; 235 Missile OB; 225 AT: 14 (90).

RM Profession: Rogue.

RM Stats: Co 97, SD 65, Ag 100, Me 80, Re 99, St 103, Qu 101, Pr 89, In 95, Em 78.

RM Skills: Acting 85, Adrenal Speed 63, Adrenal Strength 63, Alertness 39, Ambush 66 (15 ranks), Armor (Heavy) 45, Armor (Plate) 160, Artistic (Active) 43, Awareness (Perceptions) 14, Awareness (Searching) 51, Awareness (Senses) 34, Climb 81, Combat Maneuvers 28, Crafts 12, Diplomacy 95, Endurance 69, Forgery 68, Gymnastics 79, Hear 84, Hide 61, Influence 54, Leadership 57, Linguistics 8, Lore (General) 39, Mathematics 25, Navigation 68, Outdoor (Animal) 48, Outdoor (Environmental) 27, Public Speaking 75, Riding 30, Sailing 81, Science/Analytical (Basic) 43, Self Control 38, Sense Ambush 39, Sight 84, Smithing 53, Special Attacks 21, Stalk 61, Subterfuge (Attack) 26, Subterfuge (Mechanics) 56, Subterfuge (Stealth) 41, Subdual 67, Swimming 72, Tactics 93, Technical/Trade (General) 44, Technical/Trade (Vocational) 21, Trading Lore 63.

RM Spells: 26 PP (x2 PP multiplier). Attack Avoidance (5th), Brilliance (5th), Cloaking (5th), Illusions (5th).

Appearance: 83.

CASTAMAITË (T.A. 1450-1621)

Castamaitë was the grandson of Castamir the Usurper. Born in Umbar only two short years after the withdrawal of the rebels from Pelargir, Castamaitë was the first of Calimehtar's line to have grown to manhood in exile. Castamaitë's early life was plagued with betrayal and uncertainty; yet by his own military prowess he rose to become one of the most feared captains of his day, the first of the rebels to earn the name of "Corsair."

On the first day of T.A. 1450, Castamaitë's father Castaher was recognized by the confederate rebels as the rightful heir to the throne of Gondor. Five months later, he perished in a mysterious fire that immolated his residence. Public blame was aimed at unidentified minions of King Eldacar, though no proofs were offered. The governance of Umbar was assumed by a Regency Council for Castaher's newborn son.

This council was originally comprised of nine members: Morlaen (Castamir's uncle and architect of the Kin-strife), Mûrabêth (Castamir's widow and former Queen of Gondor), Telemnar (Mûrabêth's father, formerly governor of Umbar), and Castarion (Castaher's younger brother), in addition to five powerful captains (one of whom was Menelmir, Lord-captain of the southern division of the royal fleet). Allying himself with Menelmir and the other captains, Morlaen succeeded in ousting Mûrabêth and Telemnar from the council three years later on charges of plotting against Castamaitë.

In T.A. 1470, with only five years remaining before Castamaitë reached his majority, the Regency Council ousted Castarion from its ranks as well, declaring the Regency itself terminated on the grounds that the remaining members had an equally legitimate claim to the throne of Gondor. Castamaitë protested, but found few supporters. Morlaen, Menelmir, and the four other ex-regents reestablished Umbar's traditional Council of Captains. As a sop to Castamaitë, they allowed him the possibility of membership, if he one day gained enough fame and power to be deemed worthy.

Immediately after Castamaitë came of age, he left for the confederate-held Ethir Harnen. Soon thereafter, the few pirates in the area started raiding Gondorian coastal settlements. Over decades the number of raiders and the size of the raids increased significantly, all operating without the sanction of the Council of Captains. In T.A. 1540, the men of Gondor identified Castamaitë as the leader of the largest group of raiders.

King Aldamir moved to stop the raids, and Castamaitë in particular. Marching into Harondor, the Gondorian army managed to force the rebels back to their strongholds along the north bank of the Ethir Harnen. The Council of Captains sent troops to support the Ethir settlements. Despite this, several fell to Gondor, including Gobel Mirlond. King Aldamir of Gondor was slain when Umbarean forces retook the town, though they later lost it as Gondorian troops sought to avenge the death of their king.

The loss of Harondor came as a great shock to the people of Umbar, and many accused the Council of Captains of incompetence. Loudest among the accusers were the refugees from Harondor, particularly the surviving large landowners (now dispossessed), and including the surviving leadership of Gobel Mirlond and Amon Eithel. Castamaitë quickly took advantage of the political crisis, blaming the fall of Harondor on the council's lack of a clearly defined leader in war. Prior to T.A. 1540, control of the military was collectively controlled by the entire council. Within a month of the loss of Harondor, public support of Castamaitë's criticisms forced the council to reorganize itself, recreating the position of High Admiral (last seen before Umbar was conquered by the Ship-kings) as its official head and as sole military commander in times of war. Public demand also forced the council to admit Castamaitë to its ranks, though he was denied the position of High Admiral to which he aspired.

Immediately following its reorganization, the Council of Captains established a new fleet of warships and based them in the Ethir Harnen. The Ethir Fleet drew heavily from the crews of the pirate and raiding ships that had provoked the war with Gondor, and Castamaitë was made the Admiral of the Ethir Fleet by the Council of Captains. Because of the official sanction now enjoyed by the former raiders, Castamaitë and his men came to be known in Gondor as the Corsairs of Umbar. This name later became associated with all Umbareans.

CASTAMAITË

Level: 32.

Race: Dúnadan.

Location: Umbar (T.A. 1450-1475); Gobel Mirlond (T.A. 1475-1540); Ramond (T.A. 1540-1621).

CASTAMAITË IN MERP

Hits: 178 **Melee OB:** 198 **Missile OB:** 135 **AT:** Chain (55)

MERP Profession: Scout.

MERP Stats: AG 98, CO 97, IG 97, IT 77, PR 97, ST 93.

MERP Skills: Acrobatics 97, Acting 83, Boat-Handling 136, Climb 106, Contortions 64, Gambling 166, Perception 111, Ride 137, Rope-Mastery 98, Sky-Watching 77, Stalk/Hide 165, Swim 126, Trickery 94, Artistic: Singing 44, Athletic: Diving 100, Athletic: Swashbuckling 99, Athletic: Tumbling 155, Influence: Administration 122, Influence: Leadership 137, Influence: Politics 174, Influence: Public Speaking 85, Influence: Seduction 126, Lore: Battle Tactics 168, Lore: Military Organization 122.

MERP Spells: None.

CASTAMAITË IN ROLEMASTER

Hits: 178 **Melee OB:** 198 **Missile OB:** 135 **AT:** 15 (55)

RM Profession: Rogue.





RM Stats: Co 97, SD 88, Ag 98, Me 90, Re 97, St 93, Qu 99, Pr 97, In 77, Em 79.

RM Skills: Acting 83, Acrobatics 97, Administration 122, Adrenal Landing 85, Adrenal Leaping 85, Adrenal Quickdraw 85, Adrenal Speed 99, Adrenal Strength 99, Alertness 38, Armor (Medium) 83, Armor (Chain) 120, Artistic (Active) 41, Awareness (Searching) 43, Awareness (Senses) 42, Awareness (Perceptions) 13, Brawn 58, Climb 106, Combat Maneuvers 39, Contortions 64, Crafts 24, Diplomacy 174, Diving 100, Endurance 58, Gambling 166, Gymnastics 61, Hear 111, Hide 165, Influence 55, Leadership 137, Lore (General) 38, Military Organization 122, Mounted Combat 129, Navigation 77, Outdoor (Animal) 41, Outdoor (Environmental) 42, Public Speaking 85, Ride 137, Rope Mastery 98, Sailing 136, Seduction 126, Self Control 35, Sense Ambush 38, Sight 111, Singing 44, Stalk 165, Stunned Maneuvering 99, Subdual 160, Subterfuge (Mechanics) 51, Subterfuge (Stealth) 55, Swashbuckling 99, Swim 126, Tactics 168, Technical/Trade (General) 48, Technical/Trade (Professional) 15, Technical/Trade (Vocational) 15, Trickery 94, Tumbling 155.

RM Spells: None.

Appearance: 89.

CASTAMIR THE USURPER (T.A. 1274-1447†)

Castamir was the twenty-second King of Gondor (T.A. 1437-1447). As his epithet signifies, he was the only ruler of the South-kingdom to have come to power through force of arms, having won the throne as a result of his preeminent role in the civil war of the Kin-strife (T.A. 1432-1437). Despite the extreme brevity of his reign—a mere ten years—Castamir's kingship was arguably the most important event in the history of southern Gondor; not only did his life and works embody all of the innermost conflicts that had from time immemorial divided the remnants of the ancient Pelargirean League from the dominion of Elendil's sons, but out of the ashes of his downfall was born the greatest military threat that the coastlands ever yet face: the Corsairs of Umbar.

Castamir was born the son of Calimir, whose own father, Calimehtar, was the younger brother of King Minalcar Rómendacil II (T.A. 1304-1366). In the year T.A. 1240, Minalcar's and Calimehtar's uncle, King Narmacil I (T.A. 1226-1294), had divided the royal duties traditionally performed by the Captain of the Hosts between his two nephews, naming Minalcar Regent of the Realm, but making Calimehtar the Captain of Ships at Pelargir. This division of power was maintained, so that thereafter Calimehtar's descendants would inherit the captaincy of the royal fleet, despite the fact that in the past this office had always been held by the king's son and heir. Therefore, when Calimir his father had died, Castamir was to gain authority and command over the greater part of Gondor's military might.

Castamir's military career began in T.A. 1370, when his father appointed him Lord-captain over the southern division of the fleet in Umbar, a rank which Castamir held until Calimir's death in T.A. 1384. During this fourteen year sojourn, the young Castamir laid much of the basis for his future rise to power. His first great achievement actually had little bearing on the formal powers of his office: in T.A. 1372,

Castamir succeeded in drawing upon his father's political influence for the purpose of forging the Haruze Confederacy, that collection of Near Harad warlords which sought the patronage of Gondor for the furtherance of their own dynastic aspirations. When the Kin-strife broke out years later, the Haruze Confederacy was to supply Castamir with a vast army, the continued support of which proved a key factor to the latter's bid for the throne.

This landward encroachment of the Lord-captain's power greatly alarmed Telemnar, the Governor of Umbar, who promptly made alliance with Castamir through the marriage of his own daughter, Mûrabeth, in T.A. 1376. The yoking of the Lord-captain and Governor's power decisively shifted the political climate of Umbar, establishing firm and enduring support for the future Captain of Ships among the Umbarean aristocracy. Castamir's return to Pelargir to assume his father's office in T.A. 1384 sealed for him the allegiance of Gondor's coastlands from Umbar and Haradwaith to Linhir.

During the forty-eight years of his captaincy in Pelargir prior to the Kin-strife, Castamir became increasingly aware of the discontent among the nobility of southern Gondor over King Valacar's refusal to renounce his choice of his half-Northman son Eldacar as heir to the throne. Already estranged from the king because of his (in their minds) repressive measures to check the growing influence of Calimehtar's descendants over the southern provinces, these disaffected nobles yearned for a return to an idealized golden age of political autonomy, as had once existed under the Pelargirean League, before the power-hungry Ship-kings had dissolved the ancient confederacy. And now they were to be ruled by a king who was not even of pure Númenórean blood! For the traditional ruling class of southern Gondor, this was one outrage too many to bear.

Castamir was not himself actually responsible for the creation of the traditionalist confederacy which was to ignite the civil war—that was the accomplishment of his all-powerful uncle, Lord Morlaen of Lamedon, then the reigning patriarch of Calimehtar's line—but as Captain of Ships and Lord of Lebennin, Castamir could not help but play a central role in the consolidation of the rebels' power. During this period, Castamir's main achievement was the perfection of his coastal influence. In T.A. 1429, he prevailed upon Prince Adrazôr of Belfalas to surrender his daughter in marriage to his own elder son Castaher, thus preventing Dor-en-Érnîl from becoming a military threat to the designs of the confederates. Finally, Castamir devoted great attention to the strengthening of bonds between southern Gondor and its embattled brethren in the North, funneling off grain and weapons for the North-kingdom's war with Angmar in exchange for the friendship of King Araphor of Arthedain.

When at last open war broke out in southern Gondor, following Valacar's death and Eldacar's refusal to abdicate from the throne in T.A. 1432, Castamir fielded the greatest force of all the rebels, commanding at once the royal fleet, the host of Lebennin, and his Haruze allies. Together, these forces won renown (and infamy) for Castamir in skirmishes against the hill-forts of the Emyrn Arnen, and finally in the siege and sack of the capital in T.A. 1437. During the conflict, Castamir earned his well-deserved reputation for ruthlessness towards those of his countrymen—both noble and commoner alike—who resisted the confederates, which culminated in the execution of Eldacar's eldest son Ornendil, and in the ruin and burning of Osgiliath, during which the master-palantir of the South-kingdom was lost.

Castamir's excessive cruelty was not, however, merely the result of an inherent character flaw; more importantly, it was the outgrowth of a consciously contrived purpose: to diminish the legacy of Isildur and Anárion in northern Gondor, so that the ancient, maritime glory of Pelargir might be restored as the preeminent city and haven of the Faithful in Middle-earth—southern Gondor would once again become the heart of the realm. Castamir's vision was the vision of all the traditionalist rebels, who unanimously swayed the Council of Gondor to name him king late in T.A. 1437. True to his cause, Castamir left the devastated capital in ruins, returning to Pelargir until he could compel the council to consent to the official removal of the royal seat there.

The Usurper was never able to fulfill his dream of royal honors for Pelargir; the resistance of the council in Minas Anor was too great—and Castamir's reign too brief—to have made significant progress towards this goal. Castamir's rule, moreover, was plagued with internal unrest, which preoccupied his efforts to secure the power that he had won. For Pelargir and the greater part of southern Gondor, the Usurper's reign proved to be a decade of unequalled prosperity; but for the rest of the realm (and especially northern Gondor), the very nature of Castamir's policies eroded stability. It was only a matter of time before discontent was to reach great enough proportions that the exiled Eldacar was able to successfully reassert his claim to the throne.

The struggle that brought Castamir's reign to an end was brief and decisive. Eldacar marched south out of Rhovanion with an army of Northman allies in T.A. 1447, swiftly gathering popular support from Calenardhon, Anórien, and Forthilien. Before Castamir could muster a sufficient war host to repel him, Eldacar had control of Minas Anor and was advancing into Lebennin. Castamir met Eldacar in battle at the Crossings of Erui, where he was slain by his adversary in single combat. But though Castamir himself was now dead, the rebellion which he had led and nurtured throughout his life was yet to bear bitter fruit for southern Gondor in the ongoing conflict with Umbar.

CASTAMIR

Level: 30.

Race: Dúadan.

Location: Pelargir (T.A. 1274-1370, 1384-1447),

Umbar (T.A. 1370-1384).

CASTAMIR IN MERP

Hits: 205 Melee OB: 191 Missile OB: 173 AT: Plate (30)

MERP Profession: Warrior.

MERP Stats: AG 95, CO 89, IG 83, IT 96, PR 94, ST 93.

MERP Skills: Acting 52, Ambush 25 (5 ranks), Boat-Handling 110, Climb 97, First Aid 20, Perception 78, Ride 69, Rope-Mastery 78, Signaling 60, Sky-Watching 88, Stalk/Hide 66, Swim 112, Track 71, Artistic: Dance 33, Artistic: Singing 30, Athletic: Diving 61, Athletic: Swashbuckling 111, Influence: Administration 45, Influence: Leadership 107, Influence: Politics 65, Influence: Public Speaking 76, Influence: Seduction 55, Lore: Battle Tactics 101, Lore: Culture 91, Lore: History 91, Lore: Military Organization 65, Lore: Region 100, Lore: Religion 100, Lore: Tactical Games 66.

MERP Spells: See "Castamir's Special Powers" below.

CASTAMIR IN ROLEMASTER

Hits: 205 Melee OB: 191 Missile OB: 173 AT: 17 (30)

RM Profession: Fighter.

RM Stats: Co 89, SD 80, Ag 95, Me 76, Re 88, St 93, Qu 96, Pr 94, In 96, Em 58.

RM Skills: Acting 52, Administration 45, Adrenal Speed 86, Adrenal Strength 90, Alertness 38, Ambush 25 (5 ranks), Armor (Heavy) 70, Armor (Plate) 135, Artistic (Active) 30, Awareness (Perceptions) 19, Awareness (Searching) 34, Awareness (Senses) 38, Brawn 60, Climb 97, Combat Awareness 117, Combat Maneuvers 28, Culture Lore 91, Dancing 33, Diplomacy 65, Disarm Foe 98, Diving 61, Endurance 60, Gymnastics 47, Hear 78, Hide 66, History 91, Influence 55, Jousting 123, Leadership 107, Lie Perception 81, Lore (General) 48, Military Organization 65, Mounted Combat 83, Navigation 88, Power Strike 125, Public Speaking 76, Quickdraw 96, Region Lore 100, Religion 94, Riding 69, Rope-mastery 78, Sailing 110, Seduction 58, Self Control 47, Sense Ambush 38, Sight 78, Singing 30, Special Attacks 21, Stalk 66, Star-gazing 64, Stunned Maneuver 120, Subterfuge (Attack) 44, Subterfuge (Stealth) 25, Swashbuckling 111, Swim 112, Tactical Games 66, Tactics 101, Technical/Trade (General) 48, Technical/Trade (Professional) 10, Technical/Trade (Vocational) 10, Weather-watching 80.

RM Spells: See "Castamir's Special Powers" below.

Appearance: 90.



Castamir





CASTAMIR'S SPECIAL POWERS

Healing Hands—Castamir's royal lineage and confirmation to the kingship imbues him with a healing aura, effective through physical contact and the intention to exercise his power (Closed Channeling healing lists to 10th level).

Palantír Use—As a legitimately recognized heir of Meneldil, Castamir holds mastery over the palantíri of the South-kingdom. He also has the power to allow or deny the use of the seeing stones to others. However, in spite of these conferred powers, Castamir lacks the training and knowledge necessary to utilize the palantíri to their maximum effect, and so must rely more heavily upon the royal seers than is usual for a king.

Intercession—As king, Castamir acts as the sole priestly mediator between the Faithful-in-Exile and Eru. He has the authority to approach the High Hallow of Mount Mindolluin and there on holy days to utter the name of Ilúvatar. He also has the power to bind solemn oaths with the Divine Name or the names of the Valar.

CÍRDOR (I.A. 23-T.A. 1981*)

Círdor was the founder and master of Edhellond, the only Elven settlement in southern Gondor. The son of Círdan, Lord of the Falathrim, Círdor shared in his father's shipbuilding labors, and together they became the gatekeepers of the westward journey which all the Eldar must one day take, sailing away from the shores of Middle-earth. Born at the haven of Brithombar on the coast of Beleriand in the early years of the First Age, Círdor was raised in the ways of shipbuilding and navigation by his father. Círdor's mother had come from among the Grey-elven folk of Doriath; and often he would journey there, far from the Falas, to have converse with his kinsfolk. But the wars of Beleriand, fought between Morgoth and the Elves, drove Círdor from his homeland.

In I.A. 474, the hosts of Morgoth ravaged the Falas, slaying or putting to flight the Falathrim. Círdor fought bravely in the defense of the havens, but at the last he too was forced to flee. Rejoining Círdan at the Mouths of Sirion, Círdor took counsel with his father for the succoring of their people in their exile. Círdan sought to make a refuge on the isle of Balar; but Ossë the Maia, wary of Morgoth's growing strength, counseled Círdor to establish another refuge, far beyond the reach of the Enemy, whence the Falathrim might flee at the last, if all Beleriand should fall under the dominion of Angband.

Heeding the voice of Ossë, Círdor chose from among the exiles such as were willing to follow him, and set sail from the Mouths of Sirion with three small ships; and rounding the coast southwards, he entered the Bay of Belfalas. Círdor and his companions kept close to the shore, seeking for a place that a few might defend with ease; and at last they came to the Morthond-Ringló estuary, where there were many rocky islets, thrust out of the water like towers. There, Círdor decided to build his refuge, which he named Lond Duilin (S. "Haven of the Rivers").

As it happened, Círdor's haven was never put to the test; for Morgoth was defeated in the War of Wrath shortly thereafter, and Círdan was able to establish a more permanent dwelling for the Falathrim in Lindon. But Ossë, the Lord of Storms, spoke to Círdor, and bade him remain at Lond Duilin, foretelling that the exiles of Doriath, the remnant of his mother's folk, would

seek out his protection and guidance, and become one people with his. "Ulmo," he said, "has commanded me to watch over this place for as long as you shall dwell in it; but when the last ship leaves, then too shall my protection depart."

These same words Ossë had spoken to Círdan in Lindon who, in accordance with Ulmo's bidding, had instructed Amdír and his folk in the art of shipbuilding, in order that the latter might separate themselves from the rule of the Noldor and sail to Lond Duilin in search of a dwelling apart. So it was that the words of Ossë proved true. The remnant of Doriath dwelt with the Falathrim beside the Bay of Belfalas, enlarging Círdor's haven to the hither shore, and renaming it Edhellond (S. "Elf Haven"), and Círdor became their lord.

Círdor remained at Edhellond throughout the Second Age and well into the Third, renewing his ancient friendship with Imrazôr's line when Edhelion became Prince of Belfalas, and fostering the prince's children in Elven-ways. Because of this friendship, and because the favor of Ossë's wife Uinen lay upon Imrazôr's household, Círdor led the folk of Edhellond to war in alliance with the men of Belfalas: in the War of the Last Alliance, and in the Northern War to save Arthedain from destruction. On the latter venture, Círdor gave to Prince Edrahil II the name of Imrazôr, renewing the glory of his line.

The last ship left Edhellond in T.A. 1981. In the removal of Ossë's protection that accompanied Círdor's departure, Amroth son of Amdír, who for a time had led the remnant of Doriath at Edhellond, was lost in the waters. Círdor never returned to Middle-earth; but the emblem of his haven, a white swan on a blue field, lived on in the livery of the Princes of Belfalas, to whom he entrusted Edhellond and the sacred grove of Eryn Laegol. Círdor witnessed much of southern Gondor's long history, and himself played a part in many of its tales; and with his presence at the side of the princes, the power of Uinen and Ossë were united in the defense of the South-kingdom.

CÍRDOR

Level: 35.

Race: Falathron.

Location: Lond Duilin (F.A. 474-S.A. 21);
Edhellond (S.A. 21-T.A. 1981).

CÍRDOR IN MERP

Hits: 142 Melee OB: 149 Missile OB: 169 AT: None (75)

MERP Profession: Bard.

MERP Stats: AG 99, CO 93, IG 98, IT 99, PR 102,
ST 89.

MERP Skills: Boat-Handling 143, Meditation 141,
Perception 162, Read Rune 143, Ride 79, Sky-Watching
145, Swim 132, Use Item 143, Artistic: Music 144,
Artistic: Singing 144, Craft: Mapping 135, Craft:
Shipbuilding 175, Lore: Architecture 120, Lore:
Astronomy 131, Lore: Cartography 132, Lore: Culture
103, Lore: Dragons 54, Lore: Engineering 109, Lore:
Fauna 103, Lore: Flora 103, Lore: History 103.

MERP Spells: 210 PP. All Bard Base Lists (10th), All
Essence Open Lists (10th).

CÍRDOR IN ROLEMASTER

Hits: 142 Melee OB: 149 Missile OB: 169 AT: 1 (75)

RM Profession: Bard.

RM Stats: Co 93, SD 99, Ag 99, Me 98, Re 98, St 89,
Qu 100, Pr 102, In 99, Em 100.



CIRYAHER HYARMENDACIL I (T.A. 892-1149)

Ciryaher was the fifteenth King of Gondor (T.A. 1015-1149), and under his reign the South-kingdom reached the height of its power. The last of the Ship-kings, Ciryaher completed the road of conquest begun by his great-grandfather Tarannon nearly three hundred years earlier. In T.A. 1050, Ciryaher took the title of Hyarmendacil, in celebration of his victory over the combined forces of the Haruze and the renegade Númenórean lords of Umbar, a deed which brought the lands of southern Gondor to their greatest territorial extent. Following in the tradition of the Ship-kings, Ciryaher also served as Captain of Ships and Lord of Lebennin under the rule of his father, Ciryandil (T.A. 936-1015).

The reign of Hyarmendacil had important internal consequences for southern Gondor, the foremost of these being the settlement of newly-won territory by veterans of the royal fleet (a practice begun by Eärnil). This policy led to the enlargement of Pelargir's importance for the political and military unity of the coastlands, a factor which played a significant role in the origins of the Kin-strife. Equally important was Hyarmendacil's revival of the institution of client-kingship over the Haruze, a tradition which by his time had vanished in Harondor, now fully transformed into a provincial domain. Above all, Ciryaher's total annihilation of the last remnants of Black Númenórean power in the Umbarean sphere paved the way for a vastly expanded cultural and economic contact with the South, ushering in an unparalleled era of prosperity for the great mercantile centers of southern Gondor.

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Círdor

RM Skills: Alertness 52, Architecture 120, Artistic (Active) 81, Artistic (Passive) 84, Astronomy 131, Attunement 143, Awareness (Perceptions) 27, Awareness (Searching) 42, Awareness (Senses) 62, Cartography 132, Crafts 26, Culture Lore 103, Dragon Lore 54, Endurance 23, Engineering 109, Fauna Lore 103, Flora Lore 103, Gymnastics 56, History 103, Influence 79, Lie Perception 142, Lore (General) 71, Lore (Magical) 61, Lore (Obscure) 51, Lore (Technical) 61, Mapping 135, Meditation 141, Navigation 145, Outdoor (Animal) 55, Outdoor (Environmental) 44, Play Instrument 144, Power Awareness 79, Power Manipulation 39, Read Runes 143, Ride 79, Sailing 143, Science/Analytic (Basic) 49, Science/Analytic (Specialized) 31, Self Control 41, Sense Ambush 52, Senses (All) 162, Shipbuilding 175, Singing 144, Star-gazing 145, Subterfuge (Stealth) 34, Swim 132, Technical/Trade (General) 59, Technical/Trade (Professional) 29, Technical/Trade (Vocational) 29, Weather-watching 102.

RM Spells: 495 PP. All Bard Base Lists (30th), All Open Mentalism Lists (15th), All Closed Mentalism Lists (10th).

Appearance: 99.

CÍRDOR'S SPECIAL POWERS

Intercession—As Edhellond lies under the protection of Ossë by virtue of Círdor's presence there, Círdor has the power to summon and commune with the Lord of Storms, and to intercede with any who have committed an offense against the Maia.

CIRYAHER

Level: 33.

Race: Dúnanan.

Location: Pelargir (T.A. 936-1015), Harondor, Umbar, and Near Harad (T.A. 1050-1051).

CIRYAHER IN MERP

Hits: 176 Melee OB: 165 Missile OB: 160 AT: 20 (50)

MERP Profession: Warrior.

MERP Stats: AG 99, CO 95, IG 96, IT 77, PR 98, ST 101.

MERP Skills: Boat-Handling 131, Climb 99, Gambling 55, Perception 112, Ride 77, Stalk/Hide 66, Swim 122, Track 89, Artistic: Singing 29, Athletic: Athletic Games 87, Influence: Administration 101, Influence: Leadership 123, Influence: Politics 84, Influence: Public Speaking 86, Lore: Battle Tactics 133, Lore: Culture 104, Lore: History 100, Lore: Military Organization 85, Lore: Region 120, Lore: Religion 92.

MERP Spells: See "Ciryaher's Special Powers" below.

CIRYAHER IN ROLEMASTER

Hits: 176 Melee OB: 165 Missile OB: 160 AT: 20 (50)

RM Profession: Fighter.

RM Stats: Co 95, SD 92, Ag 99, Me 93, Re 96, St 101, Qu 99, Pr 98, In 77, Em 88.

RM Skills: Administration 101, Adrenal Speed 107, Adrenal Strength 122, Alertness 35, Armor (Heavy) 67, Armor (Plate) 165, Artistic (Active) 26, Athletic Games 87, Awareness (Perceptions) 10, Awareness (Searching) 51, Awareness (Senses) 45, Brawling 113, Brawn 69.



Climb 99, Combat Awareness 119, Combat Maneuvers 30, Culture Lore 104, Diplomacy 84, Disarm 109, Endurance 69, Gambling 58, Gymnastics 54, Hear 112, Hide 66, History 100, Influence 54, Jousting 88, Leadership 123, Lie Perception 101, Lore (General) 54, Military Organization 85, Mounted Combat 134, Outdoor (Animal) 51, Power Strike 131, Public Speaking 86, Quickdraw 86, Region Lore 120, Religion 92, Riding 77, Sailing 131, Sense Ambush 35, Self Control 60, Sight 112, Singing 29, Smell 68, Special Attacks 33, Stalk 66, Stunned Maneuver 135, Subterfuge (Stealth) 42, Swim 122, Tactics 131, Taste 68, Technical/Trade (General) 55, Technical/Trade (Professional) 16, Technical/Trade (Vocational) 16, Touch 76, Tracking 89.

RM Spells: See "Ciryaher's Special Powers" below.

Appearance: 92.

CIRYAHER'S SPECIAL POWERS

Healing Hands—Ciryaher's royal lineage imbues him with a healing aura, effective through physical contact and the intention to exercise his power (Closed Channeling healing lists to 10th level).

Palantír Use—As a legitimately recognized heir of Meneldil, Ciryaher holds mastery over the palantíri of the South-kingdom. He also has the power to allow or deny the use of the seeing stones to others.

Intercession—As king, Ciryaher acts as the sole priestly mediator between the Faithful-in-Exile and Eru. He has the authority to approach the High Hallow of Mount Mindolluin and there on holy days to utter the name of Ilúvatar. He also has the power to bind solemn oaths with the Divine Name or the names of the Valar.

EÄRNIL I (T.A. 712-936†)

Eärnil I was the thirteenth King of Gondor (T.A. 913-936), and the first to have ascended the throne on the basis of adoption. As the heir of Tarannon Falastur, Eärnil perpetuated the tradition of the Ship-kings, and added the conquest of Umbar to their glorious achievements. In Eärnil, the house of the kings was joined to the sacred lineage of Belfalas' princes, a unique union of bloodlines which was to beget contentious anomalies in the political structure of southern Gondor. Although in some respects muted by the accomplishments of his successors, Eärnil's deeds were to become an enduring legacy in the history of the South-kingdom.

Born the youngest son of Prince Lothirion of Belfalas, Eärnil's mother was the only daughter of King Siriondil. So it was that Eärnil was nephew to the future king, Tarannon. His two older brothers, Taranir and Gundor, were already involved in the governance of Dor-en-Enril when Eärnil had come of age; Lothirion, desiring to advance young Eärnil's prospects, made him Lord of Tolfalas (then a possession of Belfalas) and enfeoffed to him the Glinduin vale, at the mouth of which King Siriondil hoped to establish a haven for his growing royal fleet.

Over the course of the next eighty-two years, Eärnil accompanied the king's son, Tarannon, on the latter's military campaigns in Anfalas and Harondor, achieving great renown as lieutenant to the Captain of the Hosts. During the long years of their company, Eärnil and Tarannon became fast friends;

and soon after Tarannon had succeeded his father to the throne, since he himself had no son to assume his former office, Tarannon appointed Eärnil as Captain of the Hosts in his stead. This honor was soon to be enlarged to unprecedented heights; with the tragic severance of Tarannon's marriage to Berúthiel only a short time after the inauguration of his reign, the despondent king named Eärnil as his heir to the throne.

All Gondor was shocked at Tarannon's decision; but resistance was negligible, because of the esteem in which Eärnil was held and because of his direct connection to the King's House through his mother. The only significant opposition to Eärnil's adoption came from his own household. His eldest brother Taranir objected that Eärnil's new status threatened to violate the autonomy of Belfalas from the royal house. Taranir pressed this grievance again when he became prince upon Lothirion's death in T.A. 839; but Eärnil refused to relinquish the fief his father had given him. In the end, Tarannon mediated a compromise: Eärnil would abandon his claim to the Glinduin vale, with the exception of the haven of Linhir itself; in return, Prince Taranir would relinquish the isle of Tolfalas, which would thenceforward be a royal ward. Taranir grudgingly assented to this arrangement, and so through Eärnil both Tolfalas and Linhir became royal possessions.

During Tarannon's eighty-three year reign, Eärnil vied with Umbar for the dominion of the coasts, slowly gaining ground over the adversary. When Tarannon died in T.A. 913, Eärnil remained in Pelargir, concentrating all of his resources on the repair of the ancient haven and the strengthening of his fleet. These efforts culminated in the raising of Barad Aerhir in T.A. 923. This event heralded the beginning of the final conflict with Umbar; for, as if in challenge to Eärnil's tower, the proponents of the Cult of Melkor, having seized Umbar, once again raised the hideous pinnacle of their ancient temple above the walls of that haven, portending evils to come.

Intent on thwarting the eventuality of a renewed offensive from the South, Eärnil unleashed his fleets against Umbar, conquering its coastal strongholds one by one, while Prince Taranir led the hosts of Gondor through Harondor and into enemy-held territory, blocking any landward support from the mother haven. The conflict was long and the Gondorian victory dearly bought, but, at the last, Eärnil succeeded in capturing Umbar in the spring of T.A. 933. Eärnil annihilated the Cult of Melkor and razed its Temple to the ground, constructing over its foundations a tower after the manner of Barad Aerhir.

But the struggle for mastery of the South had not ended; Eärnil was able to hold only the haven of Umbar itself, while many of its lords had withdrawn to Ramlond and were regrouping their forces. Later in that same year, Eärnil was himself besieged within the walls of the haven, but his command of the waters ensured its safety for the time being. Eärnil remained in Umbar for nearly three years, withdrawing once only to Pelargir in T.A. 936. Eärnil never returned to Umbar; for on his return voyage he was lost in a sudden, violent storm off the Cape of Umbar.

EÄRNIL I

Level: 36.

Race: Dúndan.

Location: Edhellond (T.A. 712-727), Dol Amroth (T.A. 712-748), Linhir/Tolfalas (T.A. 748-831), Gobel Mirlond/Pelargir (T.A. 831-933, 936), Umbar (T.A. 933-936†).

EARNIL I IN MERP

Hits: 225 Melee OB: 197 Missile OB: 201 AT: Chain (55)

MERP Profession: Warrior.

MERP Stats: AG 97, CO 94, IG 90, IT 90, PR 87, ST 98.

MERP Skills: Acting 60, Ambush 118 (36 ranks), Appraisal 80, Boat-Handling 110, Climb 108, Contortions 77, First Aid 117, Perception 102, Ride 86, Rope-Mastery 98, Signaling 103, Sky-Watching 115, Stalk/Hide 111, Swim 103, Track 107, Artistic: Dance 92, Artistic: Singing 95, Athletic: Athletic Games 85, Athletic: Diving 95, Influence: Administration 97, Influence: Leadership 127, Influence: Politics 100, Influence: Public Speaking 100, Influence: Seduction 66, Influence: Trading 78, Lore: Battle Tactics 107.

MERP Spells: See "Eärnil I's Special Powers" below.

EARNIL I IN ROLEMASTER

Hits: 225 Melee OB: 197 Missile OB: 201 AT: 15 (55)

RM Profession: Fighter.

RM Stats: Co 94, SD 88, Ag 96, Me 88, Re 91, St 98, Qu 97, Pr 87, In 90, Em 86.

RM Skills: Administration 97, Adrenal Quickdraw 83, Adrenal Speed 83, Adrenal Strength 83, Alertness 66, Ambush 118 (36 ranks), Appraisal 80, Armor (Medium) 75, Armor (Chain) 120, Artistic (Active) 46, Athletic Games 85, Awareness (Perceptions) 31, Awareness (Searching) 34, Awareness (Senses) 60, Climb 108, Combat Maneuvers 36, Dance 92, Diplomacy 100, Diving 95, Endurance 56, First Aid 117, Gymnastics 30, Hear 102, Hiding 111, Influence 47, Jousting 88, Leadership 127, Lore (General) 62, Lore (Technical) 44, Mounted Combat 123, Navigation 88, Public Speaking 100, Ride 86, Rope Mastery 98, Sailing 110, Self Control 30, Sight 102, Singing 95, Special Attacks 23, Stalk 111, Star-gazing 110, Subterfuge (Attack) 45, Subterfuge (Mechanics) 35, Subterfuge (Stealth) 54, Swim 103, Tactics 107, Technical/Trade (General) 44, Technical/Trade (Vocational) 30, Trading Lore 78, Weather-watching 115.

RM Spells: See "Eärnil I's Special Powers" below.

Appearance: 80.

EARNIL I'S SPECIAL POWERS

Healing Hands—Eärnil's royal lineage imbues him with a healing aura, effective through physical contact and the intention to exercise his power (Closed Channeling healing lists to 10th level).

Palantir Use—As a legitimately recognized heir of Meneldil, Eärnil holds mastery over the palantiri of the South-kingdom. He also has the power to allow or deny the use of the seeing stones to others.

Intercession—As king, Eärnil acts as the sole priestly mediator between the Faithful-in-Exile and Eru. He has the authority to approach the High Hallow of Mount Mindolluin and there on holy days to utter the name of Ilúvatar. He also has the power to bind solemn oaths with the Divine Name or the names of the Valar.

EDHELION (S.A. 3206-T.A. 96)

Edhelion was the last royally-confirmed Captain of the Faithful in Pelargir (S.A. 3251-3320) and the first Prince of Belfalas (S.A. 3320-T.A. 96). His enfeoffment by Elendil served to secure the authority of Isildur and Anárion over the South-kingdom; but it also provoked his wayward sons, Fuinur and Herumor, to rebellion, and their theft of the Karma of Aldarion proved a grievous price to pay for the peaceful years that followed the establishment of the Realm-in-Exile. During the War of the Last Alliance, Edhelion led the Faithful into battle, the first time that all the hosts of southern Gondor were to be united in war.

Edhelion grew to manhood under the good and benevolent reign of Tar-Palantir of Númenor, in whose time the royal garrison of Pelargir was subordinated to the authority of the Council of the Faithful. Edhelion received his own appointment to the captaincy of the haven by Tar-Palantir, following the death of his father in S.A. 3251. But four years later Ar-Pharazôn seized the scepter from the rightful succession of Tar-Míriel, and he restored the supremacy of the Pelargir garrison, subjecting the Faithful to tribute.

In S.A. 3319, when Ar-Pharazôn withdrew much of his garrison for his expedition against the Valar, Edhelion organized and led a revolt against the remaining King's Men of the haven. Yet despite his bold initiative, Edhelion refused the urgings of the Faithful that he declare the Pelargirean League independent from Númenor. "Instead," he counseled, "we shall wait upon the will of the Valar, and abide by whatever sign through which they may reveal their will to us."

That sign came with the arrival of Isildur and Anárion from out of the deeps of the sea; and, when the fate of Númenor was learned, Edhelion declared to the people that, by their lineage and by the grace of Uinen that had preserved them through the changing of the world, the Lords of Andúnië were surely favored by the Valar to assume the sacred kingship over all the Faithful. "For," said Edhelion, "though my blood also is mingled with the line of Elros Tar-Minyatur, it comes by way of Ciryatan and of Atanamir, whose rule gave birth to Númenor's Downfall. But Elendil and his sons possess a royalty purer and more ancient, for Silmarien was their foremother. Moreover, the task of my house has been that of a steward, preserving a sanctuary for the Faithful in their exile. But now we are all exiles, and though the Lady of the Seas will not nullify her covenant with us, who now will call upon the One? And what man among us now possesses the authority to choose a hallowed place for our worship? Not I."

With many such words Edhelion exhorted the Faithful to accept the claims of Elendil's sons, denying to his own house what honors had not been bestowed upon it by the Powers of Arda. Yet not all accepted Edhelion's arguments. His two sons, Fuinur and Herumor, retorted that the line of Imrazôr possessed an equal if not greater right to the hearts of the people; for, the brothers argued, their house had endured the exile in Middle-earth for many lives of men, whereas Elendil and his sons, noble though their lineage and piety might be, were but newcomers from Númenor, and ought therefore to be joined to the league by the laws that Véantur had established. "Then," they said, "when the Lords of Andúnië have proven their worth and goodwill through many years of loyal service to the league—then, if they will, let the Faithful take them as kings."





Though many in Pelargir were of a like mind with Edhelion's sons, the word of their father prevailed; and Uinen herself came forward to bear witness to the truth of his judgment. Then at last the Faithful gave their assent to Elendil's claims. But even Edhelion, for all his lofty soothsaying, did not lose sight of the practical need to preserve the political rights of the league; rather, he conferred with Elendil's sons, laying before them in no uncertain terms what concessions he and the Council of Pelargir expected to receive in exchange for their acknowledgment of Isildur's and Anárion's authority. By means of his shrewd bargaining, Edhelion brought the Elendili and the league to a wise and just settlement, which was to repeatedly define southern Gondor's relationship to its northern, royal counterpart ever after.

Fuinur and Herumor's defection to Umbar was a grievous blow to Edhelion. He loved his sons, but he perceived that their rebellion and their theft of the Karma could put an end to the peaceful settlement which the council had reached with the new kings. This fear, however, was not realized for another eighty years, when Sauron revealed himself in Mordor and began sending emissaries to Umbar to coax the brothers to challenge both the league and Elendil's sons for supremacy. In light of this growing peril, Elendil himself in S.A. 3400 named Edhelion Prince of Belfalas, intending thereby to secure his own sons' western flank against an alliance between recalcitrant members of the league and Edhelion's sons in Umbar.

Edhelion ruled Belfalas in peace for ninety-six years after the War of the Last Alliance; and in T.A. 13 his wife bore him a third son, Methestel, who succeeded him as prince. Together with Imrazôr before him and Edrahil after, Edhelion's life represented a key turning point in the destiny of southern Gondor, and his legacy would leave its enduring mark on the realm in his inauguration of its most important noble lineage. Through Edhelion, the line of Imrazôr became the equal of the kings.

EDHELION

Level: 28.

Race: Dúnanan.

Location: Pelargir (S.A. 3206-3400),
Dol Amroth (S.A. 3400-T.A. 96).

EDHELION IN MERP

Hits: 188 Melee OB: 174 Missile OB: 167 AT: Chain (45)

MERP Profession: Warrior.

MERP Stats: AG 92, CO 95, IG 87, IT 92, PR 95, ST 94.

MERP Skills: Boat-Handling 67, Climb 85, Perception 72, Ride 86, Stalk/Hide 90, Swim 102, Track 87, Artistic: Dance 65, Artistic: Singing 62, Athletic: Swashbuckling 92, Influence: Administration 80, Influence: Leadership 93, Influence: Politics 81, Influence: Public Speaking 76, Lore: Battle Tactics 96, Lore: Culture 55, Lore: Evaluate Weapons 80, Lore: History 61, Lore: Military Organization 67, Lore: Region 72, Lore: Siege Engineering 80, Lore: Tactical Games 67.

MERP Spells: See "Edhelion's Special Powers" below.

EDHELION IN ROLEMASTER

Hits: 188 Melee OB: 174 Missile OB: 167 AT: 15 (45)

RM Profession: Fighter.

RM Stats: Co 95, SD 87, Ag 92, Me 85, Re 87, St 94,
Qu 90, Pr 97, In 92, Em 80.

RM Skills: Administration 80, Adrenal Speed 92, Adrenal Strength 90, Alertness 32, Armor (Medium) 61, Armor (Chain) 120, Artistic (Active) 47, Awareness (Searching) 41, Awareness (Senses) 42, Brawn 56, Climb 85, Combat Awareness 92, Combat Maneuvers 21, Culture Lore 55, Dancing 65, Diplomacy 81, Endurance 56, Evaluate Weapon 80, Gymnastics 39, Hear 72, Hide 90, History 61, Influence 47, Jousting 93, Leadership 93, Lie Perception 81, Lore (General) 40, Military Organization 67, Mounted Combat 92, Outdoor (Animal) 40, Perception 14, Power Strike 96, Public Speaking 76, Quickdraw 67, Read Tracks 81, Region Lore 72, Riding 86, Sailing 67, Self Control 48, Sense Ambush 32, Siege Engineering 80, Sight 72, Singing 62, Smell 58, Special Attacks 19, Stalk 90, Stunned Maneuver 92, Subterfuge (Stealth) 40, Swashbuckling 92, Swim 102, Tactical Games 67, Tactics 96, Taste 56, Technical/Trade (General), 40, Technical/Trade (Professional) 14, Technical/Trade (Vocational) 14, Touch 61, Tracking 87.

RM Spells: See "Edhelion's Special Powers" below.

Appearance: 93.

EDHELION'S PRINCIPAL ITEMS

The Karma of Aldarion—See Section 10.2.

Gwaedhel—See Section 10.5.

EDHELION'S SPECIAL POWERS

Truesight of Númenor—As a descendant of Imrazôr, Edhelion is graced with the Truesight of Númenor. This gift of prophetic vision gives Edhelion premonition of important events (granted at Uinen's discretion) and amplifies his natural perception (x2 multiplier).

Intercession—As patriarch of the line of Imrazôr and Captain of the Faithful, Edhelion acts as priestly mediator between Uinen and all those subject to the Pelargirean League. In this capacity, Edhelion has the power to name the Lady of the Seas as witness to sacred oaths and agreements. He also has authority to pass judgment upon those who have committed a sacrilegious act against Uinen or the Laws of Númenor.

EDRAHIL II (T.A. 1783-2002†)

Named "Imrazôr the Númenórean" for deeds of renown that recalled and even surpassed those of his ancestral namesake, Prince Edrahil II of Belfalas (T.A. 1965-2002) was unquestionably the single most important individual in the entire history of southern Gondor. Born the son of Adrahil I, thirty-sixth prince of Belfalas, Edrahil was destined to become the renewer of his ancient line; and through him the lineage of the Dúnedain would be united once again with the deathless blood of the Eldar, an apocalyptic event which was to be repeated only one time thereafter, in the marriage of Aragorn Elessar and Arwen Undómíel. Born into the autumn years of a dying age, Edrahil embodied in himself the lost majesty and might of Númenor. Few mortals of the Third Age of Middle-earth have rivaled his saga.

Like all the princes of his line, Edrahil was reared and grew to manhood among the Elves of Edhellond, fostered by Círdor, and inculcated with the virtues and wisdom of the Eldar. Under the tutelage of the Falathrim, young Edrahil learned the ways of the sea, and achieved mastery in the arts of sailing and navigation at an early age. Likewise, from Amroth's guard of Tirith Aear he was instructed in the martial discipline of arms and chivalry; and from Bladorthin of the Eryn Laegol he learned the woodcraft and stealth of the Silvan hunters.

All the skills of his boyhood training were to be put to the test in T.A. 1810, scarcely two years after Edrahil had reached his majority. In that year, King Telumehtar launched his epic invasion of Umbar, wrenching the offensive from the Corsairs who had plagued the coasts of southern Gondor for more than three and a half centuries. The war-fleet of Belfalas played a central role in this invasion, and young Edrahil fought bravely at his father's side in the attack. Edrahil's valor in the recapture of Umbar earned him the knighthood, which he received upon his return to Belfalas that same year.

Edrahil's prowess and renown grew with his years. At the age of forty-five his father made him Captain of the Cavalry, and soon thereafter he led the knights of Belfalas into battle with the Wainriders in T.A. 1856 and again in T.A. 1899, where he saved the life of King Calimehtar II. Finally, in T.A. 1940, Edrahil commanded his father's war-fleet in the desperate, doomed attempt to save Umbar from its final loss to the Haruze and the Corsairs.

During this, his second venture against Umbar, Edrahil was visited by Uinen the Maia, and in that divine visitation his destiny was revealed to him. In the course of the battle, Edrahil was separated from his companions and deemed lost—drowned with his ship, which was sunk by a collision with an enemy vessel. But Edrahil escaped the wreck, and swam unseen to the rocky shore of the haven, away from the fighting. There the Lady of the Seas revealed herself to the son of Adrahil, and bestowed upon him the gift of the Truesight of Númenor, which she granted to but one scion of every generation of Imrazôr's line.

The first vision Edrahil beheld with the Sight was the lost Karma of Aldarion, which was stolen in millennia past by Fuinur, and had followed him to his dark fate. Uinen explained to Edrahil that the loss of Umbar to the enemy heralded the moment when the Karma must be restored to Imrazôr's descendants, in order that they might shine as a ray of hope in the darkening world. It had fallen to Edrahil to find and recover it. In the ruins of Umbar the search was to begin, in the haven which was the last resting place of the Karma before its disappearance.

So began Edrahil's quest. For four long years, Adrahil's son wandered the wastes of the South, now under the dominion of Gondor's enemies, disguised as a vagabond, following what signs and portents the Sight revealed to him. All the Faithful mourned his absence, believing him to have perished in Umbar, the bitterest *wergild* of that war. But Edrahil achieved his quest after many trials, and descended into the dark waters of Fuinur's Well, where lay the ancient heirloom of his house.

Edrahil returned to Gondor unlooked for in T.A. 1944, and once again led the cavalry of Belfalas, helping Eärnil II to win his decisive victory at Athrad Poros. Then, in spite of the loss of Harondor, hope was rekindled in the hearts of the Faithful, who marveled at the return of their beloved captain from seeming death, ennobled by the recovery of the Karma. But the Wainrider war had claimed the life of Prince Adrahil upon Dagorlad in T.A. 1944, and Edrahil, then in the full vigor of his longevity, became the thirty-seventh prince of Belfalas in the line of Edhelion.

Edrahil ruled his domain in peace; but the world at large was soon to summon him to war once again, for in T.A. 1975 the Witch-king had brought the North-kingdom to the brink of annihilation, and Prince Eärnur was mustering a great host to bring aid to Arthedain by sea. Edrahil led the war-fleet of Belfalas to this battle; but he took a different road, in accord with what the Truesight revealed to him. For now the time had come for the Karma of Aldarion to be borne into open war, and himself to embody the legacy of Imrazôr the Númenórean—Captain of the Venturers, Protector of the Faithful, Elf-friend, Uinen's chosen.





So set forth Prince Edrahil II, with Círdor at his side, the last time the Elves of Edhellond would march to war in league with the Dúnedain. The combined fleets of Edhellond and Belfalas sailed in the van of Eärnur's host, but turned aside at the mouth of the Gwathló, while the main host continued north towards Lindon. There the fleets of Edrahil and Círdor took haven. This was the site of the ruined haven of Vinyalondë, which Aldarion—first to wear the Karma—had built, when he came to the shores of Middle-earth. So noble and fair did Edrahil seem as he set foot on the ruined quay of the haven that Círdor cried aloud: *Behold, Imrazôr Núnatan! Now at last the hour is come, when bitter payment shall be exacted for an ancient evil committed against the Vinendili!* Círdor spoke of the rebellion of Mûrazôr, but he alone knew that Mûrazôr was now in truth the Witch-king of Angmar, whose might they were setting out to oppose. From that moment onwards, no one—neither deathless Elf nor mortal Man—dared to call Edrahil by any other name than Imrazôr the Númenórean.

From the haven of Vinyalondë the fleets of Imrazôr and Círdor advanced upriver to Tharbad, whose garrison was besieged within its walls by one of the Witch-king's hosts, intent on preventing any aid from the south reaching Arthedain by land. The arrival of Imrazôr and the Elves overwhelmed the besiegers, who fled in terror at the sight and rumor of their approach. Then Imrazôr rallied the men of Tharbad, saying that the time for hiding and defense was past; and he beckoned them to follow him. "For," he said, "we march now for the destruction of Angmar; and we shall not abate our onslaught until not one minion of the Witch-king, be he Man or Orc, remains to defile the lands that the sons of Elendil have claimed as their own!"

Roused by his words, the folk of Tharbad flocked to the twin banners of Belfalas and Edhellond, and began the march northwards through the war-torn lands of Eriador. Their way was not unmarked by Angmar's servants; but the name of Imrazôr deeply troubled the Witch-king's thought—so much so, that he unwisely detached a large portion of his war-host to eliminate the advancing army, falsely believing this to be the only sending force of Gondor, and not realizing that his main peril was drawing nigh to his as yet undefended western flank.

Imrazôr and Círdor took their stand on the heights of the Tyrm Gorthad, but the evil spirits of the barrows held no power or terror over them, because of Uinen's presence. So it was that the defenders held the superior ground when at last the Angmarean host met them. Though greatly outnumbered by the foe, even the best of the Witch-king's legions were no match for the mounted knights of Edhelion, or the sure-sighted Elven archers of Bladorthin's folk. The battle was long and fierce, but victory was total; and those few that escaped the wrath of the Karma fled north only to meet the utter defeat of their brethren at the hands of Eärnur and Círdan. Imrazôr's words, that no servant of Angmar should be left alive west of the Misty Mountains, were proved true.

Six years after the victory of the North, Imrazôr's tale took a new turn. At that time, many Elves from Lórien began seeking the haven of Edhellond, fearing the horror that was awakened in Moria. When Imrazôr learned of Amroth's separation from Nimrodel, the prince at once joined the search for the wayward Elf-maiden. Although Nimrodel was never found, Imrazôr himself came upon her handmaiden Mithrellas wandering, lost and hungry, in the Ered Torthonion.

Having succored and restored the Elf to vigor, the prince won Mithrellas' aid in resuming the search for Nimrodel. Mithrellas led the prince to the banks of the Glinduin, where she had left her mistress, who by that time had given up all hope of being reunited with Amroth; now, Nimrodel was nowhere to be found. Mithrellas wept at her loss; but Imrazôr comforted her, saying that not all griefs could be amended within the Circles of the World, but that even out of loss and sorrow, joy unlooked for may come.

Then Mithrellas was for a time comforted; but when they returned to Edhellond, and learned that Amroth had perished in the waters, after the last ship was torn from its moorings and driven away by the wild sea, never to return to mortal lands, the anguish of grief and loss overcame her, realizing that there was no ship now that could bear her from the shores of Middle-earth. Her tears were surpassed by those of Imrazôr; Círdor had been Imrazôr's foster-father, and Imrazôr loved him deeply. His grief was greater because the storm which had borne away Círdor's ship also had robbed him of their final parting.

Mithrellas wondered that Imrazôr, a mortal, could feel such pain at the departure of one of the Eldar; and in her recognition of their shared grief, Mithrellas found love for this man, and he for her. Yet each dared not reveal their true feelings to the other, afraid lest because of their sundered doom, such love should estrange them. But Galadriel read their hearts, and foresaw that it lay within Imrazôr's special destiny to renew, if he would, the ancient bond of kinship between the Dúnedain and the Eldar. She spoke with them together, laying before them the choice that now confronted them: to renounce their desire and dwell apart among their own kindreds; or to fulfill their love, and one day to face together the final grief of parting that the Doom of the World lays upon all.

Mithrellas and Imrazôr chose the latter, and were wed by the Lady of Tirith Aear in the sacred grove of Edhellond in the spring of the following year. In that same year, Mithrellas bore Imrazôr a daughter and a son, both Elven-fair. Mithrellas gave the name Gilmith to her daughter, but the boy Imrazôr named Galador, who would one day become his heir. Though she loved both her children and her husband, Mithrellas foresaw the anguish that awaited her: Imrazôr would die a mortal's death, and their children would be forced to choose which kindred—Elves or Men—to which they would belong. In the end, Mithrellas could not bear to await the coming of these things, and vanished from Dol Amroth one night, never to return.

Despite his grief at his wife's disappearance and own advancing years, Imrazôr retained his vigor to the end of his days. These were, however, cut short by a violent death at the hands of Mûrazôr, now Lord of the Nazgûl. In the year T.A. 2000, the Ringwraiths, who had amassed their combined strength in Mordor ever since the fall of Angmar in the North, laid siege to Minas Ithil. Imrazôr took part in the defense of the city, but was himself caught within its walls when at last it fell to the enemy two years later.

The death of Imrazôr was a grievous blow to Gondor. Though few survived to tell of it, it is said that Imrazôr alone was able to withstand the terror of the Nazgûl-lord, and that he confronted Mûrazôr in single combat. It is also said that Mûrazôr had never known fear until the day that he looked upon the face of Imrazôr the Númenórean—the very image of his mortal brother, against whom he had struggled prior to his acceptance of a Ring of Power from Sauron.

For a brief moment, the irresistible might of the Nazgûl's black master gave way, recoiling at Imrazôr's final words: "I know thy true name, brother, and fear thee not. Now the words of Cirdor are fulfilled; and though I may die, thou shalt rue bitterly the crimes thou hast committed against the Uinendili out of the deeps of Time. And if my blade should wound thee on this day, never shalt thou be free from the agony of that wound, until thy spirit should pass from this World." Imrazôr died, cruelly slain by Mûrazôr's steel; yet he did wound the Nazgûl-lord—many times—and the anguish of those wounds never left the Ringwraith while the Third Age lasted.

EDRAHIL II

Level: 28.

Race: Dúnanadan.

Location: Edhellond (T.A. 1783-1808), Dol Amroth (T.A. 1808-1940, T.A. 1944-2000), Umbar (T.A. 1810, T.A. 1940), Dagorlad/Rhovanion (T.A. 1856, T.A. 1899), Haradwaith (T.A. 1940-1944), Vinyalondë/Tharbad/Tyrn Gorthad (T.A. 1975), Minas Ithil (T.A. 2000-2002†).

EDRAHIL II IN MERP

Hits: 175 Melee OB: 200 Missile OB: 180 AT: Plate (55)

MERP Profession: Ranger.

MERP Stats: AG 100, CO 100, IG 97, IT 93, PR 99, ST 101.

MERP Skills: Acrobatics 89, Acting 95, Ambush 118 (28 ranks), Appraisal 82, Boat-Handling 100, Caving 135, Climb 113, Contortions 88, First Aid 103, Foraging 160, Meditation 113, Perception 122, Pick Lock 96, Read Rune 110, Ride 192, Rope-Mastery 88, Sky-Watching 170, Stalk/Hide 115, Swim 103, Track 117, Trickery 103, Use Item 98, Artistic: Dance 68, Artistic: Singing 95, Athletic: Athletic Games 93, Athletic: Diving 87, Athletic: Tumbling 85, Craft: Fletching 110, Craft: Trap-Building 147, Influence: Administration 62, Influence: Falsification 115, Influence: Leadership 137, Influence: Politics 90, Influence: Public Speaking 90, Influence: Seduction 69, Influence: Trading 78, Lore: Battle Tactics 110, Lore: Detect Trap 133.

MERP Spells: (432/864 PP's). All Ranger Base Lists (10th), Blood Ways (10th), Bone/Muscle Ways (10th), Concussion's Ways (10th).

EDRAHIL II IN ROLEMASTER

Hits: 175 Melee OB: 200 Missile OB: 180 AT: 19 (55)

RM Profession: Ranger.

RM Stats: Co 100, SD 96, Ag 100, Me 97, Re 97, St 101, Qu 100, Pr 99, In 93, Em 99.

RM Skills: Acting 95, Acrobatics 89, Administration 62, Adrenal Quickness 93, Adrenal Speed 93, Adrenal Strength 93, Alertness 86, Ambush 118 (28 ranks), Appraisal 77, Armor (Heavy) 75, Armor (Plate) 165, Artistic (Active) 56, Athletic Games 93, Attunement 98, Awareness (Perceptions) 61, Awareness (Searching) 74, Awareness (Senses) 80, Caving 135, Channeling 105, Climb 113, Combat Maneuvers 34, Contortions 88, Crafts 24, Dance 68, Detect Traps 133, Diplomacy 110, Diving 87, Endurance 71, First Aid 103, Fletching 110, Foraging 160, Forgery 115, Gymnastics 59, Hear 122, Herb Lore 52, Hide 115, Influence 62, Leadership 137, Lore (General) 62, Lore (Technical) 40, Meditation 113, Military Organization 67, Mounted Combat 119, Navigation 93, Outdoor (Animal) 82, Outdoor (Environmental) 76, Pick Locks 96, Power Awareness 58, Power Manipulation 46, Public Speaking 90, Read Tracks 110, Region Lore (Gondor) 99, Region Lore (Harad) 89, Region Lore (Umbar) 79, Ride 192, Rope Mastery 88, Runes 110, Sailing 100, Seduction 69, Self Control 50, Sense Ambush 86, Sight 122, Singing 95, Smell 122, Stalk 115, Star-gazing 110, Subduing 108, Subterfuge (Attack) 60, Subterfuge (Mechanics) 50, Subterfuge (Stealth) 69, Swim 103, Tactics 110, Technical/Trade (General) 34, Technical/Trade (Professional) 30, Technical/Trade (Vocational) 30, Touch 122, Tracking 117, Trading 78, Trapping 146, Trickery 103, Tumbling 85, Weather-watching 170.

RM Spells: 552/828 PP. All Ranger Base Lists (20th), Blood Law (10th), Bone Law (10th), Muscle Law (10th), Nerve Law (10th), Organ Law (10th).

Appearance: 80.

EDRAHIL II'S PRINCIPAL ITEMS

The Karma of Aldarion—See Section 10.3.

EDRAHIL II'S SPECIAL POWERS

Truesight of Númenor—As a descendant of Imrazôr, Edrahil is graced with the Truesight of Númenor. This gift of prophetic vision gives Edrahil premonition of important events (granted at Uinen's discretion) and amplifies his natural perception (x2 multiplier).

Intercession—As patriarch of the line of Imrazôr and Captain of the Faithful, Edrahil acts as priestly mediator between Uinen and all those subject to his rule. In this capacity, Edrahil has the power to name the Lady of the Seas as witness to sacred oaths and agreements. He also has authority to pass judgment upon those who have committed a sacrilegious act against Uinen or the Laws of Númenor.



FUINUR (S.A. 3278-T.A. 12*)

Fuinur was the eldest son of Edhelion, the first Prince of Belfalas (S.A. 3400-T.A. 96). Fuinur did not succeed Edhelion as prince; instead, together with his younger brother Herumor, he rebelled against his father by defecting to Umbar, claiming his own lordship in lieu of submission to the authority of Elendil's sons in Gondor. Although Fuinur extended his power southwards over the Haradrim, he was nevertheless deemed a significant threat to Gondor, because in his rebellion he stole the Karma of Aldarion, the heirloom of Imrazôr's line, and it was feared that Edhelion's son might draw upon the veneration of this artifact as a means of swaying those Dúnedain of the Pelargirean League dissatisfied with the royal claims of Elendil and his sons to ally themselves with him in war. This fear never materialized; yet both Fuinur and Herumor played an important role in the War of the Last Alliance, which they fought on behalf of Sauron against their own countrymen.

Fuinur and Herumor first arrived in Umbar just in time to turn the tide of a major civil strife then raging in the haven between the adherents of the Cult of Melkor and the more moderate elements among the King's Men who survived Númenor's Downfall. After shattering the power of the cult, the brothers were enthusiastically received by the men of Umbar as harbingers of better days to come. Setting the Karma in place of Melkor's fiery altar, Fuinur drew upon the aura of that venerated artifact to reinstate the traditional political relations between the Dúnedain and the Haradwaith.

While their victories secured the brothers a niche within the political structure of Umbar, neither Fuinur nor Herumor were satisfied with their lot. Deeming themselves exiles from the usurped authority of their father in Pelargir, it was not surprising that they were eventually swayed by the entreaties of Mordor: to ally themselves with the Dark Lord in return for the promise of restoration to the leadership of the Faithful in Gondor.

In S.A. 3429, Fuinur and Herumor mustered the hosts of Harad to join the forces of Mordor in Sauron's assault upon the sons of Elendil. For five years they unsuccessfully conducted the siege of Pelargir, until they were summoned north to the Battle of Dagorlad in S.A. 3434, where Herumor perished. Seeing no hope in Sauron, since he was defeated and driven back from the Dagorlad into Mordor, Fuinur recalled the Haradrim and withdrew from the war, returning to the safety of Umbar, and awaiting news of the tide of battle in the north.

When at last Fuinur learned of the victory of the West and of Sauron's demise seven years later, he grew despondent, seeing all of his hopes utterly dashed. In spite of Fuinur's former adherence to the tenets of the Faithful, Sauron's survival from the Downfall of Númenor had at first deceived Fuinur into believing that escape from Death was attainable; but as his own years were now lengthened, the news of Sauron's demise drove Fuinur to the brink of madness. Clinging still to the vain hope that had unmanned the best of the Númenóreans, the desperate Fuinur turned towards any rumor that might lead him to immortality.

The credibility of legends concerning Fuinur's end is in many cases doubtful; yet the legends are important nonetheless, for they constitute the last remaining evidence for the fate of the Karma of Aldarion—the single most powerful artifact in the history of southern Gondor—until its recovery by Edrahil II in T.A. 1944. The oldest tale tells that Fuinur heard a legend about "living waters" that ran beneath the surface of the Mirror of Fire in Far Harad, which purportedly preserved life indefinitely.

Eager to find these fabled waters, Fuinur departed Umbar with all his followers and the Karma, and commanded the spirits that dwelt there to construct for him a dwelling place where he might not taste death. The tale goes on to say that Fuinur continued to rule Haradwaith from that place (known thereafter as Fuinur's Well) until T.A. 12, after which time all rumor of him and the Karma ceased.

FUINUR

Level: 27.

Race: Fallen Dúnanan.

Location: Pelargir (S.A. 3168-3320), Umbar (S.A. 3320-3429, S.A. 3434-3441), Harondor/Harithilien/Pelargir (S.A. 3429-3434).

FUINUR IN MERP

Hits: 186 Melee OB: 182 Missile OB: 175

AT: Plate (35).

MERP Profession: Warrior.

MERP Stats: AG 92, CO 95, IG 82, IT 83, PR 92, ST 94.

MERP Skills: Boat-Handling 88, Climb 83, Perception 77, Ride 82, Stalk/Hide 72, Swim 104, Track 67, Artistic: Dance 67, Athletic: Swashbuckling 89, Influence: Administration 77, Influence: Leadership 93, Influence: Politics 78, Influence: Public Speaking 86, Lore: Battle Tactics 87, Lore: Culture 58, Lore: Evaluate Weapons 55, Lore: History 59, Lore: Military Organization 67, Lore: Region 70, Lore: Siege Engineering 69, Lore: Tactical Games 67.

MERP Spells: None.

FUINUR IN ROLEMASTER

Hits: 186 Melee OB: 172 Missile OB: 165 AT: 17 (45)

RM Profession: Fighter.

RM Stats: Co 95, SD 88, Ag 92, Me 77, Re 87, St 94, Qu 91, Pr 94, In 88, Em 78.

RM Skills: Administration 77, Adrenal Speed 94, Adrenal Strength 93, Alertness 35, Armor (Heavy) 61, Armor (Plate) 130, Artistic (Active) 52, Awareness (Searching) 39, Awareness (Senses) 39, Brawn 67, Climb 83, Combat Awareness 92, Combat Maneuvers 21, Culture Lore 58, Dancing 67, Diplomacy 81, Endurance 53, Evaluate Weapon 55, Gymnastics 39, Hear 82, Hide 72, History 59, Influence 44, Jousting 96, Leadership 93, Lie Perception 80, Lore (General) 39, Military Organization 67, Mounted Combat 89, Outdoor (Animal) 35, Perception 12, Power Strike 102, Public Speaking 86, Quickdraw 62, Read Tracks 76, Region Lore 70, Riding 82, Sailing 88, Self Control 56, Sense Ambush 35, Siege Engineering 69, Sight 72, Smell 57, Special Attacks 19, Stalk 72, Stunned Maneuver 91, Subterfuge (Stealth) 32, Swashbuckling 89, Swim 104, Tactical Games 67, Tactics 87, Taste 59, Technical/Trade (General), 37, Technical/Trade (Professional) 10, Technical/Trade (Vocational) 10, Touch 60, Tracking 67.

Appearance: 93.

FUINUR'S PRINCIPAL ITEMS

The Karma of Aldarion—See Section 10.3.

The Kuilëondo—See Section 10.6.

GALADRIEL (?-T.A. 3021*)

For the greater part of the Third Age, Galadriel was the mistress of Tirith Aear, the great Sea-ward Tower of Belfalas, which the Elven-lord Amroth built in anticipation of the war with Sauron. Born in the Blessed Realm under the light of the Two Trees, she was the daughter of Finarfin, third prince of the Noldor under Finwë, his father and high king. Her mother was Eärwen, daughter of Olwë, lord of the Teleri in Valinor. Thus, she was kin to Elrond, Thranduill, Amroth, Amdir, and the kings and greater lords of Gondor and Amor. The keeper of Nenya, one of the three Elven rings of power, Galadriel was among the greatest of the Eldar to remain in Middle-earth following the War of Wrath.

How should one portray Galadriel, fair beyond the breath of poets to describe? Her tresses of deep gold caught the light of the Two Trees in ages past; a sight of such beauty that it inspired Fëanor to make the Silmarilli. Noble is her brow and gentle her manner; this lovely blend of youthful beauty and womanly grace. Only the depth of wisdom and compassion in her keen eyes betrays her longevity, for no stain of age lies upon her. The shimmering light from the Two Trees that glows from within her is but an ornament to her beauty.

Few who meet her come away unchanged, for from her earliest days she had the gift to see into the hearts of others. More dread than this, though, is that those she focuses her will upon see into their own heart also—for good or ill—to understand what they truly desire. She agrees to meet few among mortals, for their quick fading troubles her spirit; but those who have met her speak of her in awestruck voices, if they find voice to speak of her at all.



Galadriel has the gift of foreseeing. With her own considerable power and lore, as well as that learned from Melian in ancient Doriath, she has led the long fight against Sauron, though so subtly that few among the Wise discern even the existence of her actions, much less the patterns of her thoughts and plans.

Galadriel joined in the flight of the Noldor from Valinor; but she did not take part in the Oath of Fëanor. For her chief desire lay not in the recovery of the Silmarils from Morgoth, but in the wide lands of Middle-earth itself, where she might be subject to no will but her own. Nevertheless, because she refused to heed the Prophecy of the North, and pressed on even after the Kinslaying of her mother's folk at Alqualondë, Galadriel fell under Doom of the Noldor. For much of the First Age, Galadriel dwelt in Doriath, where she learned many things of wisdom and lore from Melian the Maia. There too she wed Celeborn, kinsman to King Thingol and brother of Amdir, with whom she later became a close friend and ally. After the fall of Doriath, Galadriel and Celeborn led many of the Sindar of that realm, and also many Laiquendi. Galadriel was forbidden to return to Aman following the War of Wrath; but she had no desire to do so (as yet), and remained with her husband in Middle-earth. Sauron first became Galadriel's adversary during the Second Age when, in the realm of Eregion (which Galadriel herself founded), he appeared in the guise of an emissary of the Valar, instructing the Elven-smiths in the craft of ring-making and, finally, inspiring a revolt against Galadriel and Celeborn's leadership. Unwilling to retaliate against her own people, Galadriel withdrew from Eregion.

When the Elven-smith Celebrimbor perceived Sauron's true designs against the Noldor of Eregion, he repented of his rebellion against Galadriel, and entrusted to her keeping Nenya, the Ring of Water, one of the three in which Sauron had taken no part in making. This ring greatly increased Galadriel's native strength, though she hid it away unused until after Isildur cut the One Ring from the hand of the Dark Lord. Throughout her long sojourn in Middle-earth, only a very few individuals ever learned that she possessed this ring of power.

After the defeat of Sauron in Eriador, Galadriel was torn by contrary desires. With Eregion destroyed—and being seized by the sea-longing, the desire to abandon Middle-earth and to return to the Blessed Realm of her birth (which was yet denied to her)—Galadriel assuaged her grief for a while in Lindon; but after the War of the Last Alliance, Amroth son of Amdir begged her to take up the guardianship of the tower he had built in Belfalas.

Because of its nearness to the sea, Galadriel accepted this charge. Tirith Aear was further strengthened by Galadriel, who wove the power of Nenya into its stones; and while she dwelt there, Amroth's hill, together with Ost-en-Emil, became the mightiest fastness in all of Middle-earth, with the sole exception of the Barad-dûr. During the two millennia of their long guardianship, Galadriel and Celeborn had great friendship with the princes of Belfalas, to whom they gave aid in times of need.



Galadriel's first deed on behalf of Edhellen's line was her construction of a great Sea-bell, commemorating the victory of the Last Alliance over Sauron, which she caused to be set in the high chamber of Tirith Aear. At times, when the princes had need of counsel, Galadriel would even grant them the use of her all-seeing Mirror, equal in wonder and ancientry to the palantíri of Arnor and northern Gondor. In her age-long wisdom and foresightedness, Galadriel came to perceive that the fortunes of southern Gondor were bound up with the fate of the line of Edhellen, and that a special destiny lay in store for its scions, which would bring hope and renewal to the Dúnedain as the world around them darkened.

This came to pass at the end of her sojourn in Belfalas when, in T.A. 1981, the last ship of Edhellond prepared to set sail for Aman. Driven south by the awakening of evil in Moria, Amroth abandoned the rule of Lórien in order to set sail from Edhellond with the Silvan maiden Nimrodel. Upon his arrival in Belfalas, Amroth informed Galadriel and Celeborn of his decision, and bade that his allies govern Lórien in his absence. Galadriel, who was aware of the importance of Lórien as a bastion of her kind, left Tirith Aear to assume the leadership of Lórien and exert the power of her ring upon the land, lest the terror of Durin's Bane cause the land to be abandoned.

Galadriel and Celeborn did not finally depart for Lórien until the spring of the following year, weathering the torrential autumn and winter months at Tirith Aear with Bladorthin and the Silvan Elves of Edhellond who, at her behest, resolved to forego their departure from Middle-earth in order to aid their kindred against the threat of Moria and Dol Guldur. Concerned with the delay of Nimrodel and her handmaidens, who were separated from Amroth in his crossing of the White Mountains, Galadriel sent the hunters of Bladorthin's folk to search for them. In this search, one only of Nimrodel's company was found. This was Mithrellas, and she was discovered by Prince Edrahil of Belfalas (then called Imrazôr), who had also joined in the search for Nimrodel.

When Galadriel perceived that Mithrellas and Imrazôr had discovered a love for one another, she blessed their union, knowing that it was their destiny to reunite the two kindreds. After presiding over their marriage beneath the eaves of the Eryn Laegol in the spring of T.A. 1982, Galadriel charged the prince and his descendants with the care of Tirith Aear and Edhellond, foreseeing that neither she nor any of the Eldar would ever return to live in those places.

Though few of the Dúnedain ever beheld the Lady of Tirith Aear, Galadriel's presence at Dol Amroth ennobled its princes, making their wisdom and glory the equal of the kings. Through the marriage of Imrazôr and Mithrellas, Galadriel bequeathed to the Faithful-in-Exile the greatest gift of all: the renewal of the ancient union of Elf and Man which of old had given birth to Kings of Númenor, of which line the princes were themselves descendants.

GALADRIEL

Level: 60 (90).

Race: Noldo.

Location: Tirith Aear (T.A. 1-1982).

GALADRIEL IN MERP

Hits: 185 Melee OB: 170 Missile OB: 190

AT: Robe (120)

MERP Profession: Mage.

MERP Stats: AG 100, CO 100, IG 102, IT 100, PR 102, ST 95.

MERP Skills: Directed Spells 90, First Aid 145, Sky-Watching 109, Meditation 121, Perception 156, Read Rune 111, Ride 80, Swim 92, Use Item 121, Artistic: Dance 76, Artistic: Music 126, Artistic: Singing 116, Craft: Crafting 81, Influence: Diplomacy 132, Influence: Leadership 131, Influence: Public Speaking 114, Influence: Seduction 106.

MERP Spells: 360 PP (x9 multiplier). Galadriel possesses all Open and Closed Essence, and all Open Channeling and Animate lists to 10th level.

GALADRIEL IN ROLEMASTER

Hits: 185 Melee OB: 170 Missile OB: 190 AT: 15 (120)

RM Profession: Mystic.

RM Stats: Co 100, SD 98, Ag 100, Me 94, Re 96, St 95, Qu 101, Pr 102, In 100, Em 101.

RM Skills: Artistic (Active) 81, Artistic (Passive) 79, Attunement 121, Awareness (Perceptions) 29, Awareness (Searching) 57, Awareness (Senses) 64, Channeling 90, Crafts 35, Dance 76, Diplomacy 132, Directed Spells 61, Endurance 32, First Aid 145, Influence 84, Leadership 131, Lore (General) 61, Lore (Magical) 66, Lore (Obscure) 61, Lore (Technical) 61, Meditation 121, Outdoor (Animal) 75, Outdoor (Environmental) 38, Play Instrument 126, Power Awareness 84, Power Manipulation 49, Public Speaking 114, Riding 80, Runes 111, Seduction 106, Senses (All) 156, Self Control 33, Singing 116, Spell Mastery 92, Star-gazing 109, Swim 92, Technical/Trade (General) 56, Technical/Trade (Professional) 27, Technical/Trade (Vocational) 27, Weather-watching 88.

RM Spells: 360 PP (x9 multiplier). Galadriel possesses all Seer and Mystic Base lists to 50th level. She also has the Mentalist Base list Mind Speech to 20th level, the following Open and Closed Mentalist lists to 50th level: Brilliance, Awareness, Illusions, Spell Resistance, Mind Mastery, Mind's Door, Movement, and the following Lay Healer Base lists to 20th level: Muscle Mastery, Concussion Mastery, Bone Mastery, Blood Mastery, Nerve and Organ Mastery.

Appearance: 105.

GALADRIEL'S PRINCIPAL ITEMS

Nenya—See Section 10.7.

The Mirror of Galadriel—See Section 10.8.



IMRAHIL (T.A. 2943-F.A. 83)

Imrahil was the twenty-second Prince of Belfalas (T.A. 2986-F.A. 83) in the line of Galador, and the fifty-ninth scion of Imrazôr's line to rule from Dol Amroth. A kinsman to the Steward of Minas Tirith, Imrahil led the hosts of Gondor in the War of the Ring, and himself assumed the lordship of the city in the interim between Denethor's death and the return of Elessar as king. The prince fought valiantly at the climactic Battle of the Black Gate, and witnessed the downfall of the Lord of the Rings. In the age that followed, Imrahil was to become the most powerful individual in Gondor (next to the king himself).

Imrahil was born into a world awaiting the final stroke of doom. Only eight short years after his birth, Sauron declared himself openly as the Dark Lord of Mordor, and commenced the rebuilding of the Barad-dûr, preparing for war against his eternal foes, the exiled Faithful of Númenor. In the flower of his youth, Imrahil accompanied the captain known as Thorongil on the latter's naval strikes against the Corsairs, culminating in the victorious blow against the Umbarean fleet in T.A. 2980.

Against the hope that was born of these victories were set the early deaths of Imrahil's father, Prince Adrahil, and sister, Finduilas, within the space of two years. Imrahil became Prince of Belfalas in T.A. 2986, and spent the remaining years of the age in watchful vigilance and foreboding. He had not long to wait. After only thirty-three years the Red Arrow was brought to Dol Amroth, summoning the prince to fulfill his oaths of fealty to the South-kingdom. Then, having mustered the knights of Belfalas and the lords of the Outlands, Imrahil marched to the defense of Minas Tirith in its hour of greatest need.

In token for his valorous deeds on the Pelennor fields and before the Morannon, King Elessar restored to Dor-en-Ennil its ancient possessions of Linhir and Tolfalas, and added to these the rule of the Mornan, whose last lord died in the War of the Ring. By F.A. 52, Imrahil was ruling a domain greater in size than any of his forefathers had ruled; and with the submission of Umbar and the re-opening of trade with Haradwaith, Belfalas was destined to rise to preeminence in the imperial era that was to follow.

IMRAHIL

Level: 28.

Race: Dúnadan.

Location: Dol Amroth (T.A. 2943-F.A. 83).

IMRAHIL IN MERP

Hits: 174 Melee OB: 163 Missile OB: 158

AT: Plate (45).

MERP Profession: Warrior.

MERP Stats: AG 96, CO 91, IG 78, IT 90, PR 95, ST 94.

MERP Skills: Acting 60, Appraisal 15, Boat-Handling 70, Climb 50, Contortions 42, First Aid 55, Meditation 30, Perception 77, Ride 82, Signaling 66, Sky-Watching 82, Stalk/Hide 72, Swim 104, Track 40, Artistic: Dance 70, Artistic: Music 48, Artistic: Singing 45, Athletic: Athletic Games 65, Athletic: Diving 70, Athletic: Swash-buckling 89, Influence: Administration 85, Influence: Diplomacy 70, Influence: Leadership 93, Influence: Politics 78, Influence: Public Speaking 94, Influence: Seduction 68, Lore: Battle Tactics 82, Lore: Culture 58, Lore: Evaluate Weapons 55, Lore: History 59, Lore: Linguistics 16, Lore: Mathematics 35, Lore: Military Organization 67, Lore: Region 70, Lore: Siege Engineering 69, Lore: Military Tactics 82, Lore: Tactical Games 67.

MERP Spells: See "Imrahil's Special Powers" below.

IMRAHIL IN ROLEMASTER

Hits: 174 Melee OB: 163 Missile OB: 158 AT: 17 (45)

RM Profession: Fighter.

RM Stats: Co 91, SD 72, Ag 96, Me 73, Re 76, St 94, Qu 97, Pr 95, In 90, Em 81.

RM Skills: Acting 59, Administration 85, Adrenal Speed 88, Adrenal Strength 89, Alertness 34, Appraisal 15, Archery 40, Armor (Heavy) 61, Armor (Plate) 130, Athletic Games 65, Artistic (Active) 50, Awareness (Searching) 38, Awareness (Senses) 39, Brawn 57, Climb 50, Combat Awareness 90, Combat Maneuvers 23, Contortions 42, Culture Lore 58, Dancing 70, Diplomacy 78, Diving 70, Endurance 53, Evaluate Weapon 55, First Aid 55, Frenzy 40, Gymnastics 39, Hear 77, Hide 72, History 59, Influence 44, Jousting 96, Leadership 93, Lie Perception 70, Linguistics 16, Lore (General) 39, Meditation 30, Military Organization 67, Mounted Combat 89, Music 48, Navigation 82, Outdoor (Animal) 35, Outdoor (Environmental) 33, Perception 11, Power Strike 92, Public Speaking 94, Quickdraw 52, Read Tracks 36, Region Lore 70, Riding 82, Rowing 50, Sailing 70, Seduction 68, Self Control

Imrahil



52, Sense Ambush 34, Siege Engineering 69, Sight 72, Signaling 66, Singing 45, Smell 62, Special Attacks 18, Perception 98, Stalk 72, Star-gazing 50, Stunned Maneuver 90, Subdual 66, Subterfuge (Stealth) 32, Swashbuckling 89, Swim 104, Tactical Games 67, Tactics 82, Taste 59, Technical/Trade (General) 37, Technical/Trade (Professional) 8, Technical/Trade (Vocational) 8, Touch 60, Tracking 40, Weather-watching 70.

RM Spells: See "Imrahil's Special Powers" below.
Appearance: 98.

IMRAHIL'S SPECIAL POWERS

Truesight of Númenor—As a descendant of Imrazôr, Imrahil is graced with the Truesight of Númenor. This gift of prophetic vision gives Imrahil premonition of important events (granted at Uinen's discretion) and amplifies his natural perception (x2 multiplier).

Intercession—As patriarch of the line of Imrazôr and Captain of the Faithful, Imrahil acts as priestly mediator between Uinen and all those once subject to the Pelargirean League. In this capacity, Imrahil has the power to name the Lady of the Seas as witness to sacred oaths and agreements. He also has authority to pass judgment upon those who have committed a sacrilegious act against Uinen or the Laws of Númenor.

MERRO GLASTANAN (S.A. 3227-3324†)

Merro was the Daen Morachd (Dn. "King") who swore the Oath of the Covenant Stone to Isildur, which his people later broke during the War of the Last Alliance. The founder of his short-lived dynasty, Merro's rise to power took place as a result of Sauron's sudden reappearance among the Daen Coentis in S.A. 3253. With the aid of Shoglic, Merro seized the supremacy of the Coentis alliance, binding all under his power through the perverted cult which the Dark Lord devised for him, a travesty of the ancient veneration of Gobha the Maker which culminated in Merro's own ritual suicide seventy-one years later.

Merro was born the son of the headman of the Larach clan, which wandered the southerly reaches of the Ered Torthonion in Belfalas (then largely uninhabited by the Dúnedain). In Merro's day, the old Coentis alliance, which once served to liberate the Daen-folk of southern Gondor from their ancient oppressors, was now decaying into senility. More and more clans were abandoning the alliance and migrating into the lowlands, joining themselves to their sedentary Danan Lin brethren and to their Númenórean masters. Seeing this erosion of his forefathers' traditional way of life reach even his own clan, Merro vowed to turn the tide and to restore the old order.

When, therefore, he inherited his father's honors in S.A. 3247, Merro at once called for a gathering of all the headmen of the Ered Torthonion clans. There the young headman revealed his mind to his peers. Those who agreed with Merro's judgment banded together in a common cause, preparing to make war upon the dissenting clans. Merro soon proved his strength and cunning in battle, inspired by the ancient warcraft of his forefathers.

The clan war raged for six long years in the Ered Torthonion, with Merro and his band victorious, until at last his beaten enemies appealed to the Council of Chieftains to stop the feud. Merro obeyed the summons of the council, and went fearlessly to Lugh Gobha to plead the rightness of his cause. It was at the time of this gathering that Sauron (in the persona of Shoglic) chose to reveal himself to the Coentis leaders. The awe-struck council unanimously surrendered the judgment of the case to Sauron who, admiring Merro's drive and vigor, decreed that the Coentis alliance should be renewed under the sole authority of Merro, who would now be called Morachd and enjoy honors equal to the proud Sea-kings of Númenor.

Then Sauron propounded to the Daen the coming war he foresaw between himself and the Dúnedain for the dominion of Middle-earth, and he testified that it was the will of Gobha that the Coentis should play their allotted part in this struggle. Merro was chosen to lead the alliance in the war, and in the worship of Gobha, which (he said) must be made fitting to a warlike race. To this end, Sauron altered the Daen cultic traditions, turning them to bloody sacrifice and murder, now exclusively focused upon the person of Shoglic himself. In token of Merro's divine election, Sauron bestowed upon him the Star of Gobha, the heart of the sacred mountain, which was previously the possession of no single man, but a shared source of strength to all the clans—now it became the jewel of Merro's crown.

As Sauron set to work transforming Daen culture and religion to better suit his needs, Merro began the ordering of the ancient alliance into a kingship, reorganizing the clans into a larger tribal structure, and enforcing their submission to military chieftains of his own appointing. He mustered a standing army, and sent them on raids into the lowlands to win booty and slaves. For Shoglic decreed that all Daen-folk who refused submission to Merro must be declared foes and punished with thralldom. For the first (and last) time in history, the Daen Coentis made war upon the Danan Lin, polarizing the latter towards greater and greater identification with the culture of their Númenórean protectors.

Merro himself took up residence at Lugh Gobha, naming it as his clan hearth, whereas his boyhood home of Galibur he made into a border fortress for his growing mountain realm. By relocating to the sacred mountain, Merro increased the proximity between himself and his family with the Cult of Shoglic, of which he now acted as high priest. With Merro's newfound power firmly entrenched, Sauron returned to Mordor, leaving the Morachd to continue his depredation of the lowlands.

Merro waged war against the folk of southern Gondor for nine years, incurring the wrath—and sometimes the retribution—of the Dúnedain, though he was of no threat to them. This skirmishing ceased in S.A. 3262, when Sauron did obeisance to Ar-Pharazôn and was taken captive to Númenor. Merro was able to maintain his power in the wake of this catastrophe, though he could no more risk the further extension of his dominion, lest his subjects give thought to rebellion. There was some dissension, but at the least Merro held Lugh Gobha and its Star, and that was sufficient to command the respect of most of his subordinates.

Merro's greatest humiliation was his forced assent to Isildur's will in S.A. 3320. Unable to oppose the might of the Dúnedain—even in their exile—without the aid of Shoglic, Merro was constrained to accept Isildur's terms of allegiance to Gondor. Within his own mountain domain, of course, Merro was free to do as he pleased; but Isildur made it clear that further harass-

ment of the Danan Lin would provoke deadly reprisal from the Dúnedain. Merro feared to recant, because of the binding power of the oath he had sworn upon the Black Stone. Four years later, despairing of the loss of his former glory, Merro enacted the final, grisly rite of the cult he had chosen to live his life by, ritually slitting his own throat as an offering to the fallen Servant of Gobha.

MERRO

Level: 29.

Race: Daen Coentis.

Location: Galibur (S.A. 3227-3253),

Lugh Gobha (S.A. 3253-3324).

MERRO IN MERP

Hits: 138 Melee OB: 187 Missile OB: 181 AT: Ring (55)

MERP Profession: Warrior.

MERP Stats: AG 94, CO 93, IG 97, IT 90, PR 97, ST 98.

MERP Skills: Acrobatics 133, Acting 131, Ambush 114 (29 ranks), Climb 133, Foraging 59, Perception 104, Rope-Mastery 113, Stalk/Hide 105, Swim 71, Track 87, Artistic: Singing 111, Athletic: Athletic Games 87, Athletic: Swashbuckling 86, Craft: Skinning 39, Influence: Interrogation 110, Influence: Leadership 110, Influence: Public Speaking 138, Influence: Tale-telling 76, Lore: Culture 110, Lore: Detect Trap 87, Lore: Fauna 72, Lore: Flora 72, Lore: History 110, Lore: Magic Rituals 67, Lore: Region 110, Lore: Religion 110.

MERP Spells: 58 PP. Nature Lore (5th) Sound/Light Ways (5th).

MERRO IN ROLEMASTER

Hits: 138 Melee OB: 187 Missile OB: 181 AT: 10 (55)

RM Profession: Warrior.

RM Stats: Co 93, SD 96, Ag 90, Me 88, Re 99, St 98, Qu 98, Pr 97, In 90, Em 88.

RM Skills: Acting 131, Acrobatics 133, Alertness 44, Ambush 114 (29 ranks), Armor (Light) 66, Armor (Rigid Leather) 72, Artistic (Active) 52, Athletic Games 87, Awareness (Perceptions) 20, Awareness (Searching) 49, Awareness (Senses) 55, Brawling 110, Brawn 47, Channeling 67, Climb 113, Combat Maneuvers 24, Crafts 19, Culture Lore 110, Detect Trap 87, Endurance 47, Fauna Lore 72, Flora Lore 72, Foraging 59, Gymnastics 54, Hear 104, Hide 105, History 110, Hunting 98, Influence 51, Interrogation 110, Leadership 110, Lie Perception 85, Lore (General) 51, Magic Ritual 67, Outdoor (Environmental) 39, Power Manipulation 17, Power Throwing 77, Public Speaking 138, Read Tracks 85, Rope Mastery 113, Region Lore 110, Religion 110, Scaling 107, Sense Ambush 44, Sight 104, Singing 111, Skinning 39, Smell 104, Special Attacks 26, Stalk 105, Subterfuge (Attack) 55, Subterfuge (Stealth) 55, Swashbuckling 86, Swimming 71, Tale-telling 76, Tracking 87.

RM Spells: 60 PP. Natures Law (5th) Light's Way (5th).

Appearance: 67.

MERRO'S PRINCIPAL ITEMS

The Star of Gobha—See Section 10.1.

Gwaedhel—See Section 10.5.

MORTHEC GRUAN (S.A. 3396-T.A. 23*)

Morthec was the Daen Morachd who broke the Oath of Isildur, which his grandfather Merro had sworn more than a hundred years earlier, to ally with the Dúnedain in war should the legacy of Sauron ever threaten the Faithful in their exile. Cursed by Isildur for the breaking of this troth, the young Morachd became known as Gruan (Dn. "The Doomed"), the first of the Oathbreakers and the last King of the Mountains. But Morthec would retain the honors of his royalty in death, ruling the undead shades of his folk for nearly three thousand years beneath the sacred mountain of Lugh Gobha, now the haunted Paths of the Dead, until he was summoned by Aragorn to the Black Stone to fulfill his oath. By this twist of fate, the King of the Dead fulfilled his charge in an apocalyptic battle with the Corsairs of Umbar at Pelargir, one of the most critical turning points in the War of the Ring.

Morthec was born more than a generation after the Downfall of Númenor and the foundation of the Realms-in-Exile, and so knew of the former glories of his own house only through legends. Morthec received the ashen spear of the Gwaedhil, the sister-weapons that bore witness to the oath that Merro Glastanan had sworn to Isildur, upon the death of his father in S.A. 3408. Morthec ruled his mountain realm in peace for twenty-three years; but when Sauron of Mordor revealed himself in S.A. 3429 and made war upon the South-kingdom, Morthec was troubled; for of old his house had given fealty to Sauron, who was the object of their worship and the protector of their dynasty.

Morthec's grandfather had sworn the Oath of Isildur on the assumption that Sauron had perished in the wreck of Númenor; but now that his continued existence was manifest, Morthec knew that he could not fulfill his oaths to the one without breaking his fealty to the other. Apart from the peril to his own soul for the breaking of sacred bonds of trust, Morthec could not afford to commit himself to one side or the other without threatening the stability of his realm. The authority of the Morachd depended upon his role as the exclusive mediator of Shoglic's power to the Daen Coentis; at the same time, the retribution of the Dúnedain in war that would follow the breaking of the Oath might equally provoke the Daen to rebellion against him.

In the end, Morthec chose the path of non-involvement in the War of the Last Alliance, and so doomed himself and his people to a sleepless death. For, upon his refusal to fulfill the Oath, Isildur cursed Morthec in the presence of the Black Stone, saying: *Thou shalt be the last king. And if the West prove mightier than thy Black Master, this curse I lay upon thee and thy folk: to rest never until your oath is fulfilled. For this war will last through years uncounted, and you shall be summoned once again ere the end.* Then Morthec withdrew in fear to Lugh Gobha, from whence he would never again go forth to war as a living man.

Morthec lived out his last mortal years in hiding, while about him his realm began to collapse as many Coentis clans broke off from his rule, participating in the Last Alliance and so absolving themselves of Isildur's Curse. Others stood fast in their loyalty to Morthec, and struggled to maintain his mountain realm against disintegration. But in T.A. 23, Morthec's natural term of life came to an end and the Morachd became the King of the





Dead, drawing unto himself the shades of all Coentis who had not revolted from his rule. Lugh Gobha was now spoken of only as the Paths of the Dead, and none but the descendants of the Oathbreakers dared to enter its darkness.

Morthec was summoned at last to the fulfillment of the Oath in T.A. 3019, when Aragorn, having braved the terror of the Paths, came to the hill of Erech and commanded the Dead to aid him in cleansing the land of the servants of Sauron. Morthec led the Oathbreakers to battle, following the Grey Company on its race through southern Gondor to Linhir and Pelargir, where the Dead overwhelmed the Corsairs of Umbar. With the battle won, Aragorn declared the Oath fulfilled; thereupon, Morthec seized the Gwaedhel-spear and broke it in two, signifying the termination of Isildur's Curse. After nearly three thousand years of undead existence, Morthec's spirit at last was set free to enjoy the Gift of Ilúvatar to mortal Men.

MORTHEC

Level: 32/35.

Race: Daen Coentis (Undead).

Location: Lugh Gobha (S.A. 3396-T.A. 3019).

MORTHEC IN MERP

Hits: 158/200 Melee OB: 198/210 Missile OB: 191
AT: Ring (65/75)

MERP Profession: Warrior.

MERP Stats: AG 97/97, CO 96/100, IG 89/75, IT 90/50, PR 93/100, ST 100/102.

MERP Skills: Acting 101, Ambush 118 (32 ranks), Climb 138, Foraging 59, Perception 104, Rope-Mastery 113, Stalk/Hide 108, Swim 81, Track 101, Artistic: Singing 91, Athletic: Athletic Games 97, Athletic: Swashbuckling 106, Craft: Skinning 21, Influence: Interrogation 130, Influence: Leadership 130, Influence: Public Speaking 138, Influence: Tale-telling 75, Lore: Culture 100, Lore: Detect Trap 81, Lore: Engineering 97, Lore: Fauna 72, Lore: Flora 72, Lore: History 111, Lore: Magic Rituals 63, Lore: Region 124, Lore: Religion 110.

MERP Spells: 100 PP. As undead, knows Bleeding Ways (reverse of Blood Ways) (10th), Essence Hand (10th), Harming Ways (reverse of Surface Ways) (10th), Ice Law (10th), Illusions (10th), Lofty Bridge (10th).

MORTHEC IN ROLEMASTER

Hits: 158/200 Melee OB: 198/210 Missile OB: 191 AT: 9/12 (65)

RM Profession: Fighter.

RM Stats: Co 96/100, SD 96/75, Ag 97/97, Me 68/100, Re 89/75, St 100/102, Qu 98/98, Pr 93/100, In 90/50, Em 76/40.

RM Skills: Acting 101, Alertness 44, Ambush 118 (32 ranks), Armor (Light) 66, Armor (Rigid Leather) 69, Artistic (Active) 51, Athletic Games 97, Awareness (Perceptions) 20, Awareness (Searching) 44, Awareness (Senses) 55, Brawling 121, Brawn 58, Channeling 63, Climb 118, Combat Maneuvers 27, Crafts 18, Culture Lore 100, Detect Trap 81, Endurance 58, Engineering 97, Fauna Lore 72, Flora Lore 72, Foraging 59, Gymnastics 59, Hear 104, Hide 108, History 111, Hunting 118, Influence 48, Interrogation 130, Leadership 130, Lie Perception 95, Lore (General) 39, Magic Ritual 63, Outdoor (Environmental) 39, Power Manipulation 13, Power Throwing 97, Public Speaking 138, Read Tracks 95, Region Lore 124, Religion 110, Rope Mastery 113, Scaling 117, Sense Ambush 44, Sight 104, Singing 91, Skinning 21, Smell 104, Special Attacks 28, Stalk 108, Subterfuge (Attack) 57, Subterfuge (Stealth) 58, Swashbuckling 106, Swimming 81, Tale-telling 75, Technical/Trade (Professional) 9, Tracking 101.

RM Spells: 150 PP. As undead, knows Dark Channels (10th), Disease (10th), Darkness (10th), Lofty Bridge (10th), Mind Subversion (10th), Physical Erosion (10th), Wounding (10th).

Appearance: 68/34.

MORTHEC'S PRINCIPAL ITEMS

The Star of Gobha—See Section 10.1.

Gwaedhel—See Section 10.5.

MORTHEC'S SPECIAL POWERS

Undead Fana—Takes Large Creature Criticals; does not bleed or suffer from stun results; only suffers criticals from magic weapons; drains 5 Co/round from all within 20 feet radius (15th level RR).



Morthec Gruan

OSSE

Ossë the Maia is the Lord of Storms, the servant of Ulmo, the husband of Uinen, and the guardian of the Falathrim in Middle-earth. It was Ossë who first instructed Círdan in the art of shipbuilding and of navigation, which skills the latter passed on to his son Círdor, Master of Edhellond. At Ulmo's behest, Ossë withheld his stormy wrath from the waters surrounding Círdor's haven, so long as Círdor himself continued to dwell there. Ossë's involvement with the folk of Edhellond parallels Uinen's concern for the Dúnedain, and to him the Elven mariners cry for aid at need. (See entry for "Círdor" and Section 8.2.)

OSSE

Level: 325.

Race: Maia (Water Spirit).

Location: Bay of Belfalas.

OSSE IN MERP

Hits: 358 Melee OB: 325 Missile OB: 325

AT: None (110)

MERP Profession: Animist.

MERP Stats: AG 100, CO 90, IG 90, IT 118, PR 115, ST 112.

MERP Skills: Acting 100, Acrobatics 100, Boat-Handling 325, Caving 100, Climb 100, Meditation 200, Perception 325, Read Rune 225, Signaling 150, Sky-Watching 325, Stalk/Hide 300, Use Item 225, Artistic: Dance 175, Artistic: Music 400, Athletic: Athletic Games 200, Athletic: Diving 325, Craft: Crafting 200, Influence: Leadership 225, Influence: Public Speaking 325, Influence: Seduction 275, Lore: Battle Tactics 200.

MERP Spells: 6825 PP. Base Spell OB is 162; Directed Spell OB is 325. Ossë knows all Bard lists, all Mage lists, and all Open Channeling and Open Essence lists to 10th level.

OSSE IN ROLEMASTER

Hits: 358 Melee OB: 325 Missile OB: 325 AT: 4 (110)

RM Profession: Sorcerer.

RM Stats: Co 90, SD 19, Ag 100, Me 90, Re 90, St 112, Qu 103, Pr 115, In 118, Em 118.

RM Skills: Acrobatics 100, Acting 100, Alertness 65, Artistic (Active) 75, Artistic (Passive) 75, Athletic Games 200, Attunement 225, Awareness (Perceptions) 40, Awareness (Senses) 75, Caving 100, Channeling 200, Climbing 100, Combat Maneuvers 39, Communication 69, Crafts (All) 200, Dance 175, Diplomacy 150, Directed Spell (All) 325, Diving 325, Endurance 70, Frenzy 200, Gymnastics 70, Hide 300, Influence 92, Leadership 225, Lore (General) 60, Lore (Magical) 60, Lore (Obscure) 60, Lore (Technical) 60, Meditation 200, Navigation 325, Outdoor (Environmental) 69, Play Instrument 400, Power Awareness 87, Power Manipulation 52, Public Speaking 325, Runes 225, Sailing 325, Seduction 275, Self Control 73, Sense Ambush 65, Senses (All) 325, Signaling 150, Singing 500, Spell Mastery 175, Stalk 300, Star-Gazing 200, Subdual 175, Subterfuge (Stealth) 74, Tactics 200, Technical/Trade (General) 60, Technical/Trade (Vocational) 43, Weather-watching 325.

RM Spells: 6825 PP. Base Spell OB is 162; Directed Spell OB is 325. Ossë knows all Bard lists, all Mage lists, all Open Channeling lists, all Open Essence lists, all Sorcerer lists, and all Closed Channeling and Essence lists to 50th level.

Appearance: 104.

OSSE'S SPECIAL POWERS

Water Form—Ossë can move and breath with equal ease on land or water. He can merge with waves and travel as fast as the currents will carry him.

Song-weaving—Ossë can use his voice to create any sound within the range of any animal found in Middle-earth and, while singing, he can communicate with any creature.

Isle-moving—With the consent of Ulmo, Ossë can move or raise to create any island with a radius in miles of less than or equal to his level (325). Ossë requires one day per mile of radius to raise an island, and one day per nautical mile to move it.

MERP/RM: Whether he moves or raises an island, it requires all of Ossë's PP.

LOR: Ossë cannot cast any spells while moving or raising an island.

Water-weaving—Ossë has absolute control over all water within a range of 325 feet. He can also create waves of up to 325 feet in height across any water surface in which he resides, within a range of 325 miles.

SANGAHYANDION (T.A. 1608-1720†)

The nephew of the infamous corsair Angamaitë, Sangahyandion alone of Castamir's descendants possessed the ability to maneuver armies with the same effectiveness as did his relatives with navies. If not for his deeds on land, his abilities as a naval tactician would have earned him considerable fame. However, he operated in the shadow of others' naval achievements, and it was for his ability with infantry and cavalry that his contemporaries recognized him. Sangahyandion's greatest deed was his capture of southern Harondor, a prize which he succeeded in holding against the power of Gondor for more than eight decades.

Sangahyandion was barely of age to participate in the Great Raid (T.A. 1634). As an untried youth, though an important one, he was relegated to the ranks of the marines aboard his father's ship. During the attack on Pelargir, the commanding officers of his company were either killed or grievously wounded. Sangahyandion took command and personally led the forces that routed three groups of Gondorian reinforcements then trying to reach King Minardil on Pelargir's quays. He also led his forces against a dozen other Gondorian positions and troop concentrations. Each one fell before they could rally and counterattack the raiders.

Upon his return to Umbar, Sangahyandion's contribution to the Great Raid was minimized by several of the captains; even his father failed to recognize the true importance of Sangahyandion's achievement. Only Angamaitë acknowledged publicly that, had it not been for Sangahyandion's actions, Gondorian reinforcements would have rescued Minardil before Angamaitë himself slew the king upon the quays. However, in the euphoria following the raiders' return, few noted the Angamaitë's words; and Sangahyandion withdrew in disgust to his family's residence at Ramland.





There, away from the boasting of Umbar, the abilities Sangahyandion displayed in Pelargir were recognized by the Governor of the Harnen territories. Despite his youth, Sangahyandion was made second in command of the confederate forces along the Harnen. Using his family name, military position, and reputation from the Great Raid, Sangahyandion covertly assembled the nucleus of what he hoped would be an army which could better any that might be assembled by Eldacar's heirs. Unlike the piratical career of his grandfather, Castamaitë, Sangahyandion aspired to reclaim Gondor itself.

The coming of the Great Plague of T.A. 1636, only two short years after the raid on Pelargir, frustrated Sangahyandion's plans. Although the plague devastated all the realms of northwestern Middle-earth, Umbar and Harondor were less gravely affected by the blight, affording an unlooked-for window of opportunity for Sangahyandion to realize his ambitions—if only he had more troops at his disposal. Both the governor and Sangahyandion's chief officer perished in the plague, and he found himself as the acting governor. Ever the tactician, Sangahyandion realized that, even in its weakened state, an invasion of all Gondor would be suicidal.

Yet with his new authority and Gondor's devastation from the plague, a foray into Harondor could easily lead to gains elsewhere in Gondor if the Council of Captains was to support him with troops and material. Because of his youth, however, Sangahyandion knew the captains would not assist him until he had made significant territorial gains in Harondor. In a multi-point strategy, Sangahyandion deployed his ships to land troops near Mírlond. Others crossed the Harnen between Mírlond and Tharven, and immediately east and west of Tharven itself. Sangahyandion personally commanded the assault on Mírlond, sailing his ship directly into its harbor before the town's plague-decimated garrison could respond. Sangahyandion's victory was swift and complete.

As his troops and followers marched north along the Hyarmentie and the Men Falas, Sangahyandion sent messengers racing south to inform the Council of Captains of his actions and continued success. Though supported by his uncle, Angamaitë, the death of his father robbed Sangahyandion of critical support from the captains. No additional troops were forthcoming, but Angamaitë was able to secure Sangahyandion's confirmation as governor. He was forced to halt his offensive and consolidate his hold over southern Harondor, even though the Gondorian defenders could have done nothing to stop him from advancing further. Had the council responded more positively, Sangahyandion might well have reclaimed all of Harondor for the confederates, and possibly other parts of Gondor.

As governor, Sangahyandion kept most of his land forces in Harondor, where they constantly harried Gondorian troops and fortifications. Strict rules imposed by him confined action to the Gondorian military forces; civilians and non-combatants were to be left alone. Though breaches of this edict did occur, they were few and the punishments Sangahyandion imposed were severe. His edict had the secondary effect of minimizing civilian flight from central Harondor and the destruction of towns and farms.

Many in both Umbar and Gondor were amazed that the son of Sangahyando, co-mastermind of the Great Raid and grandson of Castamaitë the Corsair, could behave with such restraint and focus. In Gondor, he was viewed as an honorable foe, and the military forces in Harondor were instructed to behave as Sangahyandion's did, with similar punishments for any breaches. In Umbar, he was seen as a true heir of kings of Gondor and one worthy of taking up the scepter last held by Castaher in exile. Sangahyando's marriage to the daughter of Captain Eädur in T.A. 1663 secured for him political support for additional forces. Unfortunately, by that time, the people of Gondor had recovered sufficiently from the effects of the plague to reinforce Harondor more than enough to offset Sangahyandion's new military support. Gondor constantly tried to take the offensive, but Sangahyandion, despite a numerically inferior force, was able to prevent the men of Gondor from retaking any of his newly-won territory. More often than not, it was the forces of Gondor that were on the defensive as Sangahyandion's cavalry and mobile infantry consistently outmaneuvered the Gondorian troops.

Against overwhelming odds, Sangahyandion managed to maintain his control over southern Harondor from his base at Mírlond for almost a century. In the end, he was defeated by the same weapon by which he had conquered—plague. In T.A. 1720, a minor plague struck Harondor and the Ethir Harnen area. Many fell ill, including Sangahyandion and a large number of his troops. As Sangahyandion had done eighty-three years before, the Gondorians attacked. Despite his affliction, Sangahyandion rallied his forces and repulsed the Gondorians until he was struck down with a recurrence of the illness. Without his leadership, the confederate hold over Harondor faltered and collapsed. Sangahyandion died while fighting the Gondorian troops sent to capture him.

SANGAHYANDION

Level: 29.

Race: Dúndan.

Location: Ramlond (T.A. 1608-1720†),
Pelargir (T.A. 1634).

SANGAHYANDION IN MERP

Hits: 204 Melee OB: 172 Missile OB: 168

AT: Plate (60).

MERP Profession: Warrior.

MERP Stats: AG 101, CO 88, IG 96, IT 96, PR 92,
ST 97.

MERP Skills: Boat-Handling 123, Climb 89, Gambling 98, Perception 97, Ride 77, Stalk/Hide 76, Swim 132, Track 89, Artistic: Singing 29, Influence: Administration 71, Influence: Leadership 133, Influence: Politics 64, Influence: Public Speaking 97, Lore: Battle Tactics 151, Lore: Culture 74, Lore: History 70, Lore: Military Organization 83, Lore: Region 118, Lore: Tactical Games 99.

MERP Spells: None.

SANGAHYANDION IN ROLEMASTER

Hits: 204 Melee OB: 172 Missile OB: 168 AT: 17 (60).

RM Profession: Fighter.

RM Stats: Co 88, SD 92, Ag 101, Me 93, Re 96, St 97,
Qu 101, Pr 92, In 96, Em 92.

RM Skills: Administration 71, Adrenal Speed 97, Adrenal Strength 104, Alertness 40, Armor (Heavy) 57, Armor (Plate) 145, Artistic (Active) 23, Awareness (Perceptions) 15, Awareness (Searching) 47, Awareness (Senses) 45, Brawling 113, Brawn 69, Climb 89, Combat Awareness 119, Combat Maneuvers 30, Culture Lore 74, Diplomacy 64, Disarm 109, Endurance 69, Gambling 98, Gymnastics 44, Hear 97, Hide 76, History 70, Influence 44, Leadership 133, Lie Perception 89, Lore (General) 34, Military Organization 83, Mounted Combat 123, Outdoor (Animal) 41, Power Strike 131, Public Speaking 97, Quickdraw 96, Region Lore 118, Riding 77, Sailing 123, Self Control 60, Sense Ambush 40, Sight 97, Singing 29, Smell 66, Special Attacks 33, Stalk 76, Stunned Maneuver 119, Subterfuge (Stealth) 42, Swim 132, Tactical Games 99, Tactics 151, Taste 66, Technical/Trade (General) 45, Technical/Trade (Professional) 16, Technical/Trade (Vocational) 16, Touch 66, Tracking 89.

RM Spells: None.

Appearance: 99.

SAURON

Apart from his long-standing role as the Dark Lord of Mordor and eternal enemy of the Realms-in-Exile, Sauron the Maia was involved more intimately with the early history of southern Gondor as the Shoglic Gobha (Dn. "Servant of Gobha"), in which guise he conducted his dealings with the Daen Coentis, a people whom he himself helped to create and, later, brought to ruin. The tale of this bears testimony to Sauron's own changing character and self-understanding over the course of the Second Age, in many ways foreshadowing the fall from grace of the Dúnedain themselves.

After the breaking of *Thangorodrim* in the War of Wrath, Sauron repented of the evils he had committed under Morgoth, doing obeisance and seeking pardon before Eönwë, the herald of Manwë. Yet he remained unwilling to submit himself to the judgment of the Valar, and refused Eönwë's summons to depart from Middle-earth and appear before the Ring of Doom in Valinor. Instead, still hoping to prove his repentance, Sauron wandered the mortal lands, seeking for a time to undo the legacy of his former master's evil.

When nearly five hundred years of the Second Age had passed, Sauron traversed the high passes of the White Mountains, and looked for the first time upon the wide country of southern Gondor. Then inhabited only by the Daen and Drughu, long before any Númenórean ship ever took haven on the coasts of Belfalas Bay, Sauron saw that the folk of this region were held in thrall by the Daen Mor, the evil men who had fought on behalf of Angband during the Wars of Beleriand.

Desiring to aid the oppressed against their oppressors, Sauron came among those Daen who had withdrawn into the mountain vales, beyond the reach of the lowland Daen Mor, and he taught them many things that might uplift them from their wretched state. In particular, he instructed them in the arts of delving, and of transforming the substances of the earth into weapons of war; for in his origin, Sauron came from among Aulë's people, and was the greatest of that folk in the craft of making. In the ancient Daenael tongue, Sauron gave to Aulë the name of Gobha the Smith, and to the Daen he added the name Coentis (Dn. "Skilled"), while the Daen themselves called him Shoglic, the Servant of Gobha.

With the arts of Sauron in their doughty hands, fear left the hearts of the Daen Coentis, and they began to free their ancestral lands from the Daen Mor. Sauron himself never took up arms in the Daen cause (judging that he, a Maia, should not involve himself so directly in determining the fate of Men); nevertheless, as Shoglic he began to travel the land, igniting the spark of revolt among the other Daen-folk under the dominion of the Daen Mor, and urging them to make alliance with the Daen Coentis.

As the uprising against the Daen Mor spread, Sauron realized that, although the Daen were eager to liberate themselves from the offspring of Morgoth, they lacked the cohesion and unity of vision necessary to sustain an effective league of defense against their oppressors, who then still held the upper hand. Sauron perceived that the Daen-folk needed a shared center—a common focus to ground their aspirations and with which to identify themselves.

Seeking to create a symbol of Daen unity, Sauron spoke to the Coentis of the Star of Gobha. This holy artifact lay at the heart of the White Mountains, and would have to be excavated through long labors. Once unearthed, possession of the Star would bring unity and strength to the Daen-folk. The search for the Star would also, he surmised, necessitate a vast subterranean citadel, which would join the many Daen peoples, now sundered by the wall of the mountains.

Thus began the delving of Lugh Gobha, to which task Sauron applied all his skill and craft. More than a hundred years were to pass before the Star would be found and the delving complete, but Sauron's continued presence (now spanning several generations of the short-lived Daen) inspired the Daen Coentis to see their quest through to the end. In the course of this work, their mining and forging arts grew to such lofty heights that they rivaled even the Dúnedain before the days of their pride.

Once recovered, Sauron set to shaping the Star of Gobha into a jewel of surpassing wonder and power. Though in truth a creation of Aulë, Sauron nevertheless left the imprint of his making and will upon it. This signature was not in essence "evil," but would later be turned to it as Sauron's own path turned once again to wickedness. For the moment, however, Sauron used the Star to cement the Daen Coentis alliance, and Lugh Gobha thereafter became the center of Daen culture.

When at last the delving was complete and the Daen Mor defeated, Sauron reckoned his labors on behalf of the Daen to be at an end, and he departed the lands of southern Gondor, visiting other lands and peoples. The boons he had won for the Daen Coentis proved to be good and true, yet they were inextricably linked to his personality, and so could be corrupted even as he. When Sauron returned to the Daen centuries later, his perversion of that people would draw upon those very virtues he had once instilled in them.

Sauron did not return to southern Gondor for twenty-six and a half centuries. In the course of those long years, his efforts to better the condition of Men found their rival in the deeds of the Dúnedain. As Númenórean involvement in Endor increased, Sauron became jealous of the honor in which the Men of the West were held by the Men of Middle-earth, who "called them gods, hoping for their return (*Sil.*, p. 263)." Sauron's vanity could not abide such reverence to be bestowed on any other than himself, and he turned his thoughts to how he might increase his power in Middle-earth at their expense, subtly slipping back into the evil ways in which Morgoth had nurtured him.





For a long time, Sauron did not openly oppose the Númenóreans; instead, he sought to weaken his older and more powerful foes, the Eldar. To this end Sauron came among the Noldor of Eregion in the guise of Annatar (Q. "Lord of Gifts"), and persuaded them to forge rings of power. The lore of ring-making Sauron learned from the Noldor he turned against them, forging the One Ring to rule the others. With the newfound power of domination the Ring gave him, Sauron made war upon the Noldor, destroying their realm, but being driven out of Eriador by the Númenóreans, who remained true to their friendship with the Elves.

Sauron's defeat at the hands of the Elves and Dúnedain drove him thereafter to treat all the Lesser Men whom he had once aided as military vassals indebted to him for his past boons. At first he withdrew from the rising power of the Númenóreans, abandoning the coastlands of Belfalas Bay to their influence; but as the greed of the Dúnedain increased, and their aspirations for the dominion of Middle-earth became apparent, Sauron judged that he must make open war against them for the supremacy. As the Lord of the Rings contemplated his designs, he gave thought once again to the Daen Coentis, how he might draw upon their ancient debt to him for the furtherance of his feud with the Dúnedain, who were now dwelling in the coastal regions of southern Gondor from Anfalas to Pelargir.

Sauron returned to Lugh Gobha in S.A. 3253, nine years before his fateful surrender to the might of Ar-Pharazôn. There he revealed himself once again as Shoglic—a legend and a god—and began to read the hearts of the Daen, to see how he might best ensnare them to his will. He appeared in the midst of a gathering of all the Coentis chieftains, and learned then of the smoldering ambition that lay within the heart of Merro Glastanan, headman of Galibur, to restore the ancient glory of the Coentis alliance.

Sauron perceived his longing and promised him the kingship of the White Mountains, if he would rally the Daen to war as an ally of Mordor. Then Sauron decreed that the Star of Gobha should be entrusted to Merro, and that he should be recognized as king, the captain of the Daen Coentis in war against the Dúnedain, and that Lugh Gobha should become the personal residence and stronghold of Merro and his descendants. Compelling the chieftains by his irresistible will to obey his divine command, Sauron cemented Merro's new dominion through the institution of a sacrificial cult centered upon the veneration of Sauron himself.

Sauron remained at Lugh Gobha until Merro had established his power over the core territory of the Daen Coentis alliance, and then returned to Mordor for the mustering of all his hosts for war upon the Dúnedain. Although he never returned to southern Gondor, the legacy of Merro preserved the memory of Shoglic in the fearful hearts of the Daen through the end of the Second Age. So powerful was the residue of Sauron's presence that nearly all of the Daen Coentis refused the Oath they had sworn to Isildur to make war against Mordor in the Last Alliance. In this act, Sauron's legacy remained engraved upon the history of southern Gondor throughout the Third Age, until the year of his final downfall in T.A. 3019, when Merro's grandson, Morthec the Doomed, led the army of the Dead to the summons of the true king.

SAURON

Level: 180 (240)/360.

Race: Maia.

Location: White Mountains (S.A. 500-603), Lugh Gobha (S.A. 3253).

SAURON IN MERP

Hits: 500/600 Melee OB: 200/310 Missile OB: 180/260
AT: Plate (150/200).

MERP Profession: Mage.

MERP Stats: AG 101, CO 110, IG 102, IT 100, PR 120, ST 110.

MERP Skills: Acting 240, Ambush 126 (30 ranks), Animal Handling 250, Caving 250, Climb 120, Directed Spells 240, Disarm Trap 120, Perception 120, Read Rune 240, Ride 90, Sky-Watching 120, Stalk/Hide 240, Trickery 500, Use Item 240, Artistic: Music 400, Artistic: Singing 90, Craft: Crafting 180, Craft: Forgery 180, Craft: Smithing 240, Craft: Stone Crafts 250, Craft: Wood-Carving 120, Influence: Leadership 250, Influence: Politics 180, Influence: Public Speaking 250, Influence: Seduction 240, Lore: Alchemy 120, Lore: Architecture 240, Lore: Battle Tactics 180, Lore: Magic 150, Lore: Military Organization 240.

MERP Spells: 1200/4800 PP. Sauron can use all spell lists up to his level. In addition, he can simultaneously concentrate on a number of targets or spells equal to his level.

SAURON IN ROLEMASTER

Hits: 500/600 Melee OB: 200/310 Missile OB: 180/260
AT: 20 (150/200)

RM Profession: Sorcerer/Alchemist.

RM Stats: Co 110, SD 99, Ag 101, Me 102, Re 101, St 110, Qu 100, Pr 200, In 100, Em 90.

RM Skills: Acting 240, Alchemy 120, Alertness 74, Ambush 126 (30 ranks), Architecture 240, Artistic (Active) 100, Artistic (Passive) 90, Attunement 240, Awareness (Perceptions) 49, Awareness (Searching) 86, Awareness (Senses) 84, Channeling 240, Climb 120, Combat Maneuvers 41, Crafts (All) 180, Diplomacy 180, Directed Attacks (All) 240, Directed Spells 88, Disarm Traps 120, Forgery 180, Gymnastics 65, Hide 240, Influence 100, Leadership 250, Lore (General) 120, Lore (Magical) 150, Lore (Obscure) 120, Lore (Technical) 120, Military Organization 240, Outdoor (Animal) 47, Outdoor (Environmental) 75, Play Instrument 250, Power Awareness 75, Power Manipulation 75, Public Speaking 250, Ride 90, Runes 240, Science/Analytic (Basic) 87, Science/Analytic (Specialized) 47, Seduction 240, Sense Ambush 74, Senses (All) 120, Sing 90, Smithing 240, Spell Mastery 180, Stalk 240, Stone-crafts 250, Striking (Degree 4) 90, Subdual 180, Subterfuge (Attack) 66, Subterfuge (Mechanics) 69, Subterfuge (Stealth) 66, Sweeps (Degree 4) 90, Tactics 180, Technical/Trade (Professional) 46, Technical/Trade (Vocational) 46, Trickery 240, Weather-watching 120, Wood-crafts 120.

RM Spells: 1200/4800 PP. Sauron can use all spell lists up to his level. In addition, he can simultaneously concentrate on a number of targets or spells equal to his level.

Appearance: 102.

SAURON'S PRINCIPAL ITEMS

The One Ring—Sauron forged the Ring in S.A. 1600, and so bore it only during his latter visit to the White Mountains in 3253. The Ring focuses and amplifies all of Sauron's native Maia powers, giving him greater dominion over the substance and inhabitants of Arda.

MERP/RM: The Ring serves as a $\times 18$ PP spell multiplier, and increases Sauron's Hits, OB, and DB (i.e., the second set of figures given in the stats above).

LOR: +9 Magical, +3 General.

SAURON'S SPECIAL POWERS

Fana—Prior to his creation of the One Ring, Sauron possesses the common Maia ability to walk unclad or to don his fana at will. As a consequence of surrendering so much of his native power into the Ring, however, this power is diminished: while he can still alter his physical form, he can no longer abandon it without a lengthy process of reformation (which could take as long as a thousand years). By the same token, so long as the Ring remains intact, Sauron's spirit cannot be indefinitely banished from the Circles of the World.



TARANNON FALASTUR (T.A. 642-913)

Tarannon was the twelfth King of Gondor (T.A. 830-913) and is remembered as the first of the "Ship-kings," who extended royal control over the lands of southern Gondor. He took a leading role in the early conflict with Umbar, created the province of Harondor, and established the precedent of choosing to adopt his heir to the throne. In the popular imagination of southern Gondor, however, Tarannon is remembered most for his tumultuous marriage to the mysterious and feared Berúthiel.

Born the son of Siriondil, Tarannon was named Captain of the Hosts when his father became king in T.A. 748. Together with his sister's son, Eärnil of Belfalas, Tarannon commanded the land and sea forces of the South-kingdom in the pacification of the coasts from the many political divisions—both internal and external—that were then troubling them. In the course of his labors, Tarannon developed the provincial mode of political organization which was to dominate the history of southern Gondor for the next fourteen hundred years and, when he succeeded his father to the throne in T.A. 830, took the name of Falastur (Q. "Lord of the Coasts").

Tarannon took to wife Berúthiel (then called "Berethiel") in the year of his ascension. She was said to be the daughter of Prince Thorondur of Arnor, with whom Tarannon had made alliance for aid in the war with Umbar (though this lineage was later questioned in the light of subsequent events). During the

first months of their marriage, Berúthiel dwelt in a manor Tarannon had built for her in the Ethir Anduin, while he conducted the war effort from his naval base of Lond Tolfalas; soon, however, Berúthiel withdrew inland, taking up residence in the northern capital of Osgiliath. (See entry on "Tevildo.")

The marriage proved short-lived, due both to Tarannon's estrangement from his wife, and also due to several serious accusations leveled against the queen by the folk of the capital, who alleged that she was a malicious sorceress who consorted with demons. The circumstances of Berúthiel's expulsion are difficult to establish with any certitude, because of the legends which accumulated around her memory; but the most widely-believed version holds that Tarannon himself set her adrift in a boat, consigning his wife to the wrath of Ossë. During the greater part of his reign, following the loss of his wife, Tarannon grew despondent and inactive in public affairs, handing all but his crown over to youthful Eämil, who was to reap the glory of the war Tarannon had begun.

It was also believed (and officially propagated) that Berúthiel bore Tarannon no child. This was, no doubt, contrived in order to clear the way for Tarannon's decision to name Eämil as his heir; but it was a falsehood, for Berúthiel did, in fact, give Tarannon a son. Because of the opprobrium and hatred that was heaped upon his wife—and recognizing that his son would never be accepted by the Council of Gondor as a legitimate successor—Tarannon kept the child's existence a secret, and



Tarannon
Falastur



entrusted him to the fosterage of his steward Gundor, whom he made the first Prince of Mornan. *[Note: For a full discussion of the fate of Tarannon and Berithiel's son, and the role his descendant played in the later history of southern Gondor, consult Section 2.4.3 of ICE's Kin-strife sourcebook.]*

TARANNON

Level: 33.

Race: Dúnanan.

Location: Anfalas (T.A. 748-752); Lond Tolfalas/Belfalas Bay (T.A. 752-831).

TARANNON IN MERP

Hits: 222 Melee OB: 182 Missile OB: 178 AT: Plate (45).

MERP Profession: Warrior.

MERP Stats: AG 97, CO 95, IG 98, IT 88, PR 78, ST 96.

MERP Skills: Boat-Handling 111, Climb 102, Perception 90, Ride 131, Stalk/Hide 86, Swim 115, Track 89, Artistic: Singing 33, Athletic: Athletic Games 77, Influence: Administration 95, Influence: Leadership 113, Influence: Politics 85, Influence: Public Speaking 76, Influence: Trading 96, Lore: Battle Tactics 101, Lore: Culture 110, Lore: History 110, Lore: Military Organization 65, Lore: Region 110, Lore: Religion 110, Lore: Tactical Games 59.

MERP Spells: See "Tarannon's Special Powers" below.

TARANNON IN ROLEMASTER

Hits: 222 Melee OB: 182 Missile OB: 178 AT: 18 (45).

RM Profession: Fighter.

RM Stats: Co 95, SD 90, Ag 97, Me 98, Re 98, St 96, Qu 96, Pr 77, In 88, Em 78.

RM Skills: Administration 95, Adrenal Speed 100, Adrenal Strength 100, Alertness 38, Armor (Heavy) 67, Armor (Plate) 165, Artistic (Active) 30, Athletic Games 77, Awareness (Searching) 49, Awareness (Senses) 48, Brawn 65, Climb 102, Combat Awareness 110, Combat Maneuvers 27, Culture Lore 110, Diplomacy 85, Disarm 99, Endurance 65, Gymnastics 52, Hear 90, Hide 86, History 110, Influence 55, Jousting 119, Lie Perception 99, Leadership 113, Lore (General) 48, Lore (Technical) 56, Military Organization 65, Mounted Combat 120, Outdoor (Animal) 51, Perception 13, Power Strike 127, Public Speaking 76, Quickdraw 76, Region Lore 110, Religion 110, Riding 131, Sailing 111, Self Control 56, Sense Ambush 38, Sight 90, Singing 33, Smell 78, Special Attacks 23, Stalk 86, Stunned Maneuver 135, Subterfuge (Stealth) 42, Swim 115, Tactical Games 59, Tactics 101, Taste 69, Technical/Trade (General) 49, Technical/Trade (Professional) 22, Technical/Trade (Vocational) 22, Touch 78, Tracking 89, Trading Lore 96.

RM Spells: See "Tarannon's Special Powers" below.

Appearance: 89.

TARANNON'S SPECIAL POWERS

Healing Hands—Tarannon's royal lineage imbues him with a healing aura, effective through physical contact and the intention to exercise his power (Closed Channeling healing lists to 10th level).

Palantír Use—As a legitimately recognized heir of Meneldil, Tarannon holds mastery over the palantíri of the South-kingdom. He also has the power to allow or deny the use of the seeing stones to others.

Intercession—As king, Tarannon acts as the sole priestly mediator between the Faithful-in-Exile and Eru. He has the authority to approach the High Hallow of Mount Mindolluin and there on holy days to utter the name of Ilúvatar. He also has the power to bind solemn oaths with the Divine Name or the names of the Valar.

TELUMEHTAR UMBARDACIL (T.A. 1627-1850)

Telumehtar was the twenty-seventh King of Gondor (T.A. 1798-1850). His chief deed was the recapture of Umbar in T.A. 1810, which brought to an end the long and bitter aftermath of the Kin-strife. This great victory won for him the title of Umbardacil, and for Gondor the restoration of some of its former coastal territories south of Harren, which would remain a part of the realm for nearly a century, until their final loss to the Haruze and the Corsairs in T.A. 1940. Under Telumehtar's reign, southern Gondor enjoyed its greatest geographical extent (the coastal march of Andrast having been added to the South-kingdom under his governance).

Telumehtar's feud with the Corsairs began at the age of seven, when he witnessed first-hand the devastation of Pelargir and the slaying of his grandfather Minardil in the Great Raid of T.A. 1634. Telumehtar swore vengeance against the descendants of Castamir, vowing that one day he would see their power destroyed. The future king made good his promise and, in T.A. 1652, persuaded Tarondor his father to allow him to fortify the coast of Andrast, which had since the Great Raid become a staging point for Corsair raids upon the Anfalas. There Telumehtar established the fortress of Tharagrandost, and became the first Governor of Andrast, earning the respect of his father's soldiers and the fear of the Corsairs, who soon came to dread his name.

In his insistence that he be allowed to fight the Corsairs on his own terms, Telumehtar had departed from the tradition that the king's heir should serve as the Lord of Lebennin and Captain of Ships until his ascension to the throne; but the coming of the Great Plague brought his father to the throne long before his majority, so that he would have been too young to assume this role at the time. Nevertheless, when his hatred for the Corsairs were sufficiently sated, Telumehtar fulfilled the tradition, taking up rule in Pelargir in T.A. 1699.

As with his earlier exploits in Andrast, Telumehtar's governance of Pelargir and the fleet were at variance with the policies of his father. Although he appreciated the importance of defending the coasts against the Umbarean threat, King Tarondor set the internal reordering of the realm in the wake of the Plague above any dreams of military conquest. Telumehtar thought otherwise, and often opposed his father's judgments concerning the allotment of royal funds for the fleet. For his own part, Telumehtar threw all the resources he could muster into the strengthening of Gondor's offensive capabilities.

When Tarondor died and Telumehtar received the crown in T.A. 1798, he continued to pursue his militaristic goals. Twelve years later, his preparations were complete, and he marched against Umbar by both land and sea. A brilliant general and an unequalled warrior, Telumehtar's victory was total. At once he reestablished Umbar as a territory under direct Gondorian military control, leaving vast numbers of troops behind to hold and guard the territory from possible rebellion.

Telumehtar's bold expedition resulted in the fulfillment of his father's hopes for the healing and restoration of the realm; for with the conquest of Umbar came untold wealth from tribute and, more importantly, from the re-opening of the landward trade routes with the Haradwaith. The depredations of the Corsairs and the horrors of the Plague were never fully amended as a result of Telumehtar's victory; yet had Umbar not been lost again in T.A. 1940, it may be that the South-kingdom would have eventually recovered its former might and splendor. But such was not its fate, despite Telumehtar's valiant efforts.

TELUMEHTAR

Level: 33.

Race: Dúndan.

Location: Tharagrandost (T.A. 1652-1699),

Pelargir (T.A. 1699-1798); Umbar (T.A. 1810).

TELUMEHTAR IN MERP

Hits: 242 Melee OB: 197 Missile OB: 169 AT: Plate (65).

MERP Profession: Warrior.

MERP Stats: AG 98, CO 95, IG 94, IT 88, PR 88, ST 98.

MERP Skills: Boat-Handling 111, Climb 92, Perception 90, Ride 137, Sky-Watching 35, Stalk/Hide 88, Swim 113, Track 89, Artistic: Dance 44, Artistic: Singing 33, Influence: Administration 75, Influence: Leadership 113, Influence: Politics 75, Influence: Public Speaking 76, Lore: Battle Tactics 121, Lore: Culture 110, Lore: Engineering 78, Lore: History 110, Lore: Military Organization 65, Lore: Region 110, Lore: Religion 110, Lore: Siege Engineering 75, Lore: Tactical Games 59.

MERP Spells: See "Telumehtar's Special Powers" below.

TELUMEHTAR IN ROLEMASTER

Hits: 222 Melee OB: 182 Missile OB: 178 AT: 18 (65).

RM Profession: Fighter.

RM Stats: Co 95, SD 90, Ag 98, Me 94, Re 94, St 98, Qu 97, Pr 87, In 88, Em 90.

RM Skills: Administration 75, Adrenal Speed 100, Adrenal Strength 100, Alertness 38, Armor (Heavy) 64, Armor (Plate) 165, Artistic (Active) 30, Awareness (Searching) 49, Awareness (Senses) 48, Brawn 65, Climb 92, Combat

Awareness 110, Combat Maneuvers 28, Culture Lore 110, Dancing 44, Diplomacy 75, Disarm 99, Endurance 65, Engineering 78, Gymnastics 52, Hear 90, Hide 88, History 110, Influence 55, Jousting 119, Leadership 113, Lie Perception 99, Lore (General) 48, Military Organization 65, Mounted Combat 120, Outdoor (Animal) 53, Outdoor (Environmental) 23, Perception 13, Power Strike 123, Public Speaking 76, Quickdraw 76, Region Lore 110, Religion 110, Riding 137, Sailing 111, Self Control 56, Sense Ambush 38, Siege Engineering 75, Sight 90, Singing 33, Smell 78, Special Attacks 25, Stalk 88, Stunned Maneuver 135, Subterfuge (Stealth) 42, Swim 113, Tactical Games 59, Tactics 121, Taste 69, Technical/Trade (General) 49, Technical/Trade (Professional) 18, Technical/Trade (Vocational) 18, Touch 78, Tracking 89, Weather-watching 35.

RM Spells: See "Telumehtar's Special Powers" below.

Appearance: 87.

TELUMEHTAR'S SPECIAL POWERS

Healing Hands—Telumehtar's royal lineage imbues him with a healing aura, effective through physical contact and the intention to exercise his power (Closed Channeling healing lists to 10th level).

Palantir Use—As a legitimately recognized heir of Meneldil, Telumehtar holds mastery over the palantiri of the South-kingdom. He also has the power to allow or deny the use of the seeing stones to others.

Intercession—As king, Telumehtar acts as the sole priestly mediator between the Faithful-in-Exile and Eru. He has the authority to approach the High Hallow of Mount Mindolluin and there on holy days to utter the name of Ilúvatar. He also has the power to bind solemn oaths with the Divine Name or the names of the Valar.

*Telumehtar
Umbaradil*





TEVILDO

Tevildo is a fallen Maia who inhabited the Ethir Anduin during the Third and late Second Ages. In origin a slave to Morgoth's power in the First Age, Tevildo wore the fana of a huge cat and was called the Prince of Cats, for he had nine thanes under his dominion who attended him and carried out his bidding. Morgoth enslaved Tevildo and his thanes by means of the Kuilëondo (see Section 10.6.), compelling the cats to serve Angband in the wars of Beleriand.

Morgoth had entrusted the Kuilëondo to the keeping of one of his human minions, who escaped the wreck of Beleriand at the end of the age, fleeing east and south until he came to the peninsula of Umbar. Tevildo and his thanes, still bound by the power of the Kuilëondo, were constrained to follow and serve its master, who now sent the cats to hunt down the Men of Middle-earth, in order to supply him with blood sacrifices for the ghastly rituals he practiced at his dwelling place, which men came to call Vamag (Har. "Blood Fell").

At some point during the Second Age, Tevildo was able to trick the wielder of the Kuilëondo into releasing himself and his thanes from their bondage to the stone. But the cats remained at Vamag, preying upon men for their food, until the time of the Downfall, when the changing of the world ravaged the coasts of Middle-earth and destroyed Vamag. Desirous of a new dwelling place, Tevildo led his thanes northward along the coasts, following the trail of the Sakalai, the dwellers of the coasts whom the cats had hunted from time immemorial. These folk settled in the Mouths of Anduin, becoming the Ethir-folk. So it was that the cats found a new hunting ground.

Tevildo and his thanes stalked the swampy glens of the Ethir unhindered for nine and a half centuries; but in T.A. 830, their freedom was once again wrenched from them, and their subjection to the Kuilëondo renewed. In that year, King Tarannon's wife, Berúthiel, entered the swamps, dwelling in the manor her husband had built for her. By some twist of fate whose origins are now long forgotten, Berúthiel was in possession of the Kuilëondo, and she used its power to bind the cats to her will.

After Berúthiel was expelled from Gondor, the cats remained; for she had not released them from the Kuilëondo, and Tevildo and his thanes were now constrained to that stone and the confines of the place where they were imprisoned, unless Berúthiel herself or a descendant of her blood should free them. No tale tells whether or not the cats were finally released from bondage while the Third Age lasted, but it is known that the condition of their imprisonment occasioned the birth of a cult among the Ethir-folk, which at times took part (albeit a covert one) in the vicissitudes of southern Gondor's history, especially during the Kin-strife. [Note: For further information about Tevildo, Berúthiel, and the cult of Benish Armon, see Section 2.4.3 of ICE's Kin-strife sourcebook, as well as Sections 7.5.2 and 10.6 of this module.]

TEVILDO

Level: 120.

Race: Fallen Maia (Cat Spirit).

Location: Vamag (S.A. 1-3319).

Benish Armon (S.A. 3320-T.A. ?).

TEVILDO IN MERP

(Spirit form) Hits: 247 Crit: Large@ Melee OB: 184
Missile OB: 170Fbolt/180Wbolt AT: None (120)

(Cat Form) Hits: 287 Crit: Large@ Melee OB: 225 LCI
x2/<< 265 HBi AT: Fur (110)

MERP Profession: Bard.

MERP Stats: AG 110, CO 95, IG 103, IT 102, PR 105,
ST 92.

MERP Skills: Acrobatics 153, Acting 100, Ambush 147
(50 ranks), Climb 144, Contortions 121, Perception
108, Read Rune 120, Stalk/Hide 147, Swim 119, Track
111, Use Item 115, Artistic: Singing 95, Athletics:
Jumping 117, Athletic: Sprinting 126, Influence: Cat
Control 140, Influence: Leadership 89, Influence:
Seduction 170.

MERP Spells: 480 PP (All to 10th Level). All Bard Base
Lists, Essence Hand, Spirit Mastery, Essence Ways,
Essence Awareness (Perceptions), Illusions, Physical
Enhancement, Unbarring Ways.

TEVILDO IN ROLEMASTER

(Spirit Form) Hits: 247 Crit: Large@ Melee OB: 184
Missile OB: 170Fbolt/180Wbolt AT: 1 (120)

(Cat Form) Hits: 287 Crit: Large@ Melee OB: 225 LCI
x2/<< 265 HBi AT: 8 (110)

RM Profession: Mystic.

RM Stats: Co 95, SD 100, Ag 110, Me 104, Re 104, St 92,
Qu 110, Pr 105, In 102, Em 105.

RM Skills: Acrobatics 153, Acting 100, Adrenal Quickness
112, Adrenal Speed 112, Alertness 70, Ambush 147 (50
ranks), Animal Mastery (Cats) 140, Artistic (Active) 78,
Attunement 115, Awareness (Searching) 76, Awareness
(Senses) 75, Brawn 56, Climbing 144, Contortions 121,
Endurance 56, Gymnastics 79, Hear 108, Hide 147,
Hunting 133, Influence 72, Jumping 117, Leadership 89,
Lie Perception 90, Observation 97, Outdoor (Animal)
68, Outdoor (Environmental) 69, Perception 40, Power
Awareness 70, Power Perception 110, Read Runes 120,
Read Tracks 108, Seduction 170, Self Control 78, Sense
Ambush 70, Sight 108, Silent Attack 133, Singing 95,
Smell 108, Sprinting 126, Stalk 147, Subterfuge
(Attack), 75, Subterfuge (Stealth) 75, Swimming 119,
Tracking 19.

RM Spells: 480 PP (All to 20th level). All Base Mystic, All
Open Mentalism, Essence Hand, Essence Awareness
(Perceptions), Gas Manipulation, Mind Mastery, Minds
Door, Movement, Physical Enhancement, Sense Mastery,
Speed, Telekinesis, Unbarring Ways.

Appearance: 101.

TEVILDO'S SPECIAL POWERS

Mobility—Tevildo is able to go wherever the Kuilëondo
goes without losing any of his perceptive capabilities, and
is able (within limits) to project his life-force outside the
gem. By virtue of his Maia nature, the cat is also able to
transfer certain powers to the bearer of the Kuilëondo.



Summoning—Tevildo's thanes lose their perceptive capabilities outside of Benish Armon; but his domination of these lesser spirits allows the Prince of Cats, through the Kuileondo, to call them individually to his current position. This, however, can only be attempted on a night of the dark moon (the day of the month when they were bound by Berúthiel). Moreover, Tevildo's summons must be accompanied by a blood sacrifice, whose scent draws the keen-nosed cats to the desired location. The sacrifice must be performed with a ritual dagger only possessed by members of the cult. In order to remain free of Benish Armon without fana, Tevildo's thanes must feed upon mortal life-force. The cats do this by "infesting" a living victim's body (they are incorporeal). The effect of this infestation is the gradual corruption of the "host" body from within. Eventually, the victim's soul is severed and passes away, while the corpse becomes an empty husk, petrified into a tormented effigy of the person. The infestation process reduces the victim's stats at a rate of 5 points / day, and can only be reversed by the most powerful healing magic.

Power Transfer—Because the Kuileondo enables the transfer of life-force as magical energy, Tevildo is able to incorporate some of his own powers as a Maia into that exchange. In this way, the Prince of Cats gives assistance to the wielder of the gem beyond the pure availability of extra Power Points. The nature of this assistance depends in part upon the wielder and in part upon the nature of the goal to be accomplished. As a sign of the cats' power and as proof of their covenant with the Ethir-folk who serve them, Tevildo has conferred the power of shapeshifting upon the mistress of the cult, enabling her to assume the form of a large hunting cat at will (and at no PP cost to her). This transformation (which takes one round) affects the body only, and anything the woman might be carrying with her in human form will be discarded. In addition to the accompanying feline abilities, all knowledge and human skills are retained while in cat-shape (though some of these may be unusable). Tevildo's capacity to channel power through the gem extends to his innate Maia abilities to adapt the fana to its environment. This means that the Prince of Cats is able to grant heightened maneuvering skills to the gem's wielder (up to +100 bonus on all maneuvers related to climbing, jumping, hiding and sneaking) as well as increased speed in accomplishing these maneuvers.

The White Face—Without fana, the naked visage of the Prince of Cats is terrible to look upon, and can drive mortal Men to madness. If the wielder of the Kuileondo is in need, Tevildo may expend enough energy to project a luminous outline of his face about the gem. Except when he is inside Benish Armon, it is very power-consuming for the cat to reveal himself in this way (e.g., five times in one day would be taxing). The result is a greenish flash of light (a 20th level attack). Those that fail their RRs are left confused by horrible visions of cat-demons, which will last for a number of days equal to the failure of the RR (i.e., if a character failed the roll by 32%, the madness will last for 32 days). A failure of 50% or more results in permanent insanity.

UINEN

Uinen is a Maia of Ulmo, Lord of the Waters, and is the protectress of southern Gondor's mariners who ply the waters of Belfalas Bay. Her connection to the Dúnedain stretches back to the early years of Númenor, when at Ulmo's behest, she bestowed a sacred Karma upon Aldarion, under the aegis of which gift the latter created the Guild of Venturers. Since that time, Uinen has shown special favor to the Venturers and their successors, the line of Imrazôr, to whom she has added the virtue of Truesight and the power of intercession between her and those connected to the old Pelargirean League.

While the Karma rested secure in the depths of the Eithel Ulmo beneath Pelargir, the Lady of the Seas set her protective influence over that haven; but since the Karma's theft in S.A. 3320, that protection has resided in the person of the Prince of Belfalas alone, accounting in part for the veneration in which Imrazôr's line is held by the Dúnedain-in-Exile. The men of Gondor do not worship Uinen (that honor being strictly for Ilúvatar), yet her name is praised on festival occasions and may be called upon in times of peril. Although her true province lies among the salt streams of the sea, Uinen's power extends over all waters of southern Gondor that are exposed to heaven. The Maia possesses no shrine or temple proper, though her power runs strongest at Imrazôr's Hallow on Tolfalas.

UINEN

Level: 325.

Race: Maia (Water Spirit).

Location: Bay of Belfalas.

UINEN IN MERP

Hits: 358 Melee OB; 295 Missile OB; 295

AT: None (125)

MERP Profession: Animist.

MERP Stats: AG 112, CO 92, IG 90, IT 117, PR 114, ST 103.

MERP Skills: Animal Handling 250, Boat-Handling 225, Caving 250, Climb 100, Contortions 250, First Aid 225, Meditation 200, Perception 275, Read Rune 165, Signaling 100, Sky-Watching 325, Stalk/Hide 250, Swim 500, Use Item 165, Artistic: Dance 180, Artistic: Music 225, Artistic: Singing 225, Athletic: Diving 325, Influence: Diplomacy 180, Influence: Leadership 200, Influence: Public Speaking 225, Influence: Seduction 325, Lore: Magic 75.

MERP Spells: 6825 PP. Base Spell OB is 162, Directed Spells OB is 325. Uinen knows the Water Law spell list, all Animist lists, all Open Essence lists, and all Open Channeling lists.

UINEN IN ROLEMASTER

Hits: 358 Melee OB; 295 Missile OB; 295 AT: 4 (125)

RM Profession: Sorcerer.

RM Stats: Co 92, SD 97, Ag 112, Me 90, Re 90, St 103, Qu 100, Pr 114, In 117, Em 120.

RM Skills: Alertness 81, Artistic (Active) 87, Artistic (Passive) 89, Attunement 165, Awareness (Perception) 56, Awareness (Senses) 91, Caving 250, Channeling 200, Climbing 100, Combat Maneuvers 52, Communication 69, Contortions 250, Dance 180, Diplomacy 180,



Directed Attacks (Water Bolt) 325, Directed Spells 77, Diving 325, Endurance 78, First Aid 225, Gymnastics 78, Herding 250, Hide 250, Influence 97, Leadership 200, Lore (General) 75, Lore (Magical) 75, Lore (Obscure) 75, Lore (Technical) 75, Meditation 200, Navigation 325, Outdoor (Animal) 107, Outdoor (Environmental) 72, Play Instrument 225, Power Awareness 97, Power Manipulation 97, Public Speaking 225, Read Runes 165, Sailing 225, Seduction 325, Self Control 75, Sense Ambush 81, Senses (All) 275, Signaling 100, Singing 225, Spell-mastery 250, Stalk 250, Star-gazing 275, Subterfuge (Stealth) 81, Swim 500, Technical/Trade (General) 63, Technical/Trade (Vocational) 44, Weather-watching 225.

RM Spells: 7825 PP. Base Spell OB is 162; Directed Spells OB is 325. Uinen knows the Water Law spell list, all Animist lists, all Open Essence lists, all Open Channeling lists, all Sorcerer lists, and all Closed Channeling and Essence lists.

Appearance: 105.

UINEN'S PRINCIPAL ITEMS

Chalice—Composed of translucent milky-white laen and inlaid with adamant, this small (12"x12"x9") chalice weighs fifty pounds. When set upon a surface, it will—upon command—produce an endless stream of pure freshwater (cool or lukewarm). Thus, it serves as a sort of mobile spring, its waters unparalleled for their taste and clarity.

Ring—When worn, this ring purifies any liquid over which it is waved, ridding it of all poisons or disease. The ring may be used a number of times per day equal to the wearer's level.

MERP/RM: Enables wielder to purify a volume of liquid equal to one gallon per level of the wielder.

LoR: Enables wielder to purify a volume of liquid equal to thirty gallons times the wielder's Magical skill.

UINEN'S SPECIAL POWERS

Form—Although Uinen can take an exceptionally fair form, it has an elusive, liquid quality. While extreme heat and cold affect her body, as do magic weapons, she is immune to normal solid objects and obstacles. She can breathe in water or air with equal ease.

Water-weaving—Uinen has absolute control over all water within 300'. She can manipulate it to create, among other things, the effects of any spell pertaining to the use or movement of water (e.g., in MERP/RM any spell on the Mage's Water Law list). So long as she concentrates, she can utilize and maintain any and all spells, although she can only initially employ one spell per round.

Dominion over water creatures—Uinen will not be attacked by creatures that live in water.



Uinen

10.0 OBJECTS OF POWER

From its beginnings, the history of southern Gondor has been closely woven with the fates of mighty heirlooms, tokens of the immortal Valar and Maiar, or gifts of the deathless Elves. All these precious objects signify the divine bonds that link its peoples to the higher powers of Arda. This section describes each of these artifacts in the historical order in which they appeared, and explains their significance and powers.

10.1 THE REUL GOBHA

The Reul Gobha (Dn. "Star of Gobha") comes from the heart of the White Mountains. A flawless diamond, it is cut into the likeness of a shining star. The stone itself was the work of Aulë, who set it beneath the tallest peaks of the Ered Nimrais long ages before the coming of the sun and moon. It was subsequently crafted by Sauron—Aulë's fallen Maia servant—in the early years of the Second Age, when he first came among the Daen Coentis and taught them his arts.

Once delved from the roots of the mountains, the Star became the symbol of the Coentis alliance, and it was considered sacred and untouchable by mortal hand. Later, when Sauron returned to the Daen, he bestowed the jewel upon Merro Glastanan, the first King of the Mountains. Thus, the Reul Gobha became an exalted heirloom of his dynasty. It is said that Morthec the Doomed—the last of Merro's line, cursed by Isildur for the Oathbreaking—hid the Star before he died; and there are many legends among the later Danan Lin as to the Star's final resting place.

In the guise of the Shoglic Gobha, Sauron spoke to the Daen concerning the origin and virtue of the Star:

"In long eons past, in the primordial shaping of the World, when the queen of the gods first kindled the lights of heaven, Gobha thought to himself that by his arts he would ennoble the deep places of the earth with wonders to rival the works of bright heaven. And coming upon a pool of still water, Gobha caught some of the light which the stars reflected on its surface; and he trapped that mirrored light in a vessel of crystal, setting it to become the very heart of the mountains among whose vales the Daen-folk now dwell. Within this jewel is set all the wisdom and love of making that Gobha gives to his works; and those who recover this treasure from its dark vaults shall be blessed by Gobha in all their ways; and their skill in making will be increased ten-fold, so that none of mortal destiny should rival their works."

With Sauron's aid, the Daen Coentis delved the depths of the White Mountains, searching ever for their heart. A century passed; and in the course of their delving the Coentis established Lugh Gobha, the Hall of Gobha beneath the sacred peaks. At the last they penetrated the innermost chambers of the mountain roots, and there beheld the treasure that Sauron had foretold. So bright was the untouched light of that jewel and so great its holy aura that none save Sauron himself were able to lay hands upon it. But Sauron took the Star in his hand and held it aloft before their eyes; and with the divine arts that he had learned from Aulë the Maker, Sauron crafted the Star to perfection, taming its light and refracting its glory, and set it on hallowed ground at the center of Lugh Gobha.

The Star brought strength and unity to the Coentis alliance; and when they had thrown off the yoke of the Daan Mor, its presence gave them success and good fortune in all of their endeavors. But though Sauron had not shaped the jewel with



Shoglic holds the Star of Gobha

any ill design, a part of his personal power had nevertheless entered into it; and after he had fallen back into evil ways, that bond could likewise be turned to evil purpose. Therefore, as the Second Age drew on and Sauron's feud with the Númenóreans necessitated the aid of all his allies, the Dark Lord returned to Lugh Gobha and claimed the Star.

Bringing the fiery young clan leader Merro under his wing, Sauron transformed the old Coentis alliance into a monarchy, naming Merro "King of the Mountains" and amazing the Daen by setting the Star in a crown and placing it upon Merro's brow. Sauron then put the Star's power to work for the increase of his might in Middle-earth. Through the creation of a sacrificial cult (see Section 7.5.1), Sauron devised rituals by which the native force of a victim's spirit could be trapped within the Star and, through it, absorbed into his own physical form.

The Star was used in the performance of this grisly cult for nearly a century, from Merro Glastanan down through the reign of Morthec his grandson. Legend has it that when Isildur cursed the Oathbreakers in S.A. 3434, the Star of Gobha fell from Morthec's crown, and could not be restored to it. This was taken as an ill-omen, and Morthec caused the jewel to be hidden in some unknown location. No tale tells of it thereafter, though some have said that were the Star recovered, it might be cleansed of Sauron's evil, and once again serve to unite the scattered remnants of the Daen peoples of southern Gondor.

Powers (S.A. 603-3252): The Star of Gobha focuses the minds of those who pay homage to it and dwell within the area of its influence. (While the Star remains in Lugh Gobha, this influence encompasses the whole of the Daen Coentis realm.) This "focusing" affects different



individuals according to their nature. *For artisans:* the Star amplifies the lvl of craftsmanship, multiplying the relevant stat bonus for each craft by five. Artisans who have reached the height of their skills (at least ten ranks) may gain one insight which in some way advances the craftsman's skill in his field (e.g., a new forge allowing greater heat, or a method of increasing the carbon content in steel, thus raising its bonus) per year. Cumulative insights advance a craft more extensively than a single insight. The percentage chance to receive an insight is equivalent to the Int bonus divided by 3 (MERP) or undivided (RM). *For warriors:* the Star doubles morale and DB, while tripling OB. *For all who pay homage to the Star:* low open-ended rolls only occur on 01-03, while high open-ended rolls occur on 94-00. The effects of the Star reflect the changing nature of Sauron; and as the latter falls back into the evil ways of his master, the Star's influence upon the Coentis grows less benevolent. Artisans become less willing to share their discoveries, and must resist vs. 25th lvl, modified by Pr (MERP) or SD (RM), to do so. Individuals try to amass rather than share possessions. Warrior morale becomes brittle, doubling the penalty for setbacks (e.g., the death of a leader) and preventing subsequent rallies. In general, conflict is resolved increasingly through recourse to violence and compulsion. The Star's darkening influence is most noticeable among the young, and those born under it can never be free of its taint, which is passed on to their descendants (in slightly diluted form to those outside the sphere of its power, and lessening with every successive generation).

Powers (S.A. 3252-3434): In addition to the effects enjoyed prior to the Star's placement in the Morachd's crown, the wearer gains +20 (MERP) or +7 (RM) to the Pr stat bonus. The Star grants the ability to use the MERP Essence Perceptions (10th lvl), Spirit Mastery (10th lvl), and Essence Hand lists (10th lvl) with 80 PPs, or the RM Spirit Mastery (10th lvl), Essence Perceptions (10th lvl), and Anticipations lists (10th lvl) with 80 PPs. During combat and religious ceremonies, the wearer is affected as *Alkar* (Light's Way 30th lvl) and *Inspirations V* (Inspiring Ways 11th lvl), generating a superhuman aura that bestows +25 DB to the wearer and +25 to OB and Maneuvers to all others within 20' of him. The wearer is also imbued with ritual knowledge pertaining to the sacrificial requirements for trapping a victim's spirit within the Star. While feeding on a victim's spirit, the Star grants its wearer 90 hits (-2 hits per day that the spirit is drained; e.g., on the 22nd day, the wearer has 90 - 44 = 46 extra hits.) The Star may trap a spirit for the duration of a single lunar phase (i.e., around 30 days), and up to 15 spirits may be held at any one time (under which circumstances the wearer's hit bonus will remain at 90 until the last of the trapped spirits is drained). The benefits of spirit entrapment are addictive, compelling the wearer to perform further sacrifices (RR vs. 25th lvl, modified by Pr (MERP) or SD (RM)).

Powers (S.A. 3434-T.A. 3019): Even while separated from the Morachd's crown, the Star of Gobha remains tainted by Sauron's malice, continuing to hunger for the spirits of the living. Whoever claims the Star becomes increasingly subject to the urge to perform the sacrificial ritual (RR vs. 10th lvl, modified by Pr (MERP) or SD (RM)). If the claimant succumbs to the Star's compulsion, he must resist vs. 25th lvl every month in order to avoid repetition of the act, each failure drawing him deeper and deeper into servitude to Sauron's will. The process of corruption completes itself once the claimant has performed a number of sacrifices equivalent to his or her Pr (MERP) or Em (RM) divided by 10.

Note: It is left for the gamemaster to decide whether it is possible to cleanse the Star of Sauron's taint, or whether (like the Rings of Power) the Dark Lord's downfall would only succeed in robbing the Star of its powers. Efforts to purify the Star might involve ritual ablutions in forgotten waters deep beneath the White Mountains, obtaining the aid of the Wise, or removing it beyond some boundary of Sauronic control.

10.2 THE OIOLAIRË TREE

When Aldarion the Mariner first explored the Bay of Belfalas in the early years of the Second Age, he planted an oiolairë sapling in a sheltered cove on the western coast of Tolfalas. The sapling grew strong, nourished by the sea-spray; yet it was one of the only trees of its kind ever to have taken root in the lands of Middle-earth, so that after the Downfall of Númenor it was regarded as sacred and hallowed by Uinen as a sign of her continuing friendship with the Dúnedain in their exile.

None in southern Gondor dared to touch this tree, nor to cut from it a Bough of Return, save by leave of the Prince of Belfalas, whose line had inherited the authority of the Captain of the Venturers. The custom of cutting a bough from the oiolairë was an ancient Númenórean custom, which is recounted in *The Tale of Aldarion and Erendis*:

Here must be told of the custom that when a ship departed from Númenor over the Great Sea to Middle-earth a woman, most often of the captain's kin, should set upon the vessel's prow the Green Bough of Return; and that was cut from the tree oiolairë, that signifies 'Ever-summer', which the Eldar gave to the Númenóreans, saying that they set it upon their own ships in token of friendship with Ossë and Uinen. The leaves of that tree were evergreen, glossy and fragrant; and it threw upon sea-air.

—UT, p. 159.

Much later in the Second Age, Vëantur son of Imrazôr buried his father in a stone-cut tomb adjacent to the oiolairë tree on Tolfalas, and thereafter the members of Imrazôr's line were always interred in that place. And when their bodies were laid to rest, a bough, freshly cut from the tree, was placed upon their breast. Because of Uinen's protection of their family, Imrazôr's descendants rarely claimed a bough for its traditional purpose, except in the gravest need, or as a princely gift for some great service. The tree, like the Hallow of Imrazôr, is under the protection of the Lady of the Seas, and Uinen will take vengeance upon any who wound it or take from it a bough without the leave of the prince.



Powers (as a Bough of Return): Holder may cast 60 PPs per voyage of the *MERP* Nature's Lore list (20th lvl), or the *RM* Weather Ways list (20th lvl). Once per voyage, the holder can summon a sea creature or bird to guide him or her to a specific location.

Powers (when lain upon the dead): Prevents evil magics from affecting the body (evil magic must resist vs. 155th lvl or be canceled). Those with evil intent (for the body or tomb) find it difficult to approach, feeling increasingly uncomfortable as they draw nearer. To come within 50', a RR vs. 10th lvl must be made, modified by Pr (*MERP*) or SD (*RM*); at 25', the RR is increased to 15th lvl; at 10', 20th lvl. To touch the body, a RR vs. 30th lvl must be made. A failure results in the approacher fleeing in fear, and future attempts to return are modified by -25 (cumulative).

Powers (Uinen's Wrath): Those who abuse the power of the oiolairë tree or one of its boughs are affected by Uinen's Wrath (RR vs. 325th lvl). Traveling by water is virtually impossible for those affected. Storms and currents blow the target off course or wreck the vessel being used. The victim also develops a fear of water, rendering difficult any attempt to approach or use water (RR vs. 1+1 lvls per week since becoming subject to the Wrath, modified by Pr (*MERP*) or SD (*RM*). The gamemaster should apply modifiers as necessary (e.g., +50 for using a bridge to cross a river, -75 for attempting to swim in the sea, etc.). Within the completion of a single lunar cycle (i.e., about 30 days), the target will find it impossible to come anywhere near water (watch out for freak sun showers!). Uinen's Wrath can only be alleviated by reconciling oneself with the Maia herself, which can usually only be achieved through the intercession of the Prince of Belfalas.

10.3 THE KARMA OF ALDARION

The Sea-helm of Aldarion is the greatest heirloom of the line of Imrazôr, and was once the emblem for the Pelargirean League. It is an artifact of divine origin, having been crafted by Salmar the Maia in the deeps of Ulmo's realm, and is the sign of Uinen's covenant with the Venturers and their descendants. The tale of how Aldarion the Mariner received the Karma from the Lady of the Seas is recounted below:

It came to pass on an evening of spring, when Aldarion was in Rómenna with his companion, Hallatan of Hyarrostar, that the two mariners were walking upon the quays. And looking out across the bay, it seemed to Aldarion that he espied a small islet which he had never seen before. He pointed his finger towards the rock and asked his companion if he had set eyes on it; for the friends had sailed the waters of that bay many times.

'I marvel that your keen eyes have not marked that place afore,' said Hallatan, 'And still more that you do not know its name; Tol Uinen it is called, and men say that it was raised by the Lady of the Seas when the Valar made this land. Mariners often go there to gain her favor, or to take counsel beside the pool that is said to lie there.'

Aldarion spoke. 'Verily I say to you Hallatan, my friend, if my eyes have not marked this place until now then I deem it to have been the will of the Lady herself, and that Uinen sends to me this night a sign. Let us make for the islet without delay.'

Then Aldarion and Hallatan took a boat and rowed out to the rock. Setting foot upon it, they came to a path of stone steps cut into its side which climbed to the height of Tol Uinen, where they found a pool of clear water.

The lights of heaven were mirrored upon its calm surface, and Vingilot shone brightly. Then Aldarion looked in wonder, for it seemed to him that he saw the image of a woman, whose dark hair lay spread through the waters of the pool. And she spoke to him with a voice like to the gentle currents of the open sea, when Ossë is at rest.

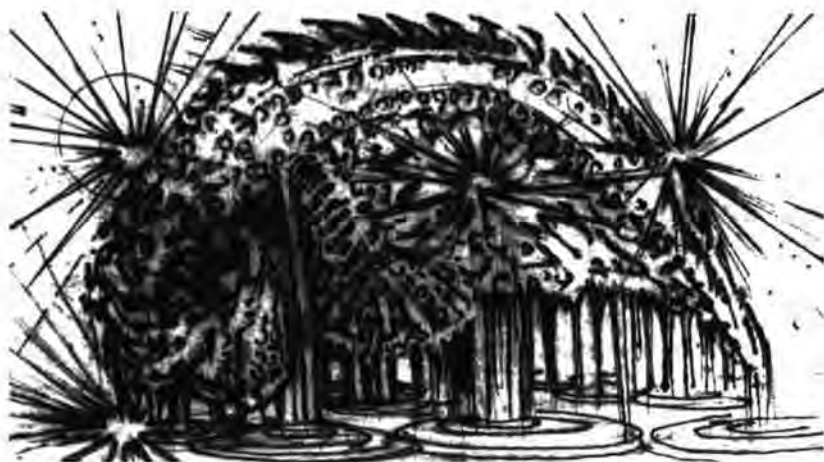
'Anardil Aldarion; hear now the voice of the sea that you love, for I am Uinen servant of Ulmo. The Valar do not plant desire to no purpose, nor does the Lady of the Seas. Those whom I call are those who love me: the unwilling do not hear my music.'



Two Boughs of Return

Plucking a Bough of Return





Karma of
Aldarion

"Behold! In the armour of Fate there is ever a rift, and in the walls of Doom a breach, until the full-making, which ye call the End. So it shall be while I endure, a secret voice that gainsayeth, and a light where darkness was decreed."

'so spoke the Lord of the Waters to Tuor your forefather at Vinyamar, where the waves of Belegaer washed upon the shores of Middle-earth, before all was drowned beneath sundering seas. So he speaks now to you Aldarion, child of a new age, and I am his messenger.

'For many years have you laboured in the building of ships, and always you have sought out the friendship of the Eldar; and though you did these things freely, a time may come when your works will turn back the tides of Doom. For this reason I have called you.'

Then Aldarion spoke. 'I do not understand these things which the foreknowledge of divine race causes you to speak, Blessed Lady. But I hear your call, and come willingly to your summons. For if Men cannot presume to serve the Valar, they may perhaps arrogate themselves to seek the friendship of even the least of the Maiar, though Uinen of the Seas be far from the least of that great people.'

The voice of Uinen answered. 'Alone of all Men you, Aldarion, shall have my friendship; and any who call you Captain will receive my grace in all their ways. As the heir of your father, you will one day bear the Crown and Scepter of Elros Tar-Minyatur, but as the lover of Uinen you and your descendants will bear another token. Behold, a rift in the armour of Fate, a breach in the walls of Doom!'

Then it seemed to Aldarion that the waters of the pool began to ripple, and out of them was raised a helm of wondrous design. It was crafted in the likeness of a sea-crest, forged of pearl and encrusted with precious stones.

The Lady of the Seas spoke: 'Behold the Karma! Keep it well, Aldarion, for this thing is a mighty treasure, fashioned by Salmar in the deeps of Ulmo's realm: it will aid you and any to whom you choose to pass it when you are in need.'

Aldarion then took the Karma into his hands and bowed in reverence towards the pool, and the image of Uinen faded into the water. For a long while he sat in silence upon the hill of Tol Uinen, hearkening to the music of the waves upon the rock, wondering to himself what this gift portended for the future.

—excerpted from *Uinendilantë*
("The Downfall of the Venturers")

The Karma of Aldarion was passed down through the generations to each Captain of the Venturers, of whom Imrazôr was the last. When the Pelargirean League was officially recognized in S.A. 2350, Imrazôr's son Vëantur deposited the Karma in the Eithel Ulmo at the center of the Hall of the Faithful, where it remained until its theft by Fuinur and Herumor in S.A. 3320. Having been seized by Edhelion's rebellious sons, the Karma was taken to Umbar; but though Fuinur wore the helm in battle at the War of the Last Alliance, he fled away with it into Haradwaith, never to be seen in southern Gondor again.

Nevertheless, the Karma itself was recovered by the line of Imrazôr for a brief time, much later in the Third Age, when Prince Edrahil II of Belfalas returned from his four-year quest in the far reaches of the unknown South. Edrahil, named Imrazôr because of his valorous deeds, bore the Karma into battle in Harithilien (T.A. 1944), Arthedain (T.A. 1975), and Minas Ithil (T.A. 2000-2002), but was slain by the Lord of the Nazgûl in the siege of that city. The fate of the Karma remained unknown, but it was guessed that the Nazgûl-lord sent it to the vaults of Barad-dûr, which collapsed at the close of the Third Age as a result of Sauron's fall.

Powers: While worn, the Karma provides +35 to all water or sailing skills (e.g., Navigation, Sailing, Weather-watching, etc.), +40 to Aquatic Animal-handling/-training/Mastery. The wearer is affected as *MERP/RM Prayer V* and *Bless V* (Protections lvl 18 and 19), giving +25 to DB, RRs and Maneuvers. 30 PPs per day of *MERP/RM Surface Ways* (10th lvl) may be used at will. The Pr stat bonus of the possessor (not just while wearing it) is doubled. Once in the possessor's lifetime, special assistance may be asked from Uinen. The percentage chance for Uinen to respond is equal to the wielder's Int bonus (modified as the gamemaster sees fit). As Uinen is the mistress of all waters in Middle-earth, this assistance can be awesome: rivers can be held back, lakes parted, cities destroyed by flood, etc.

10.4 THE COVENANT STONE

Also known as the Stone of Erech, this huge sphere was brought to the Mornan by Isildur in S.A. 3320 for the purpose of compelling the King of the Mountains to swear an oath of allegiance to the Dúnedain of Gondor. Originally a transparent crystal globe, after the Oathbreaking the stone's depths grew black and impenetrable by any light. The stone became haunted by the Dead, who knew that they would one day be summoned to fulfill the oath they had sworn by it. This day took place in T.A. 3019, when Aragorn, having braved the Paths of the Dead, commanded the Oathbreakers to follow him to Pelargir in order to liberate southern Gondor from the Corsair fleet.

The Covenant Stone of Erech was one of two such globes of equal size (twice the height of a man in diameter) which the Vala Mandos gave to Elros Tar-Minyatur, first King of Númenor, foreseeing the need that the Dúnedain would one day have for securing alliances with the other Free Peoples of Middle-earth. These stones remained unused in the keeping of the kings at Armenelos for the greater part of the Second Age. But Tar-Palantir, the last Faithful king, saw in a vision the plight of the Faithful that would follow his death; and summoning Amandil, the Lord of Andúnië, to his presence, the king entrusted one of the stones to the keeping of his family. So it was that Isildur

brought with him to Middle-earth one of the two covenant stones of Mandos. (The other was brought to Umbar by Ar-Pharazôn, who used it to force Sauron to swear fealty to him. This stone remained in Umbar, and was set atop a pillar as a memorial of Sauron's humiliation.)

The power of the covenant stones to bind oaths is great, for Mandos their maker is the Master of Fate and Judge of the Dead, and knows all that passes in the world; but equally important was the priestly nature of the Númenórean kings that wielded them, since they had the authority to name Ilúvatar himself as witness to an oath. "For so sworn, good or evil, an oath may not be broken, and it shall pursue oathkeeper and oathbreaker to the world's end" (*Sil* p. 83). The great size and indestructibility of the stones served, moreover, a monumental purpose: to stand as an awe-inspiring memorial of the gravity of the words that had been sworn upon it.

Powers: The power of the Stone to exert influence over oath-takers (and oath-breakers) depends on three factors: the status of the oath-takers, the purpose of the oath, and the power of the witness. For example, two kings swearing to aid each other in war with Gandalf as a witness arouses more power than two shepherd boys swearing to watch one another's sheep with a third shepherd as witness. However, whenever an oath is sworn upon by the Stone, some power will be invoked, no matter how trivial the subject or how flippant the participants. All participants will feel compelled to keep their oaths, though this compulsion may be overcome by repeated attempts to break troth (no RR needed). By breaking an oath, however, the participants tempt the power of the Stone, the severity of whose retribution accords with the intensity of the oath sworn. Certain factors are always operative, however:

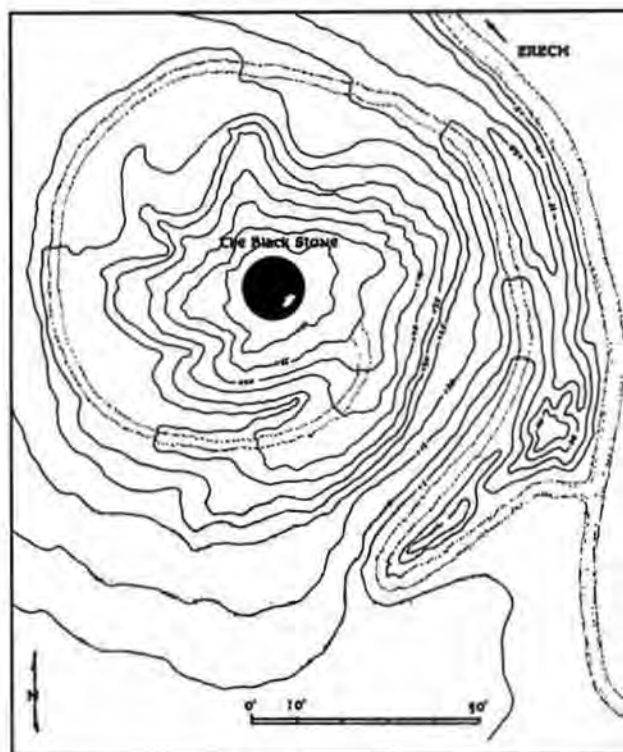
- All participants in the oath (takers and witness) feel uneasy about the prospect of oath-breaking, though it is felt strongest by the oath-taker himself. The oath never leaves his thoughts, manifesting itself repeatedly in dreams and the like.
- The oath must be fulfilled. If it is not, then even in death the breaker will not rest. The degree of undeath will vary from occasional haunting (usually at the place of swearing), to fully fledged undeath where the soul never sleeps, forever doomed to walk the earth.
- The physical indicators of the status of the breaker will in some way be lessened. This may mean his mansion burns down, his crown breaks, half the herd goes missing, etc.
- The breaker will suffer some form of discomfort in life. This may be lack of sleep, constant aches, recurrent illness, etc. Some ideas might be found in Curses (*Spell Law* p. 59) or the Flaws table (*RM Standard Rules* p. 261-264).
- The only way to reverse these effects is to fulfill the oath!

10.5 THE GWAEDHIL

The Gwaedhil (S. "Oath-sisters"; sing. "Gwaedhel") are a pair of weapons which serve as visible tokens of the oath that Merro, the King of the Mountains, swore to Isildur upon the Covenant Stone of Erech. These arms—a sword and spear—were forged by the Elves of Tirith Aear, at Amroth's behest, as a gift to aid Elendil's sons in the securing of their newly-founded realm. Fashioned from meteoric iron that the Elves had found upon the heights of the White Mountains, the twin blades were woven with spells of strength to keep safe the words of faith and alliance which they commemorated.

When Merro's oath was spoken, Isildur presented the spear to the Morachd; but the sword he entrusted to Edhelion (who was then the Captain of the Faithful in Pelargir), appointing him the warden of the covenant stone at Erech. The Gwaedhel-sword remained in the possession of the princes of Belfalas until the time of Lothirion who, at King Tarannon's command, bestowed the blade upon his son Gundor, chosen to be Prince of Mornan in T.A. 831. Likewise, the Gwaedhel-spear was passed down from Merro to his son, and in turn to his grandson Morthec, who broke the oath in S.A. 3434.

The Oathbreaking caused the appearance and enchanted character of the weapons to change. Whereas in origin they had gleamed bright in the light of the sun, now their surfaces were blackened as the starless night. Formerly they had brought their wielders fortitude and strength of spirit, now their very presence exuded an aura of grim foreboding and brooding visions of some final reckoning that must one day be achieved. The Gwaedhel-spear followed Morthec into the Paths of the Dead, but the Gwaedhel-sword continued to be handed down from father to son in the line of Mornan's princes, until the time of the Kin-strife, when Prince Maeglin's rebellious son sided with the confederates and brought the blade with him into exile in Umbar in T.A. 1448.





The subsequent fate of the Gwaedhel-sword is not recorded in any of the histories, but it is said that Morthec Gruan wielded the Gwaedhel-spear when at last he was summoned to fulfill his oath by Aragorn. After defeating the Corsairs at Pelargir on Gwaeron 22, T.A. 3019, Morthec, released from his curse, broke the Gwaedhel-spear in two, and his lingering spirit departed from the world. No living man dared ever again to wield the either weapon after the fulfillment of the oath, but the hafts of the Gwaedhel-spear were carried with reverence to the pinnacle of Tirith Aear, and there surrendered to the keeping of Ulmo's realm.

During the time that the Gwaedhel-sword was in the possession of the princes of Mornan, its power over the Dead was drawn upon many times. When the folk of the Black Vale were troubled by the Oathbreakers (living or dead), the prince could be entreated to intervene; and by brandishing the blade with words of command, he held the power to evict the Cursed People (or their ghostly shades) from a given locale. Such banishments often involved lengthy negotiations with the Oathbreakers, whose terror was unable to daunt the bearer of the Gwaedhel-sword.

THE GWAEDHEL-SWORD

Powers (prior to the Oathbreaking):

- +35 OB, magic (uses mithril column against large and super large creatures).
- Extra Electricity critical (same roll, two increments less in severity).
- Grants owner +20 Pr (*MERP*) or +7 SD (*RM*) while sword is held or worn.
- When drawn, the sword fully protects against mind-affecting magics (*Calm* spells, Dragon Fear, etc.).
- When held aloft, the sword enables its wielder to rally troops that have been routed by an enemy (additional morale check).
- Grants 50 PP's per day of spells from the *MERP* Sound/Light Ways list (up to 10th lvl, excluding all sound based spells) and Protections, or from the *RM* Brilliance list (up to 15th lvl, excluding *Darkness I* and *V*) and the Inspiring Ways list (15th lvl).
- Keeps Merro's oath in the thoughts of its wielder.

Powers (after the Oathbreaking):

- +35 OB, magic (uses mithril column against large and super large creatures).
- Extra Cold critical (same roll, two increments less in severity).
- Grants wielder +20 Pr (*MERP*) or +7 Pr (*RM*) while sword is held or worn.
- When drawn, the sword fully protects against all undead effects (fear, constitution draining, etc.).

- When held aloft, the sword's wielder may invoke a feeling of remorse and regret (*Calm* spell vs. all within 300' of wielder, no RR) among the oathtakers (alive or dead). The sword wielder has his stat bonus for influence skills tripled for use of these skills with the oathtakers.
- When fighting oathbreakers, the sword grants 50 PP's per day of spells from the *MERP* Surface Ways (10th lvl) and Protections lists (10th lvl), or from the *RM* Holy Arms and Holy Shields lists (15th lvl).
- Keeps Merro's oath in the thoughts of the wielder, taking the form of disturbing dreams and brief visions. Those who dwell near the sword may also occasionally experience similar dreams.

THE GWAEDHEL-SPEAR

Powers (prior to the Oathbreaking):

- +35 OB, magic (uses mithril column against large and super large creatures).
- Extra Electricity critical (same roll, two increments less in severity).
- Grants owner +20 Pr (*MERP*) or +7 SD (*RM*) while spear is held or worn.
- When brandished, the spear fully protects against mind-affecting magics (*Calm* spells, Dragon Fear, etc.).
- When held aloft, the spear enables its wielder to rally troops that have been routed by an enemy (additional morale check).
- Grants 50 PP's per day of spells from the *MERP* Sound/Light Ways (up to 10th lvl, excluding all sound based spells) and Protections lists (10th lvl), or from the *RM* Brilliance (up to 15th lvl, excluding *Darkness I* and *V*) and Inspiring Ways lists (15th lvl).
- Keeps Merro's oath in the thoughts of its wielder.

Powers (after the Oathbreaking):

- +35 OB, magic (uses mithril column against large and super large creatures).
- Extra Cold critical (same roll, two increments less in severity).
- Grants owner +20 Pr (*MERP*) or +7 Pr (*RM*) while spear is held or worn.
- By invoking painful memories of the oath, the wielder may compel the Daen Coentis to do his bidding, which has the effect of granting 60 PP's per day of the *MERP*/*RM* Spirit Mastery list (20th lvl).
- Keeps Merro's oath in the thoughts of its wielder, taking the form of disturbing dreams and brief visions. Those who dwell near the spear also may experience memories of the oathbreaking. These visions serve as constant reminders to the wielder of the injustice that Morthec committed.

10.6 THE KUILËONDO

The Kuilëondo (Q. "Life-stone") was among the jewels which the Noldor devised in Valinor, and which Ungoliant, the Great Spider, devoured and later belched forth in Middle-earth. This stone came into Morgoth's possession in Angband. Bestowing it upon one of his mortal servants, the Black Enemy set upon it enchantments which drew their powers from the warped virtues of the vomited jewel, which included the binding or draining of spirits for the purposes of domination and dark sorcery; and their first victims were Tevildo, Prince of Cats, with his nine thanes. (See Section 9.0.)

During its long journey down through the centuries (narrated at greater length in ICE's *Kin-strife* sourcebook and in the forthcoming *Umbar* module), the Kuilëondo fell into the hands of the Cult of Benish Armon (see Section 7.5.2), whose adherents became the stone's custodians while its power imprisoned their cat-lords. In spite of the limitations imposed on his Maia-powers by the Kuilëondo, Tevildo is yet able to focus the energies of the stone for the aid of his Mannish servants. The ability of the Kuilëondo to wreak havoc was most vividly manifested during the Usurper's reign, when its wielder (traditionally the leader and priestess of the cult) drew on its power to assassinate the Princes of Mornan and Belfalas, throwing southern Gondor into political chaos for several years.

Powers: The Kuilëondo drains spirit by absorbing the victim's blood (PPs = victim's or Pr + In + Ig (MERP) or Pr + In + Em (RM) divided by 20) either through contact with a wounded person (RR vs. 50th lvl) or through a grisly ritual involving blood sacrifice (RR vs. wielder's lvl). The stone can only contain Mannish spirits indefinitely. (Elven spirits can only be held for a number of hours equal to the victim's Pr (MERP) or SD (RM) divided by 10.) Maia spirits cannot be drained by the Kuilëondo, but may be imprisoned and dominated by its wielder. If the wielder succeeds in overcoming the victim's RR, he or she stops aging for a number of months equal to the victim's Co x 2 + total number of previously sacrificed victims. Additional sacrifices can only be made after the efficacy of the initial sacrifice completes its course. Failure to repeat the ritual will result in the accelerated aging of the wielder's body and irrevocable loss of the ability to recommence the process. The ritual use of the Kuilëondo to extend life necessitates that the victim's heart be removed from the body and replaced with the stone before the victim dies.

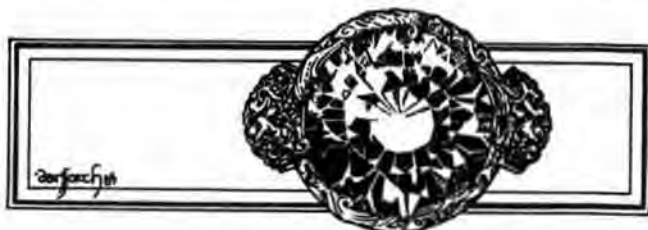
10.7 NENYA

Nenya is the Ring of Water and Adamant, one of the three Elven rings forged by the Noldo smith Celebrimbor. Celebrimbor entrusted Nenya to Galadriel in S.A. 1693, after he had perceived Sauron's designs against the Noldor of Eregion, and Galadriel bore it in secret ever after, a fact known only to the Wise. Galadriel brought the ring to Tirith Aear at the close of the Second Age. It remained with her in the Sea-ward Tower until her departure in T.A. 1982. During those two millennia, Nenya became the mightiest of all artifacts in southern Gondor, and its secret presence made Dol Amroth the strongest fortification of the Free Peoples in Middle-earth.

Although Sauron was deemed to have been vanquished in the War of the Last Alliance, in her foresight Galadriel restrained herself from wielding her ring in ways that might attract unwanted attention. Nevertheless, Nenya's power pervaded Tirith Aear and, if she willed it, Ost-en-Ernîl upon Dol Amroth. All who entered the Sea-ward Tower experienced the stilling of Time and Change that the ring's power achieved. Often for this reason the princes would use the tower as a place of meditation and thought when they desired solitude. Had Dol Amroth ever been besieged by dark forces, Galadriel could have drawn upon Nenya's power over the waters to wreath the entire promontory in an impenetrable mist through which no minion of evil could pass without her knowledge.

Powers: Like all true artifacts, Nenya's power is a function of its wielder. The ring was made to aid its wielder in learning, healing, and understanding, not only for her, but those around her. It has the power to hold off the Shadow, and in fact keep at bay the decays of Time itself. The ring became the center of an Elven haven where the passage of days was not felt, and Time flowed in strange ways. Nenya's other powers include the following:

- Continuous *MERP Blank Thoughts* (Nature's Guises lvl 10), *Unseen* (Illusions lvl 2), and *Cancel Essence* (Spell Ways lvl 2), or *RM Unpresence* (Hiding lvl 15), *Nondetected* (Hiding lvl 25), and *Inner Wall True* (Mind Mastery lvl 19). These spells may also be enacted with a radius to shield an entire area.
- Doubles RR lvl of wielder when resisting the Dark Lord's detection powers.
- Continuous *MERP Blank Thoughts* (Nature's Guises lvl 10), and any of the spells on the Illusions list, or *RM Aura of Misfel* (Mind Mastery lvl 18) and *Confusion* (Mind Control lvl 5). This power is most effective when the ring has been in one place for an extended period of time, and the wielder is associated with that place; radius is a function of the wielder's lvl and intrinsic power; in Nenya's case, Galadriel was able to bring all of Dol Amroth within the protective borders.
- Continuous *MERP/RM Protections True I* (Protections lvl 50, RR, DB and maneuver bonuses +30).
- +33 (MERP) or +11 (RM) to Co Bonus.
- Allows free use of all *MERP Sound/Light Ways*, *Water Law*, *Wind Law*, and *Nature's Lore* lists to wielder's lvl, or the *RM Brilliance*, *Gas Manipulation*, and *Liquid Manipulation* lists, also to the wielder's lvl. Ranges variable but usually 10-100x normal range listed.
- Wielder regenerates 3 points of damage/round or so heals anyone she touches.
- Wielder cannot be stunned.
- PPx9 (any profession).





A flet
overlooking
Galadriel's
garden

10.8 THE MIRROR OF GALADRIEL

A gift of Melian the Maia, Galadriel always kept this silver basin with her throughout her many travels, and so it came to Tirithe Aear. Galadriel set it upon a pedestal in the gardens of the prince, near to the summit of Dol Amroth, so that it was visible to the open sky above. But it was hidden by her arts, and none would come upon it save by her will. Unlike Nenya, the Mirror's existence was known (albeit often blended with popular legend) to the folk of Dol Amroth. Few mortals ever beheld it, apart from the princes when they needed counsel and wisdom.

Far more potent than the palantiri of northern Gondor, the Mirror afforded vision of most realities (to the disciplined will, practically without spatial or temporal limits):

'Many things I can command the Mirror to reveal...and to some I can show what they desire to see. But the Mirror will also show things unbidden, and those are often stranger and more profitable than things which we wish to behold. What you will see, if you leave the Mirror free to work, I cannot tell. For it shows things that were, and things that are, and things that yet may be. But which it is that he sees, even the wisest cannot always tell...Remember that the Mirror shows many things, and not all have yet come to pass. Some never come to be, unless those that behold the visions turn aside from their path to prevent them. The Mirror is a dangerous guide to deeds.'

—LotR I, pp. 377, 378.

Powers: The Mirror enhances the range and scope of the spells in the RM Future Visions, Past Visions, and True Perception (Seer Base) lists, or the MERP Essence Perceptions and Direct Channeling lists, often combining them into a series of visions. Manipulated with caution and skill, it is a very powerful aid, with virtually unlimited range in time and distance; however, as with all items of such power, it is perilous, especially when used by someone unfamiliar with it; in such cases, the Mirror will show swift, fleeting visions of past, present and future, frequently far away; the images often are drawn from the viewer's subconscious, and can be misleading if taken too literally.

Flowers of
Lórien

11.0 ADVENTURES

The lands of southern Gondor present many opportunities for adventure. This chapter offers the gamemaster a collection of fairly detailed, single-session adventures, most of which can take place at any point in Gondor's history, and are set in Pelargir, Lebennin, Harithilien, Lamedon, and Harondor. A further selection of adventures of similar scope is presented, in outline form, at the end of this chapter.

11.1 ADVENTURE: THE SPY HUNT

The Pelargir authorities have recently gone on the offensive against the various Haradrim and Corsair spies that are active in the city. To divert attention from themselves, some of the Corsair spies, led by the prosperous merchant Halgon, have decided to draw the attention of the authorities to some innocent individual, and convince them that he is a spy. To accomplish this, Halgon has conceived a complex plan—perhaps too complex!

11.1.1 A TALE OF IMPOSTERS AND INTOLERANCE

The criteria the spies use to choose a suitable victim might be summarized as follows: [1] he should be a stranger in Pelargir, preferably from as far away as possible (so that any details of his background history will be as difficult as possible to check), and [2] he should have lived in Pelargir at least for a couple of weeks (or have visited the city before). The player character(s) that best fulfill these requirements will be the chosen victim.





The letter that one of the player characters receives plays an important role in the story. It is written in a cultivated, legible hand, obviously by someone who has had both training and long experience (something that is not that common even in relatively literate Gondor). Stylistically, however, it is somewhat less sophisticated. (Even Halgon makes mistakes.) The text runs as follows:

Greetings.

Pardon a stranger for contacting you without a proper introduction, but the urgency of the matter that I wish to discuss with you gives me no other opportunity than this. To be brief, I have need for a number of discreet and resourceful individuals to accomplish a brief, yet profitable mission. Rest assured that nothing is involved in this matter that may be thought of as contrary to the King's law. If you wish to hear the details of my offer, meet me at The Blue Crab pie-shop, one hour after dinner-time.

—Valandur

To make his deception appear more realistic, Halgon has written another letter, using a code he used to communicate with his superiors until a few weeks ago. (These codes are changed at irregular intervals, of course.) It is written on coarse paper in a tiny, cramped-looking hand. It is intended to be delivered to the player characters by Uraglin ("Valandur") at The Blue Crab (see "The Set-up" below).

Cracking the code is not easy (Very Hard) and does not yield much information, even in the event of success, as the message reads as follows: "Priority blue. The first phase of Endeavor Shark has been delayed until the beginning of next month, but phases two, three and four are anticipated to be on schedule. Further information will arrive as soon as possible by the regular channels." All this is nonsense, of course, designed by Halgon to sound as suspicious as possible.

11.1.2 THE NPCS

GILDOR

Gildor is a nobleman of ancient lineage; honest and brave, but not overly intelligent. His family has been involved with the Brotherhood of the Swan for more than five hundred years, and he is extremely proud to be a member.

Gildor thinks of himself as a natural leader, and tends to take charge, no matter how ill-suited he is to the situation. He does, however, have at least a rudimentary sense of tactics, and will not fall for obvious ruses. He is a fairly competent swordsman, but overestimates his own prowess somewhat. In combat situations, he becomes quite protective of his companions, thinking (correctly) that their skill and hardiness are much less than his own. If he can be convinced that he has acted dishonorably or against the interests of Gondor, he will be overcome by guilt and do everything in his power to rectify the situation.

Physically, Gildor is an imposing man, 6'6" tall and with a very muscular build. He has dark hair and gray eyes, and tends to dress in a fairly simple, practical manner. Recently, The Blue Crab has aroused his suspicions (quite correctly, for once), and he sometimes stops by for dinner (standing out like a sore thumb, of course).

MALVEGIL

Malvegil is the son of a wealthy, local merchant, and a recent member of the Brotherhood. He is quite naive, and is very impressed with his new status, as well as with any senior brother.

In spite of being both intelligent and brave, Malvegil is rather ill-suited to a life of skullduggery and intrigue, having almost no ability to judge other people's actions and motivations correctly. In addition, he is a very bad liar, tending to blush and stammer whenever he has to say something not in strict accord with the truth. He is a very bad fighter, and tends to avoid violent situations. If he kills someone during the adventure, even in self-defense, he will suffer a nervous breakdown, becoming deeply depressed.

Malvegil is rather short and thin, all the more so in contrast with Gildor.

MIDHROCH

Midhroch is one of the oldest members of the Brotherhood in Pelargir. In his case, though, it is dubious whether wisdom really accompanies advanced age. He is quite paranoid, seeing vast, ancient conspiracies everywhere. Even the other brothers think he is frequently irrational. Nevertheless, he is a highly intelligent fellow, and possesses a prodigious memory. Midhroch will not be swayed by any argument whatsoever, and will always believe that the player characters are Corsair spies, even if his own superiors tell him otherwise.

Midhroch looks crazy. His staring eyes and unpleasant facial tics betray his mild madness and reduce his usefulness to the Brotherhood. Despite his age, he is quite fit, and wields a trusty quarterstaff. The old man is not at all afraid of engaging in a melee.



THORONDIL

Thorondil is one of Gildor's younger cousins, and has (unfortunately) taken to emulating him to the best of his ability. The two cousins are very similar in looks and intellectual capacity (or lack thereof). He is the most rash and impetuous of the brothers, and tends to try to solve all problems with the sword. He will not retreat or give up, except in the most hopeless circumstances. If Thorondil can somehow be convinced that the Brotherhood is not all he thought they were, he will be very confused, and prone to bouts of irrational behavior until he somehow can get his world-view in order again.

Standing 6'7", Thorondil is even taller than Gildor. Although just as brawny as his older cousin and capable of handling a blade, he lacks Gildor's skill as an accomplished swordsman.

HALGON

Halgon is the foremost Corsair spy in Pelargir. He is the mastermind behind the plot to discredit the player characters. A member of one of the more notable merchant families of the city, he is both rich and influential.

Halgon serves the Corsairs for two reasons. First and foremost, he satisfies his own sheer greed; for, besides having access to the Corsairs' vast monetary resources, he can use his position to act against troublesome business rivals. Second, he enjoys his power, and the opportunity to make everyone else look foolish.

Halgon has a very well-developed sense of intellectual vanity. He likes to feel superior to others. Under no circumstances will he take personal risks or do anything that might threaten his activities in Pelargir, no matter how great the potential, short-term gains.

IORETH

Ioreth is one of Halgon's main contacts with the rougher side of town, and the owner of The Blue Crab pie-shop. She is generally sullen and mean, but bakes the best shrimp pies in the city. As a consequence, The Blue Crab is almost always filled with sailors, who are frequently drunk and talkative.

Ioreth is mostly in it for the money, but feels some slight sense of loyalty to Halgon, and would only betray him for a large sum of money or the threat of imminent torture or death. Long residence in some of the rougher parts of the city has made her used to violence and brutality, and it is unlikely that she will be impressed with any threats the player characters care to make, unless they are prepared to back them up with action.

MALBETH

Malbeth is one of Halgon's henchmen, and is used to passing messages to and from Ioreth. His main—some say only—interest is food, and he holds the Pelargirean record for the number of oysters consumed at one sitting: seventeen dozen (a number that would be seen as impressive even by Hobbits). Knowing it does not pay to bite the hand that feeds you, he is loyal to Halgon, although not to the point of foolhardiness.

Malbeth's main asset as Halgon's minion is his innocent looks: nobody thinks that fat, harmless old Malbeth can be anything but what he seems. Given his profile, the Brotherhood of the Swan will not take any action against him—no matter what he does. Malbeth would be a welcome guest at The Blue Crab even if he did not work for Halgon. After all, calling his fare "a light snack," he invariably orders at least three pies.

As a consequence of his dietary habits, Malbeth is grossly fat (5'10" tall, and weighing 300 lbs), and is incapable of moving faster than a waddle. If he can be distracted from his plate long enough, he shows himself to be quite intelligent and perceptive.

URLAGLIN/"VALANDUR"

Urlaglin is a petty criminal from Minas Anor, who has recently fled to Pelargir, having crossed the wrong people at home. He makes a living as a go-between and a messenger. Malbeth chose him to deliver the coded message because he is expendable, and does not have any powerful friends in Pelargir. During this adventure, Urlaglin uses the alias Valandur.

Urlaglin is in his middle thirties, and does not possess any notable mental or physical feature, except for a jagged scar on his forehead. He dresses and acts as inconspicuously as possible, and is well aware of his own limitations as a combatant. He does, however, carry a dagger for emergency situations.

NAHIR

Nahir is the only person in the whole adventure totally unconnected to anything sinister. He is of Haruze origin, however, and not much liked by his neighbors or the other members of the Smiths' Guild. An introspective, somewhat moody man, he is not in the least interested in any sort of skulduggery or adventure, and the player characters will have a hard time convincing him that his life is in danger.

Nahir is of average height, but with a very wiry and sinewy build, but is much stronger than he looks at first sight. He has graying black hair and quite dark skin, even for a Haradon.

THE THUGS

Hired by Halgon to kill Urlaglin and to perform any other violent activity that may become necessary, these four men are archetypal harbor thugs: big, brutal, and possessed of rudimentary consciences. They know the city (especially the docklands) very well, and will use this knowledge in setting ambushes, escaping pursuit, and so on. They will generally not try to kill anyone, unless paid for it, but are apt to err on the side of brutality.

11.1.3 THE SETTINGS

THE BLUE CRAB

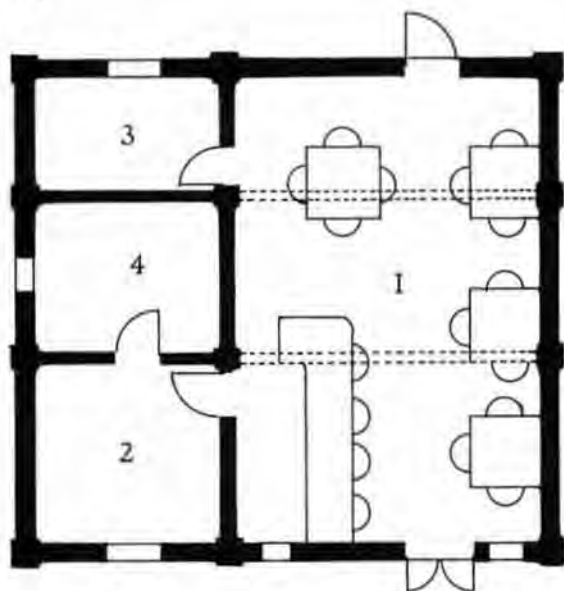
One of the many pie-shops that dot the city, The Blue Crab has achieved a modest fame as the home of Ioreth's marvelous pies. Despite the fact that it is rather shabby and rundown, it is almost always full. Ioreth has, in fact, been forced to hire two brawny bouncers to keep unruly customers in line. The layout is simple:

1. **Main room.** This is the only room the customers see (not that it is much to look at). The furniture is old and worn, and the windows small and dirty.

2. **Kitchen.** This small room looks like it has not been properly cleaned in years, and is full of pots, pans, knives, spoons, and other kitchen utensils.

3. **Bedroom.** This is the only room that is kept reasonably clean. Ioreth keeps her savings in a pouch beneath the mattress.

4. **Storeroom.** This contains sacks of flour, butter, cheese, eggs and so on. (All seafood is, of course, bought fresh every day.)



11.1.4 THE TASK

The task of this adventure is to avoid the attention of the Brotherhood of the Swan and their somewhat inept machinations. The lucky and/or cunning might more or less accidentally accomplish other tasks, such as discovering clues to the activities of the Corsair spies or other members of the underworld.

STARTING THE PLAYER CHARACTERS

This should not prove too hard, since their every step will be dogged by fanatical—if inept—spies and assassins.

AIDS

Ingold might be able to help the characters. Still, they must think of a safe way of contacting him, and they must act accordingly.

OBSTACLES

The Brotherhood of the Swan serves as the principal and obvious obstacle. Should the player characters act in a slow or clumsy fashion, though, they might also face pursuit from the Pelargir garrison.

OUTCOMES

The prime reward is the opportunity to establish valuable contacts with both Pelargir's underworld and its rulers. In addition, if Ingold or the player characters can convince him that they have been wronged, the Othir might award the player characters a reasonable sum in compensation (comparable to the costs of six months of modest living).

11.1.5 ENCOUNTERS

The timeline reflects the automatic course of events. This situation will unfold, as stated, should the player characters fail to make any progress in their investigations. Obviously, their actions may affect this scenario in unpredictable ways, so the gamemaster should be prepared to improvise while employing the sequence.

Day 1 (afternoon): Halgon sends Malbeth to deliver the letter to the player characters. Malbeth bribes a Haradon captain, who is about to return south, to pay a street urchin to deliver the letter. Halgon sends an anonymous tip to the military authorities, telling of (totally imaginary) "suspicious behavior" at Nahir's shop.

Day 1 (evening): Gildor visits The Blue Crab, and accidentally gets hold of the coded message. He observes Uraglin's actions, and draws the obvious conclusion: that he has stumbled onto some sort of spy-network in action. Halgon's hired thugs murder Uraglin.

Day 2 (morning): Gildor reports to his superiors and is ordered to investigate further.

Day 2 (midday): Gildor, Malvegil, Midhroch, and Thorondil start shadowing the player characters. They are on the lookout for any act they can construe as suspicious behavior. They will consistently see everything the player characters do in the most sinister light possible.

Day 3 (afternoon): The Brotherhood of the Swan manages to crack the code of Halgon's message.

Day 3 (evening at the latest): Gildor will decide that the player characters are Corsair spies (or worse), and that the time for action has come. (See "The Ambush" below.)

Day 4 (midday): The Othir gets a report about last night's happenings from the Brotherhood's leaders. Being rather more intelligent and cautious than the average Swan-brother (and knowing Gildor), he decides to launch an independent investigation, using the resources he commands. What his spies report does, of course, depend on what the player characters are doing. Since they probably are dodging the Swan-brothers and combing the seedier parts of the city for clues to what is going on, their actions might easily be misinterpreted.

Day 5 (evening): If the situation has not been resolved by now, The Othir will probably order the player characters arrested.



THE SET-UP

A young boy carrying a letter approaches the duped player characters. This rendezvous could occur anywhere in the city, but it will probably unfold at an inn or tavern. The boy expects a tip for delivering the message, although he has, of course, already been paid. If the player characters want to know who gave him the letter, they will have to pay for this information, too. In any event, all the boy can say is that he was given the letter—and directions as to how to deliver it—about half an hour ago by a one-eyed Bozishnarod merchant captain at the docks of Eärnil's Town.

If the player characters think of investigating this further, several witnesses have seen the captain of the Black Serpent talking to a young boy at the proper time, and then leaving harbor with his ship only minutes later. The Blue Crab, the pie-shop mentioned in the letter, looks like dozens of similar establishments, and nobody has heard of anyone named Valandur.

At the proper time, "Valandur" will enter The Blue Crab via the back door; after ordering a small mug of beer, he will approach the player characters and introduce himself. Since he has been well-briefed by Malbeth, he will recognize most of them, and he will know what pretext to employ in order to engage them in conversation. After some small talk, "Valandur" will get down to business. He needs a letter delivered to the smith Nahir between dawn and noon on the following day.

This must be done as discretely as possible, and the letter must get to Nahir personally, and not to one of his apprentices or a member of his family. For this "Valandur" is prepared to pay money—half now, and half when the mission is accomplished. He is, in fact, prepared to pay twice of what he offers, but does not want to seem too eager.

If the player characters think this agreeable, "Valandur" will reach for the letter in a pocket in his cloak. It is then that he will realize it is gone. (He dropped it when he paid for his beer.) Rapidly recovering his wits, he will say that the letter is with an associate outside, excuse himself for a moment, walk to the back door, and run away as fast as he can.

What happens then depends on the actions of the player characters. If they follow "Valandur" through the throng (the pie-shop is crammed at this time of the evening), they are just in time to see him fall at the feet of Halgon's thugs with his head bashed in. If they delay, they can at most discover his dead body.

At the same time, Gildor leaves by the front door. Fairly easy to spot, he meets his companions outside, and they all leave for The Blind Kraken inn. There, they will spend the night trying to decipher the message. Ioreth saw Gildor pick up a piece of paper, but she will tell no one of this unless she is well paid for her trouble.

THE AMBUSH

When Gildor has been convinced that the player characters are Corsair spies, he decides that such dangerous threats to the realm cannot be allowed to wander loose, possibly endangering Gondor by their very existence! Accordingly, he will take steps to eliminate them. Being an unobtrusive man, he will settle for fairly direct methods. He knows the city well, however, and is enough of a tactician to set up a reasonably effective ambush.

Exactly where this takes place depends on what the player characters have been up to and where they go. The most obvious site might be the landward side of the Sirith Bridge. Here the attackers have the opportunity to hide among the houses on the

bridge. This position that makes it fairly easy for them to isolate the player characters from any help; however, the spot is only usable at night, when traffic is sparse.

Alternatively, the ambush might occur on any quay or dock, preferably one far away from any barracks or military post. This has much the same advantages as the bridge. Of course in a pinch, any dark alley will do, even if the site makes it harder for the ambushers to keep total control over the situation.

As the attackers, Gildor and his men think they are engaged in a holy mission for the good of Gondor, so they will fight with a certain amount of fanaticism. If Gildor is killed, however, the rest will retreat. If any player characters survive this ambush, the Brotherhood (if any of them are alive, that is) will try at least once more.

AT NAHIR'S SHOP

The player characters may go here in an effort to find out what the previous evenings' events were all about. If they talk to Nahir, he will be quite surprised. The accusation will strike him as some kind of practical joke or prank. He will deny knowing anything at all about any spy ring or any kind of illegal activity whatsoever. While this is quite true, he will probably have a hard time convincing anyone of his innocence. Remember, though, Nahir's place is a normal smithy, and no evidence of any illegal or suspicious activity will be present on his premises.

AT THE SQUIRE'S HALL

If the player characters understand that they have been set up, they might try to appeal to the authorities for help. Depending on the circumstances (especially when this happens) they might be accorded quite variable treatment. In general, claims of being the victim of a conspiracy are met with a great amount of skepticism, unless backed up with proof.

II.2 ADVENTURE: SEEDS OF EVIL?

It is the year T.A. 1632, two years before the Great Raid on Pelargir. Umbar's Council of Captains has planned a Daen insurrection as a grand diversion inside Gondor, though its two spies do not know of these schemes.

The Daen headman Oravai and his people, living in the mountains of Celossien, behave in ways that make the legates suspicious. Not only are they surly towards the Gondorian officials, as is their habit, but they have been openly hostile, and some officials in the remote parts of the ward have disappeared. There is also a rumor that Oravai is encouraging disgruntled elements from all over Gondor to join him. The legate, not wanting to use military force towards individuals that *de jure* are Gondorians, feels the need for better information.

II.2.1 A TALE OF AN INCOMPETANT REBEL

The Daen in the Ered Nimrais valleys have been under the rule of Gondor since the realm was founded. While the Daen settlers of the Lebennin plains soon intermarried and mixed with the Dúnedain and thereby became Gondorian, those of the remote parts retained many of their cultural traits and customs. The most notable change was the gradual evolution of their mother tongue from the lyrical Daenael to an heavily-accented Westron. The legates have never enforced the adoption of Gondorian culture, and have left the valley dwellers to their own concerns. Their chieftains have held the same authority as the elders of the plains wards.



The Daen have led peaceful lives—farming, hunting and foresting—with no discontent with Gondor. The benefits of rule by Osgiliath are significant. Skilled healers have saved many sick, especially small children, who would otherwise have died. The long peace has meant both increased prosperity and increased numbers. During hard winters, the legates have tried to lend assistance. Overall the Daen have had little to complain of.

But in T.A. 1612, Turgon became the legate in Minas Brethil. He was a veteran of both Corsair and Easterling conflicts. A skilled officer, Turgon was appointed legate when a crippling wound ended his military career. The choice was unwise, for Turgon was not a diplomat. Given to peremptory behavior and possessing a bad temper, he soon antagonized many of his subordinates. His painful wound—a crushed hipbone, which made it impossible to walk unaided—made him even more irritable and thus aggravated the situation.

When the Daen came to Turgon for help in the hard winter of T.A. 1615, he had their emissaries thrown out. Many can recall his bitter words: *"Those that skulk in the woods should not ask those who do battle for help."* Subsequently, relations with the Daen went from bad to worse. After the ensuing famine, the Daen started to regard the Gondorians with new eyes, and the subsequent tax increases confirmed matters. The Daen were being exploited and unjustly treated like second-class citizens.

In T.A. 1628, Turgon died, and was succeeded by Túrin. The newcomer tried to improve relations with the Daen, but now they were hostile towards the Gondorians, and his friendly gestures were regarded as either a lure or a weakness to be exploited. In Gwirth, T.A. 1631, two tax inspectors disappeared while traveling the mountain valleys, and in Cerveth of that same year a wandering healer was killed. Túrin decided to investigate matters further when spring came in T.A. 1632.

Local Daen organization was something of an exclusive democracy. The headman of a village was elected by the headmen of the more important families. In T.A. 1623, Oravai was elected headman of the village of Duvlin. He was chosen for his physical prowess, as well as his well-rounded and fierce criticism of the Gondorian overlords, whom he called "slave-masters."

Oravai continued opposing Gondor and the injustices that befell the Daen, mainly by helping those who ran afoul of Gondor's tax authorities. He also gathered many young warriors, and created his own personal guard, something no headman had had for more than a millennium. Oravai also got into contact with Daen tribes in other parts in Gondor, though these, not suffering from Turgon's unjust policies, saw little reason to listen to "that Lebennin upstart, who cannot even speak Dunael."

Oravai started throwing his weight around locally, and by the mid-winter gathering in T.A. 1628, he assumed the title "Overlord of the Valleys." It was a title without substance, but it proved Oravai to be the most influential Daen in Lebennin. He also continued to make contact with discontents from other parts of Gondor.

In early T.A. 1630, Oravai was visited by Ostohor and Aravai, two Umbarean brothers. Claiming to be representatives from the Council of Captains to the "King of the Valleys," they brought gifts and were welcomed as guests at Oravai's home. Rather cunning, the brothers fed Oravai's inbred rashness and delusions of grandeur. In the following year, the Daen chased away Gondorian travelers. Two tax inspectors were ambushed and killed, a wandering healer killed, and merchants were harassed by Oravai's young hotspurs.

Promising the help of Umbar, Ostohor and Aravai now advised Oravai to raise the banner of rebellion, so that the Daen once again might become free men. There were a number of youngsters in the valleys who despised the Gondorians, mainly because new army policies had caused the disbandment of many Daen skirmisher companies. On the other hand, a lot of elderly thought that a rebellion against Gondor would be pure folly. After a careful muster, Oravai would be able to take some five hundred, well-equipped warriors to battle. After an initial success, that number might be doubled.

Oravai, the focus of this whole conflict, began to realize that he was caught between the hammer and anvil. On the one hand, he had built his reputation as being an outspoken anti-Gondorian, but this had been mostly empty bluster. If he backed down, he would be overthrown and possibly killed by his young warriors. On the other hand, if he continued on the path he had chosen, it would eventually lead to conflict with Gondor; and Oravai, while not wise, realized what the king's army would do to the Daen valleys. He was becoming more and more insecure, desperately looking for a way out, and finding none.

11.2.2 THE NPCS

ORAVAI

Oravai is learned in Daen history and culture, and comes from one of the wealthiest families in the upper Celos valley. He is deeply convinced of the Gondorian lords' injustices, and honestly believes that an independent Daen nation would fare much better. First of all, he wants the Daen to become a more unified people. Although respectful of their independent ways, Oravai hopes to bind their quarrelsome families and tribes into a noble confederacy. He found that the best way to achieve this goal is to unite them against a common enemy... Gondor.

Too late, Oravai now finds that his words of rebellion and independence have turned into a reality he cannot handle. But he is still very conscious of his honor and will not back down if he feels that it is threatened. Oravai has had some thoughts of a glorious way of ending his problems, imagining himself in front of hundreds of Daen warriors, charging the vastly superior Gondor army, doing deeds of great valor, before dying a clean death in battle! The only one to whom Oravai has confided his doubts is his wife of ten years, Tughaibh.

The first impression of Oravai (age 35) is one of size. Standing 6'3" and weighing 240 lbs, he is an impressive sight. Long curly brown hair, often braided into a pony tail, and large intense brown eyes and an open face give Oravai a pleasant attitude. His voice is mellow, but can be raised into a roar. Oravai has the habit of speaking strong words without considering their consequences, being fond of dramatic phrasing and exaggerations.

TUGHAIBH

Tughaibh is Oravai's wife. She was married to him ten years ago, and has since stood by his side. Since Tughaibh has always been very close to Oravai, he has confided his growing doubts to her, and she has tried to ease his anxiety. She has encouraged him to steer clear of armed rebellion, but all such attempts have been swept away by Oravai's impetuosity, as well as the guile of the Umbarean brothers.

While Tughaibh would do almost anything to see her beloved husband safe and free from doubt, to become again the good-humored headman he once was, she is still a daughter of headmen. She will never compromise her or her husband's honor.



At age 29, Tughaibh is 5'3", slender yet full-figured, with light brown hair, and dark brown eyes bordering on black—without doubt, the most beautiful woman of Duvlin.

OSTOHER

Ostohher is a member of one of the minor noble families of Umbar. A dedicated patriot, he has served in its navy, and has raided Gondor's coasts several times. His social skills and quick thinking make Ostohher a perfect tool for the daring mission of creating unrest in the heart of Gondor.

He was disappointed when he first met Oravai; instead of the true rebel he expected, he found a loudmouthed giant who only spoke of rebellion. Together with his brother, Ostohher has since worked hard on slowly pushing Oravai, step-by-step, into a position from which there is only one way out: armed rebellion.

Forty-five years of age, Ostohher is 6' and possesses a muscular yet wiry build. He gives an impression of attentiveness. His almost shiny, black eyes and open face suggest that he is always aware of everything around him. He wears his slightly greying hair short, emphasizing his pleasant, angular, unguarded appearance.

ARAVAI

Araval has also served in the navy and seen action against Gondor. Where Ostohher is dashing, Araval is practical. It is with his help that Oravai's followers have become organized into some kind of effective fighting force. Araval has also organized supplies of both food and weapons, partly financed with Umbarean silver. In the councils, Ostohher speaks many words of emotion, which Araval then backs up with a few words of reason.

Araval is four years younger than Ostohher, two inches taller, and not as good looking. Still, they bear a strong family resemblance, and it may be hard to tell the brothers apart at a distance or if the light is poor.

THE YOUNG WARRIORS

The young warriors that follow Oravai have through him attained status that far surpasses that usually given to youngsters in the Daen society. For most of them, Oravai is their leader—wiser, stronger, and braver than the greybeards—and they respect and fear the mighty warrior. Since the young warriors have no experience of benevolent Gondorian rule, their mistrust and hatred for Gondor is somewhat justified. To be a fully armed warrior in service to a great Daen lord is the highest glory, and many long for the war in which they will win fame for themselves and freedom for their people.

One must not think that all of the young people share these views. Those outside Oravai's retinue, especially those who have traveled in Gondor, realize that an insurrection would be doomed. So, while disliking the legate's treatment of the Daen, they do not regard swords as a feasible solution.

THE ELDERS

The typical Daen elder, with a seat and voice in Duvlin's councils, is the head of one of the important families, a position he has won through age and experience, rather than physical prowess. Patience, clear thought and honor are what confers status among Daen. Almost all the elders have come to dislike Oravai, whom they regard mostly as a loudmouth that has not achieved anything for "the people" (meaning the elders). That they gave way and let him take the title of overlord still rankles them. The elders have little love lost for Gondor.

LEGATE TÚRIN

Túrin was selected as legate for his social skills and his open and friendly manner, having proved himself capable through restoring order in one of the mining districts in Anfalas. Beyond this, the main cause for the lord's choice was the need to get the Celossien government back in working order.

No Gondorian leader knew of the extent of the Daen problem, and when Túrin discovered it, he was shocked. Túrin knew that something had to be done—and quick, for the sake of the Daen themselves, and for the security of Gondor. Túrin knows that serious unrest must be avoided, yet he is reluctant to restore order by sending in troops, and wants extensive facts about the local political situation before using force.

At 45, Túrin is young for the important post of legate. His early rise can be attributed to his skill and temperament, not any gift of great handsomeness or stature. Outwardly he is an average, or even smallish, man of Dúnadan blood. Black-haired, slim, and grey eyed, he stands around 6'1" tall. He has some knowledge of Daen culture and, during his stay in Anfalas, he learned Dunael.

II.2.3 THE SETTING

The gamemaster can run the adventure at any time in Gondor's history. Whatever the era, however, Celossien will have experienced a period of twenty years of hard rule followed by a few years of more benevolent rule. If the adventure is set between T.A. 1810 and T.A. 1940, when Gondor controls Umbar, Ostohher and Araval probably represent the Necromancer or some powerful Haruze lord. The adventure can be relocated anywhere in the more civilized parts of the Ered Nimrais.

DUVLIN

(Du. "Darkmere")

Duvlin is in the Cilin valley, which runs basically west-east along the springs of the Celos. The river runs through the village and waters its surrounding. Duvlin is reached by a road that follows the river. Upriver, the village has most of its grazing land in the higher valley. It consists of twelve farms, three of which are larger than the average (the largest belonging to Oravai), together with a tavern, a smithy, and a weaver.

Oravai has added a large stone hall to his farm, wherein he holds his councils. He is very proud of this spectacular (at least by Daen standards) improvement. He has strengthened the village palisade, added a deep dike on the outside, and two wooden towers beside the gate. This, while not making the village notably more defensible, definitely gives Duvlin a much more warlike look than the neighboring villages.

There is no ordered patrolling of the countryside, but the warriors enjoy riding out now and then, and they know the surroundings very well. If the player characters decide on a sneak attack, it will be very difficult to hide a camp for long within three miles of Duvlin.

II.2.4 THE TASK

The player characters are instructed to bring back as much information as possible on what is happening in the mountain valleys, and preferably try to find out what Oravai and his followers are up to. The mission might be limited to scouting, listening to rumors, and eavesdropping, but the adventure will probably be more fun if the player characters are encouraged to attempt to work undercover for a long time, and are given some mandate for independent action (to negotiate with Oravai, for example). Túrin, however, is a man of high morals, and will not sanction assassination as a tool to achieve calm. Túrin is also aware that an assassination that is in any way linked to Gondor would be highly counter-productive.

STARTING THE PLAYER CHARACTERS

The player characters are known to Túrin or to one of his advisers and when the need for information-gatherers (i.e. spies) surfaces, they are an obvious choice. They are contacted by a representative of the legate, and are asked to come to his office.

What the legate says to the player characters is most of what is outlined in the background (with the exception of internal Daen matters, such as the Umbarean presence, or Oravai's growing doubts). Túrin sees Oravai as a cunning rebel leader. He knows of, and admits to, Turgon's shortcomings, saying that his predecessor's policies are the main cause for the current problems.

AIDS

The legate gives the player characters the necessary equipment and funds for the mission. If a substantial sum of money is needed, the player characters will get it; however, they must later give a detailed report on how they spent the money. The player characters must decide on suitable personas to adopt. If necessary, the legate furnishes the player characters with an appropriate fake background (e.g., by declaring them to be outlaws for robbery or something). The player characters main aid in their encounters with Oravai's people will be their skill in listening to people, and in discovering who is on whose side (and what the sides really are).

OBSTACLES

Most of the Daen will do nothing to help Gondorians (assuming the player characters are identified as such) and many will be openly hostile, so it will be difficult to get information. If the player characters are unmasked as spies, the situation might turn really nasty.

All Lebennin Daen take their concept of honor very seriously. It is virtually impossible to persuade a Daen to do something underhanded, no matter how beneficial it might be to everybody. Even those in strongest opposition to Oravai will do nothing behind his back.

OUTCOMES

The main reward lies in solving a difficult and dangerous conflict with little or no violence; assassinating Oravai will achieve nothing except inciting every young warrior to armed rebellion against Gondor. If successful, the player characters will gain the friendship of the legate and receive the gratitude of the whole government of Lebennin. Accordingly, this adventure might very well lead to others. If a financial reward is deemed necessary by the gamemaster, the legate has no reason to be niggardly, but the gamemaster decides the scale of generosity, depending on the campaign.

II.2.5 ENCOUNTERS

There are only a few encounters outlined in this adventure. Other meetings might take place, but these, to a very high degree, depend on the player characters' actions and cannot be predicted. The player characters might attempt to learn more by joining Oravai's group, or they might be content with eavesdropping on an important meeting.

ENTERING DAEN COUNTRY

If asked, Gondorians tend to speak with little love for the Daen. Merchants tell of hostile treatment, and how no sane trader will travel the valleys this year. Farmers might tell of haughty warriors riding through their fields. The general sentiment is one of dislike of the Daen, and surprise over the change that has come over them during the last few years.

When the player characters enter Daen territory, they first feel a general hostility towards them, and may hear whispered words of "southern pigs" behind their backs, receive poor treatment in taverns or shops, get pushed around in the street, have water refused to their horses at public wells, etc. Sooner or later, they will be forced to declare what they are doing in the valleys. This is only valid if the player characters look Gondorian. Daen or foreigners (Northmen, Haradrim, etc.) will be treated with no hostility, but will still have to give a reason for being in the valleys, even though the questions are put mostly out of curiosity.

ENTERING DUVLIN

The village gates are open during daylight, but the towers are manned by 2-5 warriors, night and day, who challenge all strangers. Strangers must have a valid reason for entering Duvlin. Gondorians will be chased away, unless they can persuade the guards that they are fugitives or the like. Other strangers might be let in, but will be closely watched, unless they have a good reason for being there.





LOCAL MORES

The folk of Duvlin have an ancient and very inviolated concept of honor. It has to do with the relative status of different families, and persons within families as well as with age, wealth and occupation. The only thing outsiders need to know is that it is important to treat Daen individuals with much politeness and formality, no matter their social status, at least at the first meeting. At the root of the honor concept lies trust, something that is extremely important. Someone who betrays trust loses all honor and respect for the rest of his life. This is the most terrible thing that can happen to a Daen, since it means losing everything: family, relatives, possessions, whatever. However, this is mainly applicable to relations among the Daen; betraying an outsider is an entirely different matter.

Honorable people offer all travelers a place at their table and a sleeping place at their hearth, without asking anything in return. The guest is supposed to offer to pay, the hosts will refuse and the guest insists. It ends when the guest puts a large pile of money on the table, thereby both demonstrating his wealth as well as his appreciation of the food. The host will then only take some small sum (approximately the worth of the meal), thereby showing that he is honorable and not greedy. Those unable to pay in cash are supposed to help with something. It is regarded impolite for an uninvited to spend more than one night at the same hearth.

In the poor peasant families, a traveler cannot expect the above kind of hospitality; food and a place to sleep has to be bought, either with money or labor. Many villages have a common stable where travelers can put up their horses and sleep in the hay-loft at no cost.

Women do not take an active part in the politics of the Daen society and no one would dream of inviting them to important councils. However, it is mostly the women who administer the day-to-day business of the farms, so they know pretty much what's going on.

THE COUNCIL MEETING

This and/or similar encounters ought to give the player characters a good picture of the overall situation. There is talk of armed rebellion, but it is unorganized. Most youngsters seem to be in favor of war, and Oravai is their undoubted leader. Oravai is advised by two Umbarean brothers who seem to have his full confidence. At the council, all speak Westron, but in a distinct dialect that may be hard to understand for those who have not dealt with the Danan Lin before.

The meeting starts with a unruly discussion of the situation in the valleys. People rise and speak without any agenda, though they rarely interrupt each other. Now and then, someone asks for clarification, or argues a point and then a heated discussion starts. This takes about an hour. After that, a young man rises and speaks about the need to fight the Gondorians for independence. Then an aged man rises to speak:

"Listen, all of this council; you all know me, and know that I have honor and wealth. I tell you not to continue in this rashness. Maybe a better word for it is madness. We have heard many speak of the evils done by Gondorians, and I agree: much unjust hardship has been placed on the shoulders of the Daen. But war is madness, and to speak of it in support of those two [pointing at Ostohor and Araval] is dishonor.

"They have ingratiated themselves into the trust of our headman with honeyed words and gifts, but look at them grinning, so might the jackal grin when he had enticed the dogs to attack the lion to draw it away from its prey. Jackals I call them. What love have they for our people? Did not their ancestors start a bloody civil war, because the Lord Eldacar was not pure enough, his mother not being of Westrenesse? So, I advise you Oravai, that if you continue your march towards war, watch the swords at your back as well as those in front of you."

The aged man sits down, and turmoil starts. Some support the old man, shouting "Aye, it's the truth, he speaks with honor," while others oppose him with words of "Shame, to insult guests." Some of the younger people openly speak against him, and call him fool. Then Araval rises and speaks:

"I do not think that the honored Odo meant any insult with his words; he only spoke with the natural pride of a strong people. Yet I must speak against him. We heard that I and my brother have been enticing Oravai. Do you really think that a great headman would be fooled by us? Is it not so, Oravai? Have we enticed you? Was not struggle against Gondor always in your heart?"

Oravai pushes his chair backwards with such force that it is overturned, and roars:

"Enough words, I have led the struggle against Gondor's lords for many years, and I will not have that honor taken away from me. If anyone believes that I am a puppet of these two, then speak now or hold your tongue forever."

The hall is deadly quiet. No one challenges Oravai, who once again roars: "So let us now speak of more important matters."

A chaotic discussion ensues, with little order and several speaking at the same time. Some advocate ambushing the king's officers; others, of robbing merchants, or raiding farms outside Daen territory. The more moderate speak against violence, but agree that total refusal of all taxes could be the next step. Neither Oravai nor the Umbarean brothers take any part in this discussion.

After close to an hour, Oravai rises and speaks again: "Thank you for your many wise words. I will now retire, but you may stay here and be merry." At his words servants carry in large tankards of ale, so that drinking and discussions continue on for several hours.

ORAVAI'S TRUE FEELINGS

It will be much more difficult for the player characters to get some information about Oravai's true feelings (i.e., that he is afraid of war, and is looking for a way out). There are several ways for the gamemaster to hand out this information.

The player characters may in some way gain the complete trust of one of the elders, perhaps by saving his grandchildren from an accident when they are playing in the forest, and then be told in confidence that: "There is doubt in Oravai's mind, I know it well. Had he decided on war, there would have been less talk, and we would have ridden forth last year at the latest. He is not certain."

Another way of gaining this information is to spy on Oravai and Tughaibh's bedchamber, and hear the couple discuss the troublesome times late at night.

In a village some distance from Duvlin, the player characters may meet Indor, a drunken (non-Daen) ex-servant of Oravai's household. He tells his life's story for a pitcher of wine. Indor holds a grudge against Oravai, who threw him out because he was not a pure-blooded Daen. He tells the same story as the Daen elder, but in much ruder words. Indor claims that he knows this because he listened at doors at every opportunity.

His ramblings are sprinkled with comments like: "Never know when it is useful to know something... is what I always say." After a while, the player characters may realize that a more probable reason for his dismissal was theft and drunkenness, and they may question the credibility of his story.

II.3 ADVENTURE: FRUITS OF LOVE

This adventure is set in Harithilien, at some point after the Kin-strife (T.A. 1432-1448). In it, the player characters are introduced, for good or for bad, to the nobility of this region, several of whom can trace their ancestry back to Númenor. These enjoy a special position among the rest of the nobility, and are considered the finest of Gondor's ruling class.

II.3.1 A TALE OF LOVE AND LUST

Gundor is the head of the House of Elemir, one of the most respected families in Harithilien, which can claim an almost pure heritage from the Faithful. The family also survived the Kin-strife without being caught up in the schemes that devoured so many others; after the end of the Kin-strife, it was more powerful than ever.

As new noble families entered the scene, the House of Elemir looked down on them with contempt, openly declaring that they would not deal with these upstarts, either in business or in other matters. This was taken very seriously by the other families, and harsh words were spoken on both sides; but the House of Elemir stubbornly stood by its word.

For the House of Glórel, which had received its title and estate as a reward for its loyalty to Eldacar during the Kin-strife, this treatment had always been a fact of life. It had proved its worth, and had been justly rewarded, but would always be a newcomer, and the nobles of old would always look upon it as a lesser member of their class. This was a fact of life, as natural as rain; but for Ragnir, a young noble of Glórel's line, it was a thorn which he could not accept. The moreso, because he was in love with Gundor's daughter.

Twenty years ago, Gundor's wife gave him a beautiful daughter. Gundor gave her the name of Gilweth, and treasured her above all else. As she grew, it became apparent that she was indeed a very beautiful woman, and legends about her grace and charm were whispered all over Harithilien. As she reached a suitable age, her would-be suitors waited in long lines at her father's door, asking for her hand in marriage. But Gilweth's heart was already won. In her youth, Gilweth had spent her summers in the Eryn Arn, where she met and fell in love with a handsome young noble named Tuor, only a year older than she. They were betrothed with the blessings of both their fathers.

Ragnir knew from the beginning that he would have no chance of winning Gilweth's love, because of her father's opinion of his family, so he did not seek to declare his love to her. But Ragnir was certain that if only he could spend some time with the object of his love, she would learn to love him for the man he was. When Ragnir learned of the marriage, a cold rage descended upon him, and he began to draw up plans to abduct the bride-to-be, and to bring her to his own home in the Eryn Arn.

There, in a simple tower, normally used only during the hunting season, Gilweth would learn of Ragnir's love, and learn to love him in turn. And if she would not submit to his will, no other man could have her. But Ragnir could not perform this

deed alone—the risks were too great should he fail, and he feared that he would be recognized as soon as he entered the Elemir lands. Thus, Ragnir decided to hire sell-swords.

II.3.2 THE NPCS

GUNDOR

Gundor is the head of the House of Elemir and the father of Gilweth. He is also the most powerful individual encountered in this adventure. His wife has given him four children—three sons, and Gilweth, the gem of his life. He firmly believes in the old traditions, and has brought his children up accordingly. Although he is a busy man, he tries to spend as much of his time as possible with his children. Gundor is known in Harithilien as a caring and loving father who would lay down his life to save his children.

In this adventure the player characters can encounter Gundor in one of two situations. First, they can take Ragnir's side and try to abduct Gilweth. In this case Gundor will see them as vermin to be destroyed, and he will use all his powers to punish or destroy them. Second, they may take his side against Ragnir, in which case Gundor will see them as mercenaries, employed to take orders and, most importantly, risks. If the player characters wish to convince him of their skill in handling the situation they will have to show some sort of indication as to their status. Letters from renowned masters or nobles will convince him of the player characters' abilities, as will convincing speeches.

Gundor is an intimidating man, measuring 6'5" from head to toe. He has broad shoulders and a powerful build, clearly showing years of physical training. His hair is silver-grey, but his features sharp and strong. His eyes are hard as steel, radiating authority and demanding obedience. He is sixty-eight years old, although only his hair gives a casual observer an indication of Gundor's true age. He speaks in a thunderous voice, and always acts as if he were the undisputed leader, able to command all present at will.

GILWETH

Gilweth is the heart of this adventure. She is a shy, delightful creature. She is compassionate and believes in the right of all creatures to live and prosper. Those who can win her confidence and trust find her a lively young woman, full of laughter and innocent pranks. But she is also her father's daughter, and can exhibit many of his traits at will. She is well-educated and a capable woman, something she will be anxious to show should she be put in an awkward situation.

If her father would be put in any sort of danger, Gilweth would gladly sacrifice her life to save him. She is most anxious not to see him hurt. Her brothers are also encompassed by this strong feeling for the family. Apart from her family, Gilweth's love is directed towards the young noble, Tuor. If the player characters abduct Gilweth from her wedding, she will see them as rogues and bandits. She will cry and try to talk them into letting her go. If they warn her father of Ragnir's plans, it is unlikely that the player characters will meet her.

Gilweth is a beautiful, young woman of twenty years, and her grace and charm have set many a young noble's heart on fire. Gilweth has inherited her height from her father, being nearly 6' tall. Her build is slender as a willow, and her golden hair flows in delightful curls over her slim shoulders. Her skin is golden and fair, so as to rival any Elf, and her eyes are dark, bottomless wells. Many young men have drowned in those eyes.





TUOR

Tuor is the young noble who has succeeded in that which only others dream of. He has won the love of Gilweth, the most beautiful young maiden in Harithilien. But this is nothing that he tried to do, it simply happened. Now Gilweth is the single most important person in Tuor's world. He is consumed by his feelings for her and would, without hesitation, lay down his own life, or the lives of others, for her safety.

Tuor is a well-behaved young noble. At twenty-one, he is the youngest son in his family, and is therefore exempt from the dutiful burdens shouldered by his elder siblings. He may live his life much as he wants, but has learned (mostly from Gilweth) to take responsibility for his actions. He has served for one year in the Poros patrol, where he learned the basics of fighting.

If the player characters abduct Gilweth, Tuor will crave revenge. He will be flaming with the energy of his young age and if involved in fighting he will attack in a frenzy, heedless of his own safety. If the player characters reveal the plan of Ragnir to Gundor, Tuor will be forever grateful to the brave adventurers. His anger will instead be directed towards Ragnir and his bandits.

Tuor is slightly shorter than his beloved Gilweth, but still taller than many lesser men. He stands only 5'10" tall, and has a muscular, sinewy build. He still has a slight boyish look. His dark hair is of shoulder length, with unruly curls. His eyes are dark and burn hot with the fire of youth and love.

RAGNIR

Ragnir is the villain of this adventure. This will not be apparent in the beginning, but as his plan unfolds it is easy to understand his madness. Ragnir is a handsome, young noble. He is the middle son in his family, being twenty-four years old.

When the player characters first meet Ragnir, he will tell his tale and act as if he has been the victim in a cruel game of love. He will plead to the player characters' sense of justice, and try to convince them of the justness in his cause.

After either the player characters or Ragnir's bandits have abducted Gilweth, he will change personality. From being the concerned lover, he will transform into a haughty, ignorant, young noble. He will pay no heed to the pleas of Gilweth, and if the player characters are present he will address them as peasants. If his plans should fail, he will break down into hysterics, and possibly try to kill himself.

11.3.3 THE SETTINGS

THE BLACK OX

The Black Ox is a fairly popular inn by the road to Minas Ithil. The Ox lies by the foot of the Emyr Arnen, and is frequented by travelers, merchants, hunters, and shepherds. The place is renowned for its fine selection of wines, all produced in the area. It also serves fresh goat-milk every day, a feat not repeated in many other inns around Gondor. The inn is owned by Beregond, and his wife and daughters work as cooks and serving maids. His only employee is the handy-man, who takes care of the horses and handles any physically hard work.

The Black Ox is also the meeting place for many of the young nobles living in the area. They are attracted by the ale and wine, and by Beregond's three daughters. One can often hear drunken roars of laughter in the late evenings and catch a glimpse of the young men staggering home, boasting to their friends of their conquests.

Three buildings make up the inn. The first of these is the main building, where the common room and the living-quarters are situated. In a right angle from this stone building are the stables. Here, the stable-boy takes care of the visitors' horses and the horses owned by The Black Ox. The third building is the shed where tools and other equipment for the maintenance of the inn are kept. A small herd of goats resides in a backyard.

THE ELEMIR ESTATE

The estate of the House of Elemir is the largest set of buildings in the area. It was built before the Kin-strife, but exactly when it was erected is lost from memory. The estate is huge, and centered around the main building. Around this can be found the stables, the winery and the houses of the servants. The cluster of buildings is surrounded by a beautifully designed park where trees, flowers, and exotic bushes grow.

As the marriage of Gilweth is due in a short time, the whole family, from far and near, has gathered together to celebrate. In addition to Gundor, Gilweth, and Tuor, the estate is filled with guests from all over Gondor, and security is unfortunately lax. The garden is filled with people from dawn till dusk.

In total, there are now twenty guards patrolling the estate. They do this in shifts (meaning that at any given time there will be five guards patrolling). Five others will be off the estate, spending their well-earned money on amusements, and the ten that remain will be resting in the guard house, ready to react to any alarm. In addition to this, several of the guests are well-versed in fighting skills. Ten nobles will join in any commotion that arises, and will defend their host and his family at all costs. Gilweth lives in the east wing, which is easily accessible from the park (for anyone who can climb to the second floor, that is).

THE HUNTING RETREAT

The retreat is located deep in Emyr Arnen, and consists of an old tower, converted to fill the needs of a hunting party. It is fortified to withstand attacks from brigands. When Ragnir reaches it, he will either post the player characters as guards, or use other sell-swords whom he has hired (in which case there will be six guards and Ragnir's two faithful guard dogs). The brigands will put two men on guard at all times, while the others will rest. The tower is surrounded by low bushes and an occasional tree. Apart from this, the area is filled with large rocks.

11.3.4 THE TASK

The task of this adventure is to weather the affair of the kidnapping, and perhaps to earn the respect of some of the Harithilien nobility. It tests the player characters' ability to determine their allies and their enemies. If they are careless, and act without thought or without gathering the correct information, they will soon find themselves up a certain creek.

STARTING THE PLAYER CHARACTERS

The adventure starts as the player characters are contacted by Ragnir at an inn. He will either meet them as they enter the inn, or if he has met them on the road, arrange a meeting at the inn. Ragnir will tell the player characters his tale of unhappy love. In this tale, Gilweth and Ragnir are both very much in love, but her evil and stubborn father has refused the young lovers a happy life. Instead, he has, by means of black magic, made the girl fall in love with another noble. They are to be married tomorrow, at full moon. If the marriage fails to transpire, the spell over the girl is broken and her true love will forever stand by her side.

To accomplish this, the player characters must break into the house tonight, after dusk, and abduct the young woman. Ragnir will meet them outside the estate and show them to a hiding place where they will be safe from Gilweth's father, the evil sorcerer.

If questioned as to why Ragnir needs the player characters to do the job, Ragnir tells of the thrall Gundor has over the people of Emyr Amen. He himself would be recognized the instant he entered the estate, and no other living person around would be so brave as to help him. The player characters are his only remaining hope.

AIDS

Once the player characters have made their deal with Ragnir, they are left for an hour, so that Ragnir can tend to some other business. This will give the player characters ample time to ask questions about the situation, and perhaps determine the level of truth in Ragnir's tale.

As the people at the inn have no reason to hate either the House of Elemir or of Glórel, they do not tell any adverse rumors about any of them. The House of Elemir is praised, and Gilweth will be complimented as a very charming and beautiful creature. They also relate the story of how she met her husband-to-be. Ragnir is described as an ambitious young man. He is not well-known around these parts, and no one can say that they have seen him and Gilweth together. The House of Glórel enjoys a moderate reputation, even though the Elemir attitude has rubbed off on the locals as well.

OBSTACLES

Depending on which side the player characters choose, they will face different opponents. If they side with Ragnir, they will be pitted against Tuor, Gundor, and their soldiers. If the player characters decide to warn Gundor of the planned kidnapping, they may be hired to protect Gilweth, and will then face Ragnir and his bandits.

OUTCOMES

Ragnir will pay the player characters for their participation in the abduction of Gilweth. If Gundor can find the player characters, he will have them executed for their role in the kidnapping. If they escape, he will put a price on their heads. If the player characters decide not to help Ragnir and instead warn Gundor, the nobleman will reward them appropriately. If Gilweth is abducted and brought back by the player characters, they will receive additional silver. They will always be welcome at the Elemir estate, and are welcome to stay in the servant's quarters when visiting. The player characters will also earn the eternal enmity of the House of Glórel. In any case, the player characters' local fame will soar sky high.

II.3.5 ENCOUNTERS

The player characters are free to choose whether to expose Ragnir's plans, or to carry them out. Depending on their choices, the adventure will take quite different turns. If they refuse Ragnir's offer, he will hire a band of rough adventurers to carry out his evil scheme. In this case, these sell-swords will take the place of the player characters in the encounter Section. The player characters may lend their aid to Gundor, in which case they take the place of Gundor's soldiers.

THE ABDUCTION

When the player characters reach the estate, they will find it full of wedding guests. There is a party to celebrate the wedding, and all the guests are entertaining themselves. There is a bard playing and many of the guests are dancing. The guards patrol the estate, but are distracted by the party.

The player characters have little difficulty sneaking into the house and finding Gilweth's room. There they must wait until she goes to bed, and they will overhear a conversation between her and Tuor. In the conversation, the two say how happy they are to be together, and how it feels as if nothing could go wrong. As a goodnight they hold hands for a while, and then depart to separate rooms, pledging each other eternal love.

As Gilweth discovers the player characters in her room, she tries to scream. If hindered, she faints and falls to the floor. If she is given time to sound the alarm, Tuor will rush to her aid, calling for the other guards as he in turn discovers the player characters.

If all goes well for the player characters, they are able to sneak out through a back door. As they reach the edge of the estate, they hear a shout from the guards. They have been discovered. As they run for the horses, carrying the unconscious Gilweth, the guards sound the alarm and take up pursuit.

As the player characters reach the horses, Ragnir takes Gilweth on his own steed and motions to the player characters to follow him. They charge into the hills. Ragnir takes the player characters through valleys and over ridges and they soon lose all sense of direction. In the distance they can hear the sounds of their pursuers. Dogs bark and anxious men call out into the night. As the party moves on the sounds are lost in the night. Ragnir does not answer any questions, and will not agree to pay the player characters any money for the job done. If they threaten him, he says that they will get their money as they reach the retreat.

When Ragnir and the player characters eventually reach the retreat, he orders them to guard the tower as he tries to break the spell over Gilweth. Under no circumstances will he allow the player characters to leave. Only if he is defeated in actual combat will he let them go, but then without their reward. The reward is hidden under a loose board in the kitchen, and Ragnir will be extremely reluctant to pay the player characters. Only if he is left no other alternative to keep the player characters as guards will he give them their dues.

If the player characters try to talk to Gilweth after they reach the tower, they will find her distraught and close to hysteria. She pleads with them to release her and let her go home. If questioned, she will tell the player characters the true story: that she does not know who Ragnir is. The player characters are only able to talk to Gilweth for a couple of minutes. If they linger, they will be discovered by Ragnir. He will be thrown into a state of frenzy and accuse the offending player characters of trying to steal his love. Unless given an apology and a plausible explanation, he will actually attack the player characters with his sword. If physically restrained he will calm down, but will still demand an apology. After this, Gilweth will not speak to the player characters again.



THE DISCOVERY

At dawn the second day, the retreat is discovered by Gundor and his soldiers. They spend the day scouting the area, trying to determine the size of the opposition and how to attack. If the guards stationed by Ragnir are observant, they may be able to spot the soldiers. This demands total concentration on the task, as the soldiers of Gundor are extremely careful.

If Gundor learns that he has been spotted, he will attack as soon as possible. If Ragnir is informed of the soldiers surrounding the tower, he will go to Gilweth and plead with her for the last time. As she dismisses him again, he shouts out his anger and screams that he will kill her by sunset. This will prompt an immediate attack by Gundor, as the words are audible to people outside the tower.

If the soldiers of Gundor are undiscovered by the end of the second day, they will attack as soon as the sun sets. Fighting will occur between the player characters and Gundor's soldiers as Tuor tries to reach Gilweth. Meanwhile, Gundor is locked in mortal combat with Ragnir which ends in the death of the evil young noble, unless the player characters intervene. While the battle rages below, Tuor will try to escape with his beloved. If the player characters are captured, they are bound and gagged, and taken back to the Elemir estate.

If Gundor and Tuor are killed, the soldiers will retreat. Ragnir will be ecstatic and shout at the corpses, insulting them and revealing the truth about the situation. If the player characters try to stop him, he will turn on them. He will then take his dagger and proceed to kill Gilweth. If the player characters turn on him he will draw his sword and try to kill them. If they do not stop him, he will perform the foul deed. After this, he will turn the dagger on himself and end this tragic drama. As dawn approaches there is naught left for the player characters to do but to disappear into the morning mist.

II.4 ADVENTURE: REWARDS OF GARDENING

This is the tale of Calenorn the gardener, who finds a buried treasure on the property of his employer, Gonnemgil, the Squire of Ossarnen in Lamedon. The gardener hires the player characters to help him secure the treasure stealthily; or rather, to provide him with undisturbed access to it, since he wants neither the squire nor the player characters to learn what he has found.

II.4.1 A TALE OF AN UNEARTHED HOARD

A couple of months ago, Gonnemgil, the Squire of Ossarnen, purchased an old, rickety house adjoining the Squire's Quarters. He had the house torn down and a stone wall erected around the plot of land. After some research among his acquaintances, he sent for the Ithilien gardener Calenorn, hiring him to lay out a garden and a small orchard for the Squire's Quarters.

Calenorn arrived in late summer with a cartful of seedlings, his equipment, and other tricks and trappings of his trade. He inspected the site, laid out plans for the placement of the various trees and bushes, and went to work, assisted by a couple of miners. The gardener took his turn too at the hard part of the work, which led to something he would later wonder whether to regard as a blessing or a curse.

The old building site had been covered by a layer of fertile soil, thick enough for all but the largest saplings. One day, when the gardener was planting a birch sapling, calculated to in time become a stately tree and give a pleasant shade, he dug through the soil layer and into the old ground-surface. There, his shovel struck something hard. He was not surprised, since town soil is always full of the debris of centuries. However, he saw the sunlight glinting on something in the hole.

The miners had taken their lunch break, and therefore no one heard Calenorn's surprised gasp as he pulled a handful of silver coins from the hole. Some frantic digging revealed more of the hole's contents: a tarnished, bronze urn, filled almost to the brim with silver coins bearing the portraits of past kings. To one side lay the lid of the urn. Pocketing his first grab of coins, Calenorn sat down on his haunches for a quick think.

The treasure rightfully belonged to the owner of the property: Squire Gonnemgil. On the other hand, the squire knew nothing of this unexpected boost to his wealth. Calenorn felt that he had no reason to inform the squire, and instead decided to do what he could to make the treasure his own—what the squire did not know would not hurt him. The gardener sent a thought of praise to Yavanna, Valië of the fruits of the earth.

Safely getting the treasure from its centuries-old resting place was, however, a big problem. To his dismay, Calenorn realized that it would have to wait—the miners were due back any minute, and the garden's only unlocked exit was through the Squire's Quarters. The gardener checked that no coins had spilled out of the urn, regretfully replaced the lid, and set the birch sapling squarely on top of it.

When the miners returned, they found their boss neatly patting the soil around the newly planted sapling, and made some jocular remarks at the dutifulness that kept him working even through the lunch break. Calenorn smiled nervously, and replied that "one must earn one's wages...."

The work with the garden came to its completion without Calenorn being able to remove the treasure. At night, watchdogs prowled inside the high walls to protect Squire Gonnemgil's investment in precious plants of the south-lands. Gonnemgil was highly pleased with his garden, paid Calenorn according to their contract, and bade him farewell. But the gardener had a reason to linger, and something to think about.

ACQUIRING PROFESSIONAL HELP

In all his life, Calenorn has not committed any more serious crime than filching tree-saplings in other people's forests. He certainly has no experience with nightly visits to private property guarded by dogs. He wants to get undetected into the garden, secure the treasure, put the birch sapling back in its pit, and leave as silently as he came. That way the squire will never learn that anything has happened at all. But Calenorn has no idea of how to accomplish this.

He has therefore decided to risk contact with the part of Gondorian society where people do things requiring a sense of professionalism. Ossarnen is too small and off the beaten track to attract any shady elements, so Calenorn has driven his cart to Calembel where he hopes to find some reliable crooks to help him. He has no intention of sharing the treasure or even making its existence known to the hirelings—he wants to buy a service at a fixed, preferably low price.



The gardener understands that any strangers in Ossarnen are bound to attract a lot of attention—the town hasn't even got a proper inn—and therefore plans to operate in the night-time from a secluded camp at Setmaenen, where privacy is insured. He does not want to be seen and recognized in Ossarnen, especially not in the company of shady elements. He intends to meet with the crooks at the Stones, make a reconnaissance visit to the town, draw up a plan and then pull it off the next night, after which he hopes to ride off with the treasure but without the henchmen.

11.4.2 THE NPCS

CALENORN / "DENETHOR"

Calenorn grew up at a manor in Harithilien, the son of the squire's gardener. Talent, the skills learned from his father, and kind recommendations from the squire enabled him to make a name and a modest living as an itinerant gardener among the noblemen of Harithilien and southern Lebennin. He is unmarried, since he has not yet made enough money to be able to settle down.

The gardener is a quiet, almost shy person, who loves the tranquillity of his work. He is slightly taken aback at his own boldness in endeavoring to keep the treasure for himself, but is strongly committed to the idea. The risk involved makes him extremely careful, and he has spent long hours at work weighing the different possibilities. The strain on his nerves will be apparent to all sensitive player characters. One of his precautionary measures is the use of the pseudonym "Denethor."

At the time of these events, Calenorn is in his early thirties. He is a thin man of average height, with blue eyes and straight brown hair just long enough to get into his eyes and give him a slightly unkempt appearance. His clothes are however of fine, no-frills make and show him to be a respectable man.

SQUIRE GONMEGIL

An experienced officer in his late sixties, Gonmegil will have one of two possible backgrounds, depending upon when the adventure takes place. Before the end of the seventeenth century of the Third Age, he will be a minor nobleman to whom the king has assigned the squireship of the almost humiliatingly insignificant town of Ossarnen. After the end of the seventeenth century, he will have inherited the office from his father.

Gonmegil's life is a bit boring. The mines and the contacts with the Miners' Guild continue to run in the same tracks as they have for several generations. The garden is an attempt to alleviate this boredom.

Gonmegil is shortish and pudgy, with grey eyes and a greying fringe of red hair around his bald skull. He has a penchant for fancy, colorful clothes. Others call him "The Rooster," for his dress stands in stark contrast to the muted tones of his spouse—a contrast akin to that between male and female fowl.

11.4.3 THE SETTINGS

During the adventure, the player characters will visit the towns of Calembel and Ossarnen, and the mysterious Stones of Setmaenen, locations which are all described in *Southern Gondor: The Land*. The real action takes place in and around the Ossarnen squire's walled garden, which is located behind the two-story, Calembel-style building called the Squire's Quarters.

The garden is rectangular. It measures roughly twenty by thirty yards. An eight-foot tall stone wall stands on three sides, while the Squire's Quarters adjoins the fourth. The wall is topped by sharp iron spikes, set at half-foot intervals.

The enclosure is intended to be entered through a door in the ground floor of the house, which is locked at night. A stout, oak door is set in the garden wall opposite the house, and locked from the inside with a sturdy padlock.

Since the garden is so newly laid out, it is not very imposing. A lot of puny seedlings and saplings dot the ground in apparently nicely thought-out patterns. The measly plants offer no shelter or hiding-place whatsoever.

Two noisy watchdogs are kept in the garden at most times, except on the rare occasions when the squire rides out with them to hunt. The dogs are no slavering war hounds; they are intended to alert their master of intruders, rather than eat them. Their size and appearance are that of smallish sheep-dogs. They tend to be asleep at night, but have acute hearing and bad tempers when woken.

Outside the walls are Ossarnen's narrow streets on two sides, and the single-story house of a miner family on the third. The roof of this house makes a good vantage point for studying the garden. People move in the streets during the day, and a Guild patrol passes by the garden walls every second hour in the night.

11.4.4 THE TASK

The task for which Calenorn hires the player characters is simply to get him safely and stealthily into and out of the squire's walled garden, and otherwise to mind their own business. If the player characters just do this obligingly, the gardener will be relieved and the gamemaster probably fairly surprised.

STARTING THE PLAYER CHARACTERS

This adventure outline presumes a player character group of traditional vagabond adventurers, not exceeding four or five people. It is autumn, and the player characters are staying at The Three Kegs inn, a cheap and slightly sleazy place in Calembel. This is the kind of place where Calenorn expects to find breaking-and-entering professionals. Thus the adventure starts in the time-honored manner, when Calenorn approaches a free seat at the player characters' table at crowded supper-time, and asks if he may sit down.

He introduces himself as Denethor, and cuts any inquiries into his profession and business short by designating himself as a traveler, and changing the subject. His accent, however, reveals his Ithilien origins. He tries to size the player characters up by asking questions, without making an inquisitive impression, and spends a lot of time discussing entirely different subjects like the quality of the food, the looks of the waitress, and the state of current politics.

If the player characters, as one would expect, are close-mouthed about themselves and manage to seem experienced, "Denethor" will quietly reveal that he is in the market for some competent and discrete persons who would like to aid a noble lady in a delicate matter while making some money. Not many player characters will resist this bait. If they show an interest in "Denethor's" offer, he tells them the following story.



"Denethor" is in the service of an elderly noble-woman of the southern provinces, whose name must remain a secret. This lady is in her old age haunted by memories of her past, some of which was spent in Ossarnen. It seems that in the maidenhood of this lady, years before she got married, Yavanna blessed her and she bore a child. Perhaps this child was still-born, perhaps it was sickly and lived only briefly—"Denethor" knows not, and much water has flowed under the bridge of Osgiliath since then.

To this day this child rests peacefully in the motherly caress of the Earth, just beside the Squire's Quarters in Ossarnen, where there is now a walled garden. The nameless noblewoman has her mind fixed upon placing the bones of her little child in the family vault and has sent "Denethor" to collect them. "Denethor" needs competent help in getting into and out of this lightly guarded place, but the task is complicated by the need for secrecy. The honor of a noble lady lies in the balance, for there may well still be those in Ossarnen who remember certain names and events of bygone years.

When the price is discussed he will ask the player characters to name a sum. "Denethor" has no idea of what they would find acceptable, but he won't agree to pay them more than a total of 60 silver pieces. When an agreement is reached, "Denethor" asks the player characters to meet him at the Stones, outside Ossarnen, at nightfall the day after their meeting. This gives them time enough to make the nine-mile journey. The Stones are found in the woods, off the road to the right near the mining town. "Denethor" stresses that the player characters are not to show themselves in Ossarnen, and that they should carry provisions and equipment for a night outdoors. They should also bring any contraptions necessary for breaking-and-entering in a silent manner.

The accomplices part for the night. "Denethor" goes directly to his inn, collects his possessions and rides off north in the night on his cart-horse. The next day at sunset he waits at the Stones, ready to lead his hirelings to Ossarnen in the silent hours of the night, for a good look at the Squire's Quarters and its surroundings.

AIDS

The PCs will probably prepare themselves for serious burglary, and indeed have to rely on the equipment they bring, plus any inspired scavengings in Ossarnen during the night. They may try to drug the watch-dogs, in which case they might have to stalk the land in search of potent herbs. In terms of information they have the aid of "Denethor's" knowledge of Ossarnen.

OBSTACLES

The obstacles are detailed in the descriptions of the squire's garden. Note the passages under the headings "Settings and Encounters."

OUTCOMES

If the player characters play their cards well, they will never have to confront the squire. If, however, the squire finds out that he has been wronged, he will react with an odd mixture of rage, perplexity, and joy. Ossarnen has not borne witness to such flamboyant crimes since the old boom-town days. Any seized criminals will be tried in the Guild Hall (an event which will attract every soul in Ossarnen), and taken in triumph to Calembel to serve their sentences.

What the player characters gain from the adventure depends on whether they are content to let "Denethor" keep his mysterious findings or not. If all goes as planned, he pays them according to the agreement, in coins which in daylight turn out to be hundreds of years old, and rides off into the night. However, unscrupulous player characters may well realize Calenorn's worst fears, and rob him of the treasure (which is about as hard as stealing candy from kids, in light of Calenorn's precarious position). In that case, the problem is instead getting away with the loot.

THE TREASURE

After Calenorn plants the birch on top of the treasure, it consists of 998 silver pieces, coined during the reigns of Eänil I and Ciryandil. The names of these kings can be read on the coins. Coins as old as these are no longer in circulation, but may be sold to a moneychanger, a goldsmith, or the king's minting house in a large city. The turn-out would be about 800 contemporary Gondorian silver pieces, since the coins have no value as antiques, only as raw metal.

The urn is small and unadorned, with a volume of slightly less than a quart. Depending on when the adventure is set, it will have spent between five and eleven centuries in the earth, and is thus pretty brittle. The urn and its contents together weigh about sixteen pounds.

The treasure was buried by an early Squire of Ossarnen at the end of the tenth century of the Third Age, when the town was larger and the mining-business thrived. Life in Ossarnen at that time was organized in a somewhat haphazard way, and the town's officers were not always completely suited for their tasks nor completely honest. The treasure was part of the winnings of large-scale embezzlement, and its unrightful owner for some reason never managed to retrieve it.

II.4.5 ENCOUNTERS

THE STONES

Docile player characters who do as they are told arrive at the Stones at nightfall, and are greeted by "Denethor." He explains that the night is to be used for scouting things out. The darkest time of night is still several hours away, and during the wait, the surroundings will have ample opportunity to jiggle the player characters' nerves.

There is really no dramaturgical sense in actually sending in the Dead, but the player characters should be encouraged to fear them anyway. Descriptions of the ominous Stones, hooting owls, half-heard keening sounds, and vague shadows outside the reach of the fire-light will instill the proper tension into the player characters.

THE GARDEN

If "Denethor's" plans are carried out, the player characters will make two nightly visits on foot to Ossarnen, the first providing information necessary for the second. As long as they keep quiet and post guards, they will have no great trouble with the people of Ossarnen—the Guild patrol typically consists of three burly guildsmen with a lantern, clearly showing their progress through the dark town, and the rest of the people sleep soundly through the night. The patrol-men are armed with short swords, and wear leather armor.

Inventive player characters will hopefully find some way of getting "Denethor" into the garden without a fuss. In the process, they will probably enjoy a good deal of fun. The



Findamir and his resident father, Palandir, were Gondorian spies on a mission to investigate Haruze activities. (The Ranting Pony was a common meeting place for the shady, and a good spot to pick up the odd bits of information.)

It did not take too long for Palandir to figure out that the lost item was sitting inside the Mûmak, but he was too slow in getting at it; for during the same day and evening, Naurudûn also realized that the document must have been put inside the sculpture. (A lot of the guests could also have figured it out, if they had only taken an interest, as Melina talks incessantly about everything, especially things she considers "nice and important.")

Sometime during the day following Camulion and Naurudûn's meeting, two wild-looking Asdriags, a man and a woman, entered the inn. They were dressed exactly alike—baggy trousers, long, slitted tunics, woolen ponchos—all in various browns. They carried remarkably long swords (obviously intended to be used while on horseback). Even in this environment, with its many travelers, they were an unusual sight.

The Asdriags stayed at the door, as if trying to adjust to the gloom inside, and then strode determinedly into the room. There was a hush when they passed, everyone getting the feeling that it would be extremely unhealthy to interfere with the pair. They stopped at one of the tables at the back, where Naurudûn was seated by himself.

Naurudûn was visibly shaken, knowing they were in the employ of Camulion, but not knowing much else about the Asdriags. He did not know their language, and they did not know his. So they just looked at each other. The patrons at The Pony did not ask questions, but were good practitioners of the art of the meaningful look!

The Asdriags sat down, the woman making a gesture, as if offering something (obviously some form of greeting), and Naurudûn made a halfhearted attempt at copying it. After just looking at him for about a minute, the woman said something to her companion, directed at Naurudûn, in an obviously foreign language. It was not difficult to understand the derisive nature of her comment. With a cold smile at Naurudûn, they both got up and left. (This little exchange was a kindly reminder to Naurudûn to get on with his job. Nothing else.)

The following night, the thief stole the sculpture, and withdrew to the Common, south of the town, near the camp of the jesters. He opened the Mûmak, took the document and, true to his calling as a thief, helped himself to the money within. Shortly thereafter, he returned to Camulion, delivered the document, received his fee, and dropped out of sight. Then, morning came around (as it usually does!).

Around the seventh hour of the morning, Melina woke up to start the cooking fire, and immediately discovered the theft. Her voice is usually quite nice as such things go, and she is quite small, though her voice isn't (the theory being that if she didn't talk all the time in order to siphon off the volume, it would all come out very much like it did now, Very Loud!).

11.5.2 THE NPCS

CAMULION

Camulion is a Haruze spy, who poses as a translator and scribe. Under this persona, he is curious and talkative in a friendly and outgoing manner, though his only interest is getting the document, after which he intends to take off. Camulion is not interested in any quarrels—his motto is "neat and tidy." (If he did not have to wait for his escort for the hazardous journey south, he would have pulled out sooner.) Rather than fight, he will try to talk and bargain his way out of any sticky situation, if cornered. Actually, he does not even carry any weapons, relying instead on his two hired guards, Hord and Hung.

The spy is in his late thirties, but people often mistake him for being much younger. Camulion wears a grey under-tunic of good quality, and during the cool evenings he supplements this with a black tunic with tasteful silver embroideries. On top of this, he occasionally wears a short, wine-red cloak. Each of Camulion's possessions is marked with his family symbol, a jagged, black line across a white field. Camulion has a pet crow, which he is teaching to speak. It can say a few phrases already. If asked why the crow is named Worm, he will answer, "To teach him a lesson—he thinks he's an eagle."

PALANDIR

Palandir is a servant of the Tirith Dolen from Lond Galen in western Gondor, who has been sent to Methir with his son Findamir to investigate Haruze activities. Most of his findings are sent north to the capital, and some of them are quietly dropped at the doorstep of the Squire of Methir, or at the town fort. This curious individual arrived a year ago in Methir, and lives on top of the stable of The Ranting Pony, where his son works as a stablehand and occasionally as a bouncer. The kind and well-meaning Melina has taken the pair under her wings.

Palandir gives everyone a clear impression of being totally in his own world. If it hadn't been for his son, nobody knows where the old man would have ended up. In the world of illusions that Palandir is currently residing in, he is "Lord Palandir," a noble knight, and Findamir is his trusted squire. For some reason, Palandir has chosen to view madam Melina as the chaste and highborn "Lady Melina," and he babbles continually about their "shield-alliance" (obviously referring to some sort of connection between their noble houses). The townspeople who do not laugh their tops off at the comical old fool can easily be counted on one's fingers. Actually, Palandir really is a noble, although a rather minor sort, and is remarkably sane.

Palandir is ready to go on silly quests and hopelessly convoluted missions at just about any time, in order to save ladies in distress or something equally humorous, soon after which Findamir can be seen trying to track him down, profusely offering excuses for his behavior. This tactic has been fabulously effective at locating and investigating just about every crook and shady dealer in town! Everyone views the two men as a mildly annoying, but generally harmless pair, and then they just ignore them!

FINDAMIR

Findamir is a young man of twenty years. He is tall, strong and blond, and has inherited his looks from his mother (as Palandir is of average height and dark-haired). He will do anything to protect his father, but this mainly consists of trying to calm those Palandir has upset. Findamir is currently having an affair with Cordeli, the singer from Morlug's band of jesters.

HORD AND HUNGH

Hord and his sister, Hung, are Camulion's bodyguards. They are Asdriags, a wild and ferocious people, spoken about only in tales, but seldom seen in these parts. They are totally dedicated to each other and to their employer, as long as Camulion pays them well and regularly. They know their worth. They speak only their native tongue, making them rather difficult to communicate with.

Both are dressed alike: in baggy, dark brown trousers, slitted, light brown tunics, grayish brown, poncho-like cloaks, and huge, strange-looking swords (regular Usrievs with shortened handles). Both wear a brooch, two inches wide, which shows the family symbol of Camulion (the jagged, black line on white). When accompanying Camulion, they also wear this symbol as a small flag on their backs, something which attracts a lot of attention. Their hair is dark and their looks are serious.

MORLUG'S JESTERS

The annual markets of Methir are also the occasion for a group of strolling players and jesters (well-known and eagerly awaited by some, and wearily anticipated by others), which has visited Methir several times in the past. The leader of the band styles himself as "Morlug, King of all Harad." When asked about the name, he replies, "I'm the King of all the Fools."

The group consists mostly of Haruze, with a sprinkling of people from all over. Notable members are Kithiar, a dancer able to reduce the most steadfast men to slobbering jelly; Cordeli, a singer with a voice to make nightingales envious (and also the daughter of Morlug); Marach the musician, a master of bagpipes and the flute; Hakeen, Bererit and Billem, the comical fools; and Siedel the fortune-teller. Cordeli is ravishingly beautiful, and uncannily quick with her dagger (a well-known fact which lets her roam the streets relatively unmolested).

11.5.3 THE SETTINGS

THE RANTING PONY

This inn is the home and pride of Melina and Gordo. Melina is short, blond and bubbling with energy. She seems quite naive, generous, and innocent—not exactly the type of person to run a seedy inn, though she is not as naive as she appears. Her husband, Gordo, an old soldier who retired a few years ago, quietly tends the bar.

The inn consists of three connected buildings: the main hall, the stables, and the living quarters (which also contain the scullery and stores for the inn). The main hall is entered from the east, and consists basically of the large main hall and the kitchen to the left. Findamir and Palandir live with the other stablehand above the stable itself. It has been said that the place is rather run-down (which is true, as the owners are reluctant to spend any money on repairs, preferring to keep the prices low "for the common people," as they feel quite uncomfortable with any others).

THE QUEEN OF EMRETH

The Queen is Methir's number one establishment, well-known for its kitchen and friendly atmosphere. The house is located at the north end of town, about a block away from the Men Falas. The Queen of Emreth is run by two sisters, Elwith and Ilora.

THE ABANDONED HOUSE

East of the town, about two miles away, an abandoned, stone house can be found, built nearly eight hundred years ago. Except for the roof and floors, most of its wood has been used up for fuel over the past two centuries since the house was abandoned. The place is known to be used by travelers shunning the inns for any odd reasons. Most of the inhabitants of Methir stay away from the building, because of the rumors of disgruntled spirits (false) and irate hunters (true).

When Camulion's band arrives, they move in here. This is also the place where Cordeli is brought (see "The Abduction"). There are numerous, secret (although not so anymore) passages throughout the house, which must be tread carefully, as their stairs are treacherous and their ceilings are prone to cave-ins. The regular, stone stairways are just as solid as ever.

THE CAMP OF THE JESTERS

The band has parked their nine wagons in a rough circle on the Common. A stage and a few tents have been erected outside the circle for the late performances. Another stage at the town square is used only during the daytime, as Methir's statutes order "Jesters and suchlike Performers to stay outside the Town Limits from the Time of Sunset to Sunrise." Nobody minds if the players slip back in after dark, so long as they keep the peace, and deliver their performances to the inns, staying off the streets.





11.5.4 THE TASK

The task of this adventure is to aid Palandir and Findamir in tracking down the stolen Mûmak (and, so, to seize the document it contained) before Camulion leaves town, three days after the theft. The gamemaster may wish to run the adventure in a tightly-controlled way, with the player characters trying to hang on to Palandir, as he leads them on a merry chase out and about town. Alternately, the gamemaster may decide to disable Palandir at some point after starting the player characters, so that they will be forced to run around more or less on their own.

THE CONTENTED DOCUMENT

The secret document was composed at the headquarters of Gondor's navy in Pelargir. Its four pages of parchment contain a list of the navy's major warships with notes of the condition and manning level of each. It was prepared as a memo for a meeting with the king and senior officers, and was afterwards pilfered by a discontent servant who sold it to a Southron spy in Pelargir. That spy passed it on to his contact, Naurûdun, during a visit to Hyarpendë. Naurûdun then traveled south to deliver it to his contact Camulion.

The document is of great importance to the Umbareans and their Haruze allies, since it discloses Gondor's ability to fight a protracted conflict in the Bay of Belfalas and to withstand a major Corsair attack. The document is written with Tengwar in an extremely formal Adûnaic, so Naurûdun has been unable to understand its true meaning and value; he merely knows that it deals with military matters.

The Gondoreans authorities would handsomely reward anyone who prevented the document to fall into the hands of the enemy. They would prefer to see it destroyed rather than to have it returned to Pelargir, since its contents are facts well-known in the navy headquarters. A suitable reward would be one horse for each adventurers that participated in the recovery.

STARTING THE PLAYER CHARACTERS

It is assumed that the player characters have stopped at Methir for a while on some journey, and have taken up at The Ranting Pony prior to Naurûdun's theft of the Mûmak (see "The Asdriags"), so that they will be present for Melina's lament the following morning. (The gamemaster may use this moment to create a nice, cozy panic inside the inn, as though the place were under attack, burning, being flooded, or whatever.) After the first confusion, with night guests stumbling all over the place, some sort of order resumes.

Now Palandir, the resident fool, starts up. He gets up on a stool, speaks out about the outrage committed against the fair Lady Melina, pokes at the player characters with his cane, and then dashes outside, daring the guests to accompany him, in order to restore the honor of the good Lady. His son, one of the stablehands, turns to the player characters and asks them to help him keep an eye on his father, saying, "When he gets like this, he ends up in all sorts of trouble." Melina, a generous soul, also asks the same favor of the player characters, promising them a free stay at the inn if they help the dear, old fool stay out of trouble.

This goading of the player characters is, of course, intentional. Because Palandir and Findamir are on their own, and know that the man they are seeking is waiting for some more people—an escort, possibly—they need some trustworthy manpower, which is why they have decided on using the player characters.

AIDS

The player characters are bound to have noticed Naurûdun, who had been almost a fixture at the inn for several days. If not before, they will become seriously aware of Naurûdun after the business with the two Asdriags. This encounter must be planted by the gamemaster within the normal course of events for that day. The clue that may be had from this is the fact that the two Asdriags have something in common with the thief, and possibly even his employer, and it is quite easy to be directed to Camulion if the player characters start asking about the pair.

As for a description of the thief himself, the player characters will remember that Naurûdun had short, brown hair, a prominent nose (it was broken in a fight a long time ago), and a pronounced lisp. He wore a black tunic, brown breeches, and a non-descript cloak. Most of the time he just sat in the corner of the inn, nursing a tankard of beer and looking morose. (In actuality, he was listening.)

OBSTACLES

The greatest obstacle for the player characters is probably going to be their initial confusion about what is really happening. After that, they need to rely on their wits—and their swords, and that of Findamir or any other hapless character they can enlist when they do find their prey—in order to find Camulion before he leaves town.

Palandir and his son Findamir know why they are on the chase, but they don't know who they are chasing, and are quite reluctant to divulge any reasons. (They do not wish to abandon their carefully constructed personas for a document of uncertain importance.) This can be double-edged, however, should the player characters give up the chase. If that is the case, Palandir must abandon his persona, but this is something he does with the utmost reluctance.

OUTCOMES

Well, Melina did promise the player characters a free stay at the inn! Anything they can lift off the Haruze is fair game, but there will probably not be much else in the world of material benefits. A report of their deeds will find its way towards suitable authorities (granted that either Palandir or Findamir survived), meaning that the player characters can get some unexpected assistance later on in their endeavors. "Ah, just a small favor, you know! I heard about that little business in Methir the other day/last year/ten years ago!"

11.5.5 ENCOUNTERS

HUNTERS ON THE RUN

Before they are willing to fully enlist the player characters' aid in finding Camulion, Palandir and Findamir need to find out whether they can be trusted in a tight spot! A golden opportunity to test them has presented itself in the form of three down-and-out hunters from away up north, currently staying at The Pony, who plan to break into and rob the house of the Squire of Methir. In the confusion after the theft of the Mûmak, these hunters have decided to slip out of the inn, in order to set their plan in motion. Their plan is no more detailed than using a stolen key to a fairly secluded backdoor. (They really are down-and-out.) From there, it will be touch and go.

Palandir had his eyes on the threesome when they took off, and the squire's residence is quite close to the inn (just across the river); so, when the player characters leave the inn, Palandir sets off after the northerners along the path following the riverbank, ducking under the bridge, and then entering the garden surrounding the residence through the same half-hidden hole in the wall used by the would-be thieves. Palandir's intention is to see whether or not the player characters are willing to help him stop the robbery.

If the player characters have been quick and eager to follow Palandir, they will encounter the thieves just inside the wall; a little slower, and the player characters may find them just as they are entering the house; or, if they have been really reluctant, Palandir will lead the player characters right into the squire's residence itself, wildly shouting about thieves dishonoring the Lady, ravaging the countryside, breaking and entering, smelling badly, etc. Go for it! Don't let the player characters stop to think! Confusion should run rampant, with Palandir leading the charge against bewildered thieves, terrified servants, an obviously upset squire (who is having his breakfast), and lots of barking dogs.

If the player characters are unable to explain matters after the thieves have been apprehended, Findamir can step in. He will state:

"Sorry about all this, but you know that my father gets into all sorts of trouble when he gets excited; but these men really are thieves. I hope we haven't upset things too much. I really must ask your forgiveness for my father's behavior. These gentlemen here rushed to the rescue, not knowing my father!"

With that, Palandir, Findamir, and the player characters will all be pushed out onto the street, with rather strained "thank-you's" from the squire's secretary.

THE MOB IN THE SQUARE

Hakeen, Bererit and Billem, Morlug's premier jesters, found the abandoned Mûmak a short while before the player characters chased Palandir into the squire's house. The jesters had not seen the sculpture before, but thought it looked nice; and so they brought it with them into town in order to sell it. During the rush after the hunters, news of the theft had spread throughout the blocks along the road and the river, and by the time the jesters reached the town square, the inhabitants came to the conclusion that the three Fools were not only stupid enough to steal such a famous item, but were also stupid enough to try and sell it! The Fools were not the brightest minds in the world—a well-known fact in Methir—but this was going too far! (The citizens had a couple of previous stupid acts in fresh memory.) Their patience with the three brothers was very low.

Before the player characters have time to collect their wits about them from the robbery incident, a terrible racket reaches them from the town square! The first thing the player characters are aware of is the running figure of Cordeli, rushing up towards Findamir, shouting: *"They're lynching the Fools! You have to stop them! They didn't steal it! Please, hurry!"* Then she turns around and heads back towards the main square. Findamir sets off after her, oblivious to everyone else.

If the player characters at this moment refuse to follow after Findamir, the gamemaster should seriously consider getting a new set of player characters! If that is not an option, the commotion may catch up with the player characters, as the excited townspeople move towards The Ranting Pony with their catch.

When the player characters arrive, they see an angry mob of people, intent on dunking the jesters in tar and feathers, and carrying them out of town on a piece of rail. The Fools are crying, stunned by the commotion. No one in the mob seems ready to listen to their pleas and arguments. Cordeli is shouting angrily (which keeps the mob in check), but is accomplishing little else. Findamir is trying to calm things, accomplishing even less. (He isn't going to reveal anything about his real suspicions unless the mob turns really ugly.)

Enter the player characters. What can they do? Primarily, they should be able to calm things, if they are ready and willing to take command, preferably by bringing the Fools to The Pony or the squire. Afterwards, it is possible to find witnesses that can give the jesters an alibi for the entire night.

Depending on how the player characters handle this, the gamemaster should be able to give them some clue to the next step. The main point is that they should get a chance to review the situation in a little more peace and quiet for a while. If necessary, Findamir can reveal his suspicions about the probable thief, and give a description of him; but he should not say too much, so that the player characters will have to draw their





LOCATING THE REAL THIEF

The player characters either remember the exchange with the Asdriags the day before, and start looking for them and the thief, or they start looking for the thief only. In any case, they should be rewarded with further clues as the gamemaster sees fit, depending on their dedication. If they start roaming the streets, looking for Naurudûn, the thief "Worm," or the Asdriags, the following two encounters may be used to enliven things.

THE ROBBERS

Camulion has been paying five of Methir's notorious outlaws to keep an eye on events around The Pony. Besides reporting their findings, these outlaws have decided to take a more active part, by robbing the player characters. They send forth Vulfi, the youngest of the band, to lure the player characters into a trap by saying: *"I know who you are looking for. I've seen him. Yes, I've certainly seen him and that bird of his. Trust Vulfi. I can help you, but I don't have any money!"* His companions are waiting in a suitable alley. (Vulfi does not know if the player characters know about the crow or not, but by mentioning this fact, he believes, he will strengthen his own story, which at the same time can become another clue.)

THE PERSISTENT ADMIRER

A very persistent and large man has been following Cordeli around like a dog. He is hopelessly in love, and has not yet realized that she does not want him. He is careful not to get too close to her (something he has done once!). The man, Bartrik by name, is generally harmless. He is more of a nuisance than anything else, showing up at any odd time, looking for Cordeli, or following her at a respectful distance. Bartrik is a bit slow of mind, but is really a nice guy. The gamemaster may use Bartrik to stir things up, and to irritate the player characters or Findamir. Cordeli has resigned herself to his attention, as long as he keeps his distance.

MEETING CAMULION

Camulion is paying well to keep ears to the ground, and is also quite aware of the commotion at The Pony. If he learns that the player characters are looking for his bodyguards, he will confront them with a suitably worried expression. He starts by asking if their search for the guards, which he has heard of, has anything to do with the obviously agitated events that same morning around the establishment by the bridge.

His reply to what the player characters tell him will be along these lines: *"Oh, you've seen my guards in company with the thief? Well, I shall certainly ask them about it."* He talks to Hungh:

"Well, it seems that we have a common foe here. Hord and Hungh have been gambling with this man you are referring to, and they took it upon themselves to remind him of his gambling debt. I really hope they didn't make a scene! (Yes, they did make a scene, of sorts, but nothing was broken.)"

"Well, well, well, so that was the thief, you say? Do you think he may have become desperate at the prospect of my Asdriags tearing the skin off his back—enough that he stole this! sculpture?"—in order to pay his debt? That would really be dreadful news! He certainly looked the part. I only had a brief glimpse of him. Do you think I should compensate the inn-keeper? I can afford to do that—if the theft was a consequence of my bodyguards' enthusiasm, I mean!"

Camulion claims not to know anything else. His ploy should seem totally honest and open, and not as though he were trying to hide something that is obviously common knowledge anyway. In playing Camulion, the gamemaster should try to have a ready and quite innocent answer to anything.

The result of this encounter will be to make Camulion quite aware of the search for the thief, and that the player characters possibly know something about the document. He did visit the inn himself to talk with Naurudûn; do these people recognize him? Obviously not, otherwise they would probably have reacted differently.

THE ABDUCTION

Once he is certain that the player characters are on to him, Camulion feels that he cannot take any chances. Instead, he collects as much information as possible about the player characters and anyone in their company, discovering that the one called Findamir seems to have an amorous affair with a certain young lady. He quickly hires some men to snatch Cordeli, to use her both as a distraction and as a bargaining point, if it should come to that.

The abduction takes place that same evening, but there is a witness: Bartrik. He tries to interfere but is struck down. He is later able to describe the men as locals who looked like hunters. Two of the men that tried to nab her were left on the street, bleeding. One of them will die without saying anything, and the other will be unconscious for as long as the gamemaster thinks suitable. The dead man was a hunter, while the survivor is a known troublemaker from Methir. When he wakes up, he admits that someone hired them to abduct the girl, and that she was to be taken out of town. He does not know where.

Successful tracking can lead the player characters to the abandoned house east of the city (or any of the locals might recognize the dead hunter as someone who had been seen near the stone house). Camulion may or may not use the situation to pressure the player characters. At this point, the gamemaster must decide whether Camulion is still in the city, or has fled to the house with the captive. When Findamir learns that Cordeli has been abducted he brings out a huge, two-handed sword that has been hidden above the stable. And he intends to use it.

THE GRAND FINALE

A few different leads should point to the abandoned house as the place to find Cordeli. This is also the rendezvous point for Camulion and his escort. The place will be filled—with or without Camulion—by a suitably large band of hunters. (Note: If this encounter takes place three days after the quarrel between Camulion and Naurudûn, the escort will also be present.) The gamemaster must decide the strength of the adversaries, depending on whether the player characters like to fight full-scale battles against numerous foes, or if they prefer to sneak in, liberate Cordeli, and nab Camulion as a hide and seek operation.

II.6 ADVENTURE SUGGESTIONS

This section offers further ideas for adventuring in southern Gondor. We begin with a brief overview of some of the adventure possibilities offered by the various regions of the realm. A series of short adventure outlines follows.

PELARGIR AND LEBENNIN

Pelargir is southern Gondor's largest haven and main naval base. Since the sack of Osgiliath during the Kin-strife, it has vied with Minas Anor for the status of Gondor's most important city. Pelargir is also the most cosmopolitan of the South-kingdom's cities, with merchants and sailors from all over western Endor coming to trade. A wide variety of goods are available, sometimes at lower prices than elsewhere.

Hence, the gamemaster is able to design a lot of exciting adventures dealing with the less palatable aspects of Gondorian life. The Corsairs in particular have many spies in place, dependent as they are on accurate information about Gondorian shipping. This has led the local authorities to various kinds of counter measures; at times, what happens in Pelargir's back alleys can determine the fate of warships at sea. Much small-scale illegal activity takes place here, too. Smuggling and fraud are more common than honest citizens like to think, and brawls between sailors often make the dock areas unsafe.

Lebennin is a densely populated province, civilized for thousands of years. This is not a place for violent wilderness encounters, but rather for noblemen's scheming and petty feuds between villages. At times, it is also a hotbed of Umbarean spies, attempting to watch political and military developments inside southern Gondor. The gamemaster has many opportunities to create non-violent, yet mysterious, adventures, especially by interrelating events in Lebennin with Pelargir or Minas Anor.

DOL AMROTH AND BELFALAS

The legendary domain of the princes lies at the core of the aristocratic politics of southern Gondor, and rivalry and intrigue among the proud nobility of the court of Dol Amroth may prove a very fertile setting for adventurers seeking to play the game of power. For much of the Third Age, Amroth's hill is also the dwelling of Galadriel, who watches the passage of Time through the waters of her fabled mirror—a worthy goal for those who quest after knowledge and wisdom. For Elven player characters seeking passage to the Undying Lands, neighboring Edhellond may very well be their destination at the end of a long trek across the White Mountains and through the Land of the Prince.

HARITHILIEN

Some types of adventure are highly suited for Harithilien. The friction between the noble families, and between the nobility and the commoners, provides the gamemaster with an inexhaustible source of plots. Another source is the conspiracies found in most noble families, which involve many secret activities, not necessarily violent, designed to damage the status and credibility of an opponent. Such dealings can involve everything from trying to become the favorite grandson of the local noble, to becoming the favorite of the king.

HARONDOR

Eastern Harondor is a frontier zone, over which the Gondorian authorities exert little influence. This is evidenced by the fact that many of its Haruze tribes do not respect the authority of the Winged Crown, and that Adûnaphel the Nazgûl managed to keep her fortress hidden in the outskirts of Ephel Dûath just outside southern Gondor's border. Coastal Harondor is a well-governed part of Gondor, but suffers badly from Corsair activities. Hence, Harondor is a suitable place for strenuous and dangerous wilderness adventures. There are places where the Shadow still lingers since the Second Age. In other places, life is considered a cheap commodity, since there is no one around to enforce Gondor's laws. Only the brave and well-armed should travel east of the Men Harad.

LAMEDON AND MORNAN

Lamedon is a rural backwater, southern Gondor's largest expanse of pasture ground, where few notable events occur. The province lacks rich and powerful nobles, and hence plays no great part in southern Gondor's politics. It is however an important link in the economy of the kingdom. Whatever conflicts one finds here, they deal with down-to-earth matters: land disputes, mining operations, family quarrels, etc. This should be reflected in the types of adventures that the gamemaster localizes here. Although similar in geography to the Vale of Lamedon, the Mornan adds a chilling supernatural dimension to adventuring in southern Gondor, and those who follow the River Morthond to its source will learn whence its name comes: the dreaded Paths of the Dead, where Morthec the Doomed rules his undead realm beneath the White Mountains.

ANFALAS AND ANDRAST

The far-flung territory of Anfalas with its ancient Númenórean havens and pathless wilds presents many opportunities for adventurous explorers and bold frontiersmen. It is also the only region of southern Gondor where one is likely to encounter the mysterious and secretive Drughu, assuming one is willing to venture beyond the River Lefnui into Hairaverkien. During the Corsair period, Anfalas and the hitherto remote coast of Andrast become frequent prey for the Umbarean pirates, creating several possibilities for player characters to participate in the defense of the realm.

THE YŌZĀYAN CONSPIRACY

After the ravages of the Kin-strife, a flurry of legends quickly evolved among southern Gondor's commoners concerning an extensive Black Númenórean plot against the realm, with Castamir as one of its most prominent minions. In fact, there is no such conspiracy, but individuals project their fears and anticipations on the vast and chaotic reality, seeing spurious patterns and causalities. The legends are rather a reflection of the Gondorian psyche; the average citizen knows that his country is surrounded by bellicose enemies who hate its ideals and that the might of the Dúnedain wanes while their foes' strength increases.





The most popular legends talk of a cabal of Black Númenórean lords, residing in Umbar or Harad and adhering to the Cult of Melkor. It is claimed that they constantly plot to overthrow the Line of Anárion and re-establish the oppressive reign of Castamir. The cabal is said to have minions everywhere, responsible for many of the ills that befall Gondor, such as the Plague, the Corsair raids, and the Wainrider invasions.

The members of Gondor's political and military elite do not believe in these stories, since they are well-informed and know that there is no need for such a conspiracy to explain the nation's many woes. However, it is difficult for their views to take hold among the populace, whose members find it easier to have a clearly defined adversary to blame for the ills from which they suffer.

II.6.1 DEATH ON THE DOCKS (PELARGIR)

There will always be smugglers in a haven of Pelargir's size and importance. This adventure focuses on the activities of a group of Pelargirean smugglers.

SHEBBIN AND HIS GANG

Shebbin is the leader of the smugglers. Of mixed Haruze and Gondorian parentage, he appears as the archetype of the harbor thug: big, brutal and scar-faced. In truth he is a skilled brawler and street-fighter but has his fair share of brains, too. He sees all members of his gang as expendable and will not hesitate a second in sacrificing them. If things are going very badly he will grab his loot (hidden in an old barrel at the back of Elvir's shop) and run away.

Wafar, brutal but a reasonably clever waterfront thug, is Shebbin's right hand. He feels no loyalty to Shebbin but is fairly good at pretending. As he knows where Shebbin has hidden his loot, he will try to take it and to leave town if it looks like the gang is going to be broken up. Wafar is of average height with a fairly muscular build and thinning blond hair.

The thirteen smugglers that are Shebbin's henchmen belong to southern Gondor's dregs. They are interested only in money and feel no loyalty to each other or to Shebbin and would gladly betray the whole operation for a sufficient amount of cash and a personal amnesty.

Calmacil is the captain of a small merchant ship, the Dolphin. He is a good sailor and a competent warrior but a poor administrator and businessman and is heavily in debt to Shebbin and several other underworld figures. Normally he is quite a pleasant man, but the strain of constant duplicity is starting to take its toll on his temper. He has his doubts about the whole smuggling business but cannot think of a way out. If he can find a way to do so, he desires nothing more than the opportunity to

escape from Shebbin's grip. Unfortunately, his crew is very fond of the extra money they earn. Some of them would probably mutiny if Calmacil were to suggest that they abandon this lucrative trade.

The structure of Shebbin's gang is fairly simple: you do what he tells you or he breaks your head. Given the lack of trust and loyalty among the smugglers, they will almost trip over their own feet in trying to betray each other if given sufficient stimulus, such as large amounts of money. The smugglers make use of many lighters and row-boats to move cargoes to and from several dockside warehouses and ships laying in the Ethir Anduin.

THORONDIR

Thorondir is one of Shebbin's main rivals and detests him. He is looking for someone to terminate Shebbin's business as soon as possible. He generally keeps a lower profile and takes great pains to hide his connections to illegal activities. Thorondir does not look like a master criminal being small, nervous looking and quite near-sighted. He dresses simply and conservatively and is quite frugal in his personal habits. Not having had to fight for the last 20 years, he has no combat skills whatsoever.

HONEST ELVIR'S CHANDLER SHOP

This acts as the smugglers' headquarters and sometimes as a storehouse for valuable goods that Shebbin wants to keep an eye on. It is situated between two similar shops in the Old Port area, attracting no attention. Any player character that has experience at sea will notice that almost anything that might be used to outfit or provision a ship is to be had here. Honest Elvir is a talkative, rather likable old man who does not like anything better than swapping yarns of far, fantastic journeys. (In fact he has never been farther away than Near Harad.) He is the only one of the smugglers not likely to betray the gang, as he sees smuggling as a romantic, honorable profession.

STARTING THE PLAYER CHARACTERS

The player characters will be contacted by Thorondir disguised as a merchant's clerk. He appears nervous and ill at ease, but says that he represents a consortium of Pelargirean merchants worried about the significant smuggling going on (it cuts into their profits) and desiring to strike back in a discreet manner as to avoid any kind of scandal. Thorondir says he is willing to pay depending on the damage done to the smugglers' operations. He has no real intention of actually paying the player characters unless he is forced to. He gives them some information on Shebbin; it is then up to the player characters to deal with his gang.

II.6.2 THE DISAPPEARING NOBLEMAN (LEBENNIN)

This adventure offers no violence and little, if any, treasure, but good possibilities for detective work and role playing. The noble family Luindol lives near the Sirith. Its head, Elros, is a bohemian individual. He prefers playing the lute and composing new songs rather than managing his lands and his manor. His wife, Celwen, is dutiful and ashamed of his behavior. One day Elros disappears without a trace; he merely rides out from the manor and does not return. Investigations are started. The player characters can either be friends of the Luindol family, or friends of one of the servants. The player characters might also hear about the disappearance in a nearby inn and volunteer their services.

THE TRUE STORY

At 54, Elros is the only son of Dior and owner of the manor Luindol. He is very mild and tries to avoid conflicts whenever possible. He is 6'2" tall, with brown curly hair cut at the shoulders, and brown eyes. He is good-looking in a nice and friendly way. Elros is fed up with the life of a noble. One day, he got up early, took some dried meat and fresh fruits from the kitchen, a purse full of gold, and rode almost straight east. Elros stayed away from farms until he came to the valley of the river Glinduin after a four-day ride. He started a new career as a troubadour, calling himself Camendil of Sirith. Since he is a good musician, he has so far been successful. Currently, he travels south along the Glinduin aiming for Belfalas, and is very happy!

CELWEN

Celwen, Elros' wife for 16 years, is 45 years old. She is 5'5" tall with long blond hair and blue eyes, being beautiful in a slightly cold and forbidding manner. She has very firm views of how things should be and takes her duties very seriously. She finds her husband's bohemian attitude annoying. Since Elros and Celwen do not have children or siblings, she will inherit his estate. However, a person cannot be declared dead until seven years have passed since his disappearance. Celwen is certain that something terrible has happened to Elros, but she cannot think of any enemies of Elros or the Luindol family. They mostly socialize with the local nobility and with her family.

FINDEGIL THE CHAMBERLAIN

At 66, Findgil has been with the family for 27 years and knows both Elros and Celwen quite well. Findgil is very firm on matters of propriety and etiquette and is very aware of how things should be done. He is 6'3" tall with short graying hair balding in front and blue eyes. Findgil will provide the same information as Celwen.

PEASANTS AND LABORERS

The average peasant, day-laborer, or stablehand belongs to families that have lived in Luindol for generations. Since Elros is the lord, the workers respect him, even though many refer to the time of Lord Dior as "the good old days". The workers have little understanding for Elros' "unmanly" behavior; to them the ideal lord is a mighty warrior and a decisive ruler of the estate. None has seen anything out of the ordinary.

THE AREA

The Luindol estate is situated some seventy miles north of Pelargir on the western bank of the river Sirith. The distance between Sirith and Glinduin is some 80 miles as the raven flies. For about ten miles around the rivers the land is cultivated, but there are woodlands and bare ridges, too. The area between the rivers at the spring of the Serni is mostly covered by hardwoods. In the summers, farmers let cattle graze on fields in the forests, guarded by one or two herdsman.

FOLLOWING ELROS' ROUTE

When the player characters have realized that Elros has left the estate, they need clues as to where he has gone. Below are some possible encounters for handing out this information. A huntsman returns after some days in the woods and recalls that he saw, from a distance, someone riding through the woods mounted on a brown horse one day after Elros disappeared. Depending on how quick the player characters have been, they might be able to track Elros. The tracks in the countryside have been destroyed by carts, cows etc, but the tracks in the woods might be found and followed by a skilled hunter.

In Galadhad, the first village in the Glinduin valley that the player characters enter, any settler is able to tell them that no strangers has passed that way, but that a fantastic bard had played there some days before. The player characters will then be able to identify Elros as the bard in question and learn of his alias Camendil. If the player characters eventually encounter Elros, they have followed him down the Glinduin valley. If they confront him and tell him that they know who he is, he will tell them everything about his reasons for leaving his home and beg them to let him continue his new free life.

II.6.3 WOLVES AT THE CAPE (ANDRAST)

This is a fairly straightforward adventure that can be used to enliven a sea voyage between southern Gondor and Eriador. It can take place at any time before the capture of Umbar in T.A. 1810. After the fall of Umbar in T.A. 1940, Gondor's northern trade is so small that the Corsairs would not bother with such ambitious raids. A few months ago, a small squadron of Corsair ships sailed from Umbar to the western side of the Cape of Andrast. There they established a clandestine fortified camp, from which they prey upon the mercantile shipping between southern Gondor and Eriador. The Corsairs intend to stay for a few months and return home before Gondor's navy has reacted to what they are doing. The Corsairs have also created trouble for the Dunir tribe (the local Daen population), for instance, by kidnapping some youngsters to keep as slave servants.

GETTING ASHORE

The ship on which the player characters travel is accidentally shipwrecked due to bad weather near the Corsairs' camp. They survive, perhaps together with some other people and/or equipment (as the gamemaster desires), struggling ashore while the ship is stranded some way out in the water. The player characters may elect to remain at the spot, waiting for the weather to improve or they may strike a course inland. In the first case, they will discover that the ship is not seaworthy and that they will have to find another way of departing from the area. While they are investigating the matter, a Corsair ship on patrol discovers the wreck and sends a team in a oared boat to





plunder it. (The gamemaster decides what they have been able to salvage in time.) The player characters may react to it as they please. However, if there is combat with the Corsairs, the gamemaster may choose to let a team of hunters from the Dunir tribe arrive at the scene and lend their assistance; after all, there are far more Corsairs present than player characters. The hunters will assist them in escaping and take them to the tribe's main camp.

If the player characters choose the second option, they will sooner or later run into a team of hunters from the Dunir tribe. When they realize that the player characters are not Corsairs, they want them to come to the main camp to see the headman.

THE CHALLENGE

The Dunir headman, Eämon, tells the player characters the story of the arrival of Corsairs and the ensuing problems for the tribe. He wants the player characters to ally themselves with the tribe in order to liberate the captives and get rid of the Umbareans. This is their best chance of getting home.

The gamemaster should let the player characters plan and execute the operation as they see fit. A success may be very profitable, since the Dunir only are interested in liberating their kinsmen and getting rid of the Corsairs. Whatever the player characters capture, they are free to keep, including Corsair ships. (A seized ship would also help them to complete their voyage, instead of trekking to the nearest Gondorian haven; the Dunir have boats for fishing but they are not designed for long-distance travels.)

THE DUNIR

The Dunir tribe inhabits two small coastal villages of Courc and Allegh, located two miles apart. The tribesmen subsist on fishing, goat-herding, hunting and primitive agriculture. They are fairly typical for the unassimilated Daen found in remote corners of southern Gondor. The people have traditionally accepted the rule of Osgiliath, because it is so distant that it has not affected their lives.

The Dunir do not know how to work metals, though there are quite a lot of good knives and other tools among them, purchased from Anfalas. However, the Dunir know how to use the available materials to make their own tools and weapons. Their stone-tipped spears and arrows are equally sharp and deadly as metal-tipped ones. They cure hides to make simple but good leather armor.

Courc and Allegh are similar: a circular palisade of sharpened logs surrounds a score of wooden cottages. Each village has about eighty inhabitants. Most adults know how to hunt, fight and survive in the wilderness, making them dangerous guerrilla warriors. However, when the Corsairs arrived, the tribe's elders realized that their young men would have no chance trying to defeat the well-equipped and experienced strangers. The Dunir speak their native Daen tongue. A few who have been to the coastal towns of Anfalas know broken Westron.

THE CORSAIR CAMP

The Corsairs have built a fortified camp at a small cove in which their ships are sheltered from the oceans. The camp is defended by a rectangular palisade with towers at each corner. Inside it, there is a grid of canvas tents. There is also a separate slave pen. The camp is run with military discipline.

The squadron consists of two hundred Corsairs, three small carracks and one cog. Usually two carracks (with 100 men aboard) are on patrol while the remaining ships and their crews are in the camp. The squadron commander Erazôr is experienced and knows how dangerous the natives may be. Hence the Corsairs are not allowed to wander off on their own outside the camp. He has also ordered all trees and foliage within 150' of the camp to be cut down.

II.6.4 DEAD OF NIGHT (MORNAN)

This is a tale of justice and vengeance in the town of Sam Erech in the shadow of Morthondost. The younger brothers of Prince Arador have returned to their birth place to find a drunken brat the head of their once proud house. The princelings and their allies are engaged in a fight to overthrow their selfish evil sibling. The player characters stumble in just in time to become embroiled in the plot.

MORNAN AFTER THE GREAT PLAGUE

When the Great Plague ended in T.A. 1637 it was believed that Aranwen, the sister of Arador, had died of the sickness. This is untrue. Aranwen was weakened greatly by the Plague, but in reality was placed in the dungeons of her own family keep. Aranwen is cared for by a half-wit, named Egwa. Aside from Egwa, Aranwen sees no one except her brother. As rightful heir to the rule of Mornan, she poses a great threat to her brother, who has usurped her position. Arador can not kill her however, as she is the only one who knows the secret hiding place of the sword and circlet of Mornan.

Several months ago, two of Arador's siblings came back to Mornan from the south where they had been staying for the past ten years. The two were not so anxious to see their kin that they did not notice the state the fief had come to. When the brothers, Pelendor and Aelinor, approached their brother with accusations of misdeeds, the prince spat in their faces. A day later, while the brothers were heading to Belfalas to tell the family there of the prince's misdeeds, ruffians hired by the Master of Arms, Ragnor, attacked them. The ruffians led them towards the prison of Imlad Angren mine near the Paths of the Dead. The prince was certain that no one would find Pelendor and Aelinor there, as few know of the location, and fewer are brave enough to venture into the area. While the ruffians led the brothers into the hills towards the mine, once rich in iron ores, they were set upon by a pack of strange apparitions. In the confusion several men were slain, the rest tried to escape and some fled to Sam Erech.

It seemed that Pelendor died in the icy currents of the Morthond river, while Aelinor was taken to the mine. Pelendor lay in the Morthond too weak from his wounds to move but was found by a strange shaman named Vanwarya who took him to his camp. Vanwarya tended Pelendor's wounds for many days until they were healed and Pelendor's strength returned. As his broken body mended, Pelendor spoke of vengeance against his evil brother and of finding a way to free Aelinor.

Pelendor talked of getting help from Belfalas, but Vanwarya spoke against this, saying that the prince would kill Aelinor if he knew that Pelendor moved against him. Pelendor mused that the Dead put the fear of the Valar into those ruffians. This gave Vanwarya an idea and he departed promising to return soon. Days later, Vanwarya came from the Paths and gave Pelendor a pack of odd cloaks that turn their wearers into no more than

shadows at night. The old shaman instructed the princeling to gather others who would teach his treacherous brother a lesson. Within weeks Pelendor had assembled a hardy band of raiders composed of Daen and Dúnedain. They named themselves "The Dead Riders" and began to attack the mercenaries and soldiers that served the prince. The exploits of the Riders spread through out the area, but not out of the region for the prince has seen to it that no news had traveled outside the Mornan.

Some of the citizens have allied themselves with their wraithlike saviors thinking that they would remove the treacherous prince from power. One in particular is Damrod, the innkeeper, who lost his wife to marauding guards. He has given his closed down inn, "The White Tree" to the Riders to use as a base inside the city. Pelendor hopes to weaken the prince's troops and finances while he searches for the mine and a way to rescue his younger brother. The Riders are aided by Vanwarya who uses his powers to advise Pelendor.

THE CHALLENGE

The gamemaster has several options for starting his player characters in this scenario. Player characters could be hired by Arador (through Ragnor) to gather information on, and then eliminate the Dead Riders. As such the party will have to locate the hidden and frequently moving camp of Pelendor. Stopping a rescue attempt will also be in the cards once Pelendor locates his brother, or learns of his sister's status. Once the party learns of the Dead Riders leader, mission and reason for existence they will have to make a moral decision to honor their contract with Arador, or join the rebels.

Player characters traveling through the area could experience disturbing dreams (sent by Aranwen) prompting them to seek the nature of their sleeplessness. Many in Sarn Erech would send them to "the southern wiseman". Vanwarya will certainly take an interest in the dreams, and may well try to enlist the party into the Dead Riders.

Player characters could also be some of the original Dead Riders recruited by Pelendor. Regardless of the allegiance of the party certain events will occur. The Dead Riders (possibly including the party) will continue to raid the Prince's property, molest small patrols, and try to locate Pelendor's siblings. Aelinor will be moved into a deeper, newly worked part of his mine prison after his warden's wife takes a obvious fancy to him. The climax of the adventure will occur when Vanwarya starts to receive dreams from Aranwen, prompting a rescue attempt. This could result in a tragic failure or a heroic start to the new ruler's reign.

VANWARYA

The old shaman has lived here since the end of the last century, when his former lord was wounded in a great battle and he was unable to save him. Vanwarya forgot his former name and invoked a curse upon himself never to die till he gained again the chance to serve one such as his former master, and see that service through to his master's rightful death. Vanwarya came to the Paths of the Dead and realized that this was the place for him to be, among the others cursed to live an eternal half-life, until a chance for redemption arrived. Among the vales Vanwarya roams, free to pass the Paths as the Dead cannot harm someone who has no fear of death. He will share his camp with travelers, hoping to find one who is fit to be a lord and will accept his services. Vanwarya has several powers. The first is foresight. He has the ability to see into the future and focus on the outcome of an action. The second is healing. He can heal

wounds and use herbs to cure people affected by poisons. The third is the ability to communicate with spirits and animals. Vanwarya can also pass through the Paths and even request things of "The Dead." Last, Vanwarya is immune to diseases of any sort. Vanwarya seeks a person with humor, courage, and a strong sense of justice.

PELENDOR

Pelendor is young (just 18 years old) but highly skilled with sword and bow. Everything he does is filled with drama and he spends most of his time awash in a sea of guilt over what has happened in Mornan. Only on raids does he show any sense of humor. He wishes to free his brother and dethrone the treacherous Arador. If he finds out that Aranwen still lives he will focus on freeing her. His temper is fueled by grief and rage against his older brother. He has never learned to hide his feelings and they show in his face.

AELINOR

If Aelinor gets out of the prison mine it is likely that he will join up with Pelendor and try to remain as mysterious as possible. The younger brother is adept at fencing and prefers to use broad sword and eket together. When pressured or nervous, Aelinor flashes his white teeth in a fake smile, which he believes sincere. The young Dúnedan is prone to the use of too much profanity which occasionally offends his brother Pelendor.

ARADOR

Arador is tall and strong, fair of skin, grey eyed, and graceful in manner. Only he and Ragnor know the true treachery that took place so many years ago after the plague. Arador is obsessed with the finding of the sword of authority that is hidden somewhere in his own house. He continually tries to pry the information out of his sister (occasionally using torture) but to no avail. The attacks of the Riders go unchecked by the prince and his men. So far, no one can tell where they go to and no weapons prove good against them. Arador could easily believe that they really are the Dead come to revenge against him.

RAGNOR

Tough, cool, and seasoned, Ragnor is Arador's closest companion, and confidant as well as Morthondost's Master-at-Arms. Ragnor has a quick mind and strong body. Ragnor has never sought to rule, but is content to control in the prince's stead. Arador believes him to be a loyal friend but is mistaken. Ragnor finds the false prince to be loathsome and despicable. Unfortunately, as there is no way for a commoner to be made prince, Ragnor does not challenge the prince's rule. He employs two Daen thugs as his lieutenants. Their names are Imlach and Ebbo.

ARANWEN

If Aranwen's will power and hatred for her brother were not so strong, she would have gone mad from the conditions of her confinement. Before her imprisonment Aranwen was learning to control her gift which was the sight of Uinen, the Lady of the Seas. Aranwen had even dreamed of serving as a royal seer at one time, but now this avenue is closed to her. Aranwen sits in her cell reaching out with her mind and dreams, hoping that someone will come to her rescue. If freed, she can open the vault and get to the sword, circlet and ring, as well as guide the player characters through the keep to places that even her brother may not know exist.





12.0 THE SEA EAGLES

This section provides rules and information on the piratical warfare between Gondor and Umbar. It also contains rules on how the player characters can become privateers. Here "Privateers" is used as a generic term for sea-borne raiders. "Privateers" refers to Gondorian pirates, while "Corsairs" are Umbarean pirates. Both Privateers and Corsairs tended to operate with varying levels of governmental support or approval and, during war, often served as part of warfleets.

Note that all references to slave trade refer *only* to those periods when Umbar was under the direct influence of Sauron (S.A. 3262-3320, T.A. 923-933, and T.A. 1940-3019), since the institution of slavery was practiced *only* by those Númenóreans who openly worshipped Melkor. During other eras—especially because of this historical association—even the most morally depraved denizens of Umbar would have regarded such a practice with abhorrence.

12.1 CORSAIR WARFARE

Given their Númenórean heritage and the fact that Umbar is perhaps the finest port in all of Endor, it is hardly surprising that the Umbareans are masters of maritime warcraft. Just as they rely on the ocean in times of peace, they prefer to wage war by sea.

12.1.1 UMBAREAN STRATEGY

Umbar's rulers see the Corsair raids as a war of attrition against Gondor. Their enemy is a powerful realm that cannot be conquered by a land invasion. Instead, Umbar must employ a long-term strategy. This involves a series of unpredictable raids designed to place maximum strain on Gondor's economic and military resources. Facing dangerous enemies along their eastern frontier, the Gondorian kings cannot concentrate all their might on the Corsairs, so any well-conceived strike stands a good chance of penetrating the South-kingdom's scattered defenses and possibly damaging or disrupting important assets. At the same time, Corsair looting—and, during the relevant periods, slave-hunting—increases Umbar's wealth.

These raids are also designed to dampen, or even cripple, morale within the South-kingdom. By showing the Gondorian commoners that their king cannot protect them, the Umbareans hope to undermine the legitimacy and credibility of Eldacar and his heirs. Their ultimate goal is to foment revolt within the realm.

The raids certainly deplete southern Gondor's resources, but Umbar's rulers have seriously misjudged the effect on Gondorian morale. Even along the exposed flanks of southern Gondor, hatred towards the Corsairs grows with every incident. However frightful and well-timed, though, the Umbarean strategy has actually served to stir patriotic feelings among ordinary Gondorians. Having a contemptuous view of all common people—believing them to have shallow minds and to be incapable of long-term thinking—the Umbarean nobles' fail to realize that the average folk in the South-kingdom consider Corsair raids to be little more than acts of naked terrorism.

Even if some of Umbar's leaders realized the counterproductive nature of at least some of their raiding, they could not practically abandon the policy. Many an Umbarean merchant or oligarch depends on the wealth and prestige borne out the Corsair attacks on Gondor. (During the hegemony of the Cult

of Melkor, for instance, slave-trade was a profitable business.) Leaders that have supported the policy cannot suddenly turn against it without risking loss of both face and influence. Hence, due to their own fears and political inertia, the centuries-old piracy continues, causing great physical hardship in southern Gondor. This is especially true after T.A. 1940, when the consignment of tens of thousands of Gondorian commoners to slave pens aggravated the realm's travail.

The Corsairs target countless sites in the coastlands between the Harnen and the Cape of Andrast. No village, no towns, no fortification is truly safe. Of course, the Umbareans prize easily transported items, such as valuable coins, jewelry, arms, artisans' tools, etc.; and, during periods of Sauronic influence, these prizes include slaves for the markets in Umbar or the cities of Harad.

12.1.2 GONDORIAN DEFENSES

Gondor relies on a broad variety of defensive designs. While many are tailored in some way to a particular setting or circumstance, most conform to models designed to protect certain types of sites or settlements. Description of the more commonplace forms follows.

VILLAGES

Rural villages provide relatively easy targets, for they are typically inadequately defended. On the other hand, the villagers are poor and their settlements rarely provide better booty than slaves, livestock, food stores, and fishing boats. Corsairs only concentrate on village raids during periods when the Umbareans feel ill-prepared or incapable of attacking richer sites. Nonetheless, Gondor erected hundreds of stone towers in and around its coastal villages during the two decades after T.A. 1475. These towers conformed to varying degrees with an original design by Celthoron, Eldacar's architect. Built at a low cost and involving few skilled laborers, they make fine refuges but poor bases for any sort of offensive or counter-offensive activity.

A typical village tower stands fifty to seventy-five feet in height, and is divided into three to five stories. The outside of the tower is coated with mortar to make climbing more difficult. Its diameter varies according the number of persons that are expected to seek its protection.

Since the usual raid is a brief affair—rarely lasting more than part of a night—a surprising number of people can crowd into the tower. Celthoron allotted ten square feet of floor area per individual (babies do not count), knowing that it is possible to squeeze in 10%-20% more persons for short periods. For instance, a circular story with an inside diameter of thirty feet normally accommodates seventy persons, and can hold eighty to ninety in an emergency. A tower with a diameter of forty feet can house one hundred and twenty-five persons.

A village tower's outer wall is very thick, six feet at the ground and four at the top. Since the only openings in the walls are arrow slits, the defenders enjoy excellent cover and attackers have no practical means of egress save by way of the entry or over the roof. Most towers are built atop a well, and cisterns of varying sizes and depths are situated on the ground floor of every structure. (Naturally, well-less towers have larger cisterns.) The ground floor also houses livestock, while the other levels harbor stores and people.



The roof is of stone, and is accessible through a trap door. It is surrounded by a low, crenellated wall, making it suitable for sniping archers. Two large doors in the ground level protect the only entrance. They are made of stout, oak timber with strong, iron fittings. Some open onto a short hall designed around an additional, inner defense or barrier, such as an iron portcullis.

Knowing that such towers are hard to capture, the Corsairs rarely bother to assail them. Assuming the local folk can escape inside the tower walls, they usually provide a more than adequate refuge. It is therefore important that the villagers receive warning of any impending raid.

Most coastal villages maintain a constant watch. When Corsairs are sighted, the watch circulates an alarm, usually by lighting a fire and/or ringing a large bell. The villagers then run to the tower, bringing weapons and some livestock with them. A messenger is sent to the nearest garrison. All know exactly what to do when the alarm is given, so there is little panic. If it is a small band of Corsairs, the men might try to fight to save their homes, while the rest are safe in the tower; but most Gondorian fishermen know that the Corsairs' martial skills far surpass their own, so they would rather flee than engage in a futile battle.

Some villages provide their people with a muster point, which is usually located at a strategic position in or near the village (e.g., "the field to the left of the watch-point"). This alleviates some of the panic incumbent in any raiding scenario. The villagers—or at least some able-bodied men—might even drill on occasion, so that the local defenders can assemble in anticipation of a concerted defense.

TOWNS

During in the T.A. 1470s the squires and Councils of southern Gondor's coastal towns quickly built fortifications and organized city guards. By T.A. 1480, all seaside towns stand behind fifteen to twenty foot-high walls punctuated by sturdy gate towers. In case of a raid, up to one to two hundred reasonably well-equipped (e.g., chainmail, sword, spear, bow, shield) guards and townsmen might mount the battlements.

Hence, while a town offers better plunder than a village, it makes a very daunting target. Corsairs assault such sites with care. Of course, should they succeed, the raid can yield a small fortune, for the townsmen are usually traders and artisans. Their wares and coins can be very valuable. In darker times, even their presence offers the promise of return for the attackers, for many of the typically healthy townsmen will be suitable for enslavement.

COASTAL FORTIFICATIONS

The army has built many small keeps along the coasts. Most stand at river mouths and other attractive anchoring places. Garrisons at these coastal holds are rarely large enough to take on a large band of Corsairs, but they do maintain a vigil over the neighboring anchorage, and usually make it hard for the Corsairs to disembark without a bit of bloodletting.

When possible, a keep, and sometimes a village will communicate with a larger garrison nearby by means of a simple but efficient chain of beacons. This is especially true when the garrison contains a complement of light cavalry. Corsairs are therefore reluctant to attack a coastal fort, for a counterattack may be in the offing. In addition, the Umbareans shy away from any target that, even in the most successful case, might cost a large number of lives.

A coastal keep is a very difficult but rewarding target. Captured military equipment commands high prices in Umbar, and the holds are well provisioned. Its garrison offers an additional attraction to slavers, for Gondorian soldiers are usually young and strong and bring good bids at a slave auction.

CITIES

Pelargir and Lond Ernil provide the richest prizes for Corsair raiders, but they are very daunting targets. After all, they are strongly fortified and are home to large, capable garrisons. While a successful raid—for example, the capturing of naval vessels—could net a fortune, the odds of even a modest Umbarean victory are slim. Still, the Great Raid on Pelargir in T.A. 1634 proved to be a great coup, spawning quite a number of new fortunes for its sponsors in Umbar.

THE ROYAL FLEET

The war against the Corsairs dominated Gondorian maritime strategy at the time Gondor's navy was reconstructed (see Section 6.1.). Even afterwards, though, the conflict created tremendous problems for the South-kingdom. Southern Gondor's coastline is long and difficult to protect. While several Corsair ships were seized or destroyed every year, the navy inflicted little damage on their Umbarean enemies. This changed in time, for the Gondorians eventually built their own raiders, fast vessels designed to conduct successful anti-piracy efforts.

NAVAL SPIES

Obtaining advance information of Corsair forays is one of the most important tasks of the Gondorian navy. Its spies are mainly occupied with obtaining facts about the big strikes coordinated by the Umbarean admiralty. Gondor's agents also join the crews of Corsair ships to learn of plans and tactics. Occasionally, such individuals sail with a Corsair expedition to Gondor, and then betray it at an opportune moment. This is a very dangerous line of work.

12.1.3 CORSAIR RAIDING TACTICS

Experienced and often battle-hardened, Corsairs draw from a rich portfolio of sailing and raiding techniques. Nevertheless, their desire to avoid combat, coupled the limited nature of their mission, dictates that they rely on certain somewhat standard tactics.

VILLAGE RAIDS

When the Corsairs raid a village, their main goal is to capture booty (and, when applicable, slaves). In the late T.A. 1470s, before the stone towers were built, this was a relatively simple task. Later, after refuges stand in most all the villages in southern Gondor, the Corsairs deploy new methods of assault.

Most raids against fortified villages are preceded by a scouting force, which is set ashore in a small boat in the dead of night. Scouts spy on the defenses of the village and find the best place to put the raiders ashore. Even on the heavily populated shores of the Bay of Belfalas, there are many places where Corsairs can land under the cover of darkness.

The next step is to stop the village watchmen from giving the alarm. This task may require a skilled hunter or assassin. If the watchman is killed, the Corsairs place themselves to cut off escape to the stone tower, and attack the village, usually torching some houses to create panic. The villagers flee from the burning houses; some try to fight, but there is no concerted action. The



Corsairs kill some people to break the will to fight, and start taking captives. For this, they put aside their metal weapons and use clubs and nets. The Corsairs do not bother with the very young, the old, or the infirm, letting these people escape; only the healthy and strong are captured and shackled.

When slavery was practiced, the next move would be to get some men out to the ships, and bring those nearer the village to start embarking the captives. When the captives were on board—and only then—the Corsairs would loot the village, carrying away the few valuables and some livestock.

If the Corsairs are unable to surprise the village, and the villagers escape to the stone towers, the Corsairs most likely will depart after looting, knowing how difficult it is to breach a tower, as well as realizing that the local garrison may be on its way.

TOWN RAIDS

The larger raids, against towns that lie at or near the sea or a major river, are carefully planned. Usually, spies have mapped the area, and detailed, tactical plans have been made, before the Corsair squadron sets sail. It is very important to have a safe place to anchor the ships and disembark. If the squadron has to pass a keep (e.g., in order to sail up a river), the squadron commander will send some men ashore to neutralize it, while the main force travels on.

The Corsairs' main advantage is surprise; if they can scale the town wall or capture the gate without raising alarm, much is gained. Most squadrons have a group of assassins/scouts to achieve this kind of vital, initial success.

The next step is to neutralize the garrison/the local troops, preferably through storming the local keep and capturing the troops. Another way is to blockade the keep, locking up the troops and shooting down any attempted break-outs.

The town is then quickly looted. When the Corsair commander has a proper map of the town, his men know where the important houses are. When slavery was practiced, the fittest townsmen would be captured. If there are horses, some may be taken, though they are hard to transport on a raider.

When the Corsairs are ready to depart, they sometimes try to set the town aflame to discourage pursuit. When moving back towards the ships, the Corsairs are at their most vulnerable, weighed down with loot and herding recalcitrant captives. They move slowly, and a determined attack may force them to abandon their shackled captives to gain speed.

12.2 GONDORIAN PRIVATEERS

Southern Gondor's authorities fight desperately to counter the Corsairs. One of their weapons is to give private entrepreneurs a license from the king, known as a Letter of Marque, to attack Umbar's shipping and fortifications, and sell the plunder in Gondor. Such individuals and their hirelings are known as Privateers or Theryn Aer (S. "Sea Eagles"). They have a reputation for courage and glory among southern Gondor's populace.

The reasoning behind sponsoring the Privateers is simple: anything that hurts Umbar will somehow alleviate southern Gondor's plight. The presence of Gondorian raiders forces Umbar's rulers to use some of their own naval resources for defensive purposes, thus reducing their offensive capabilities. Also, the Privateers' activities show that Gondor strikes back at her foes, proving that the king is trying to fight the country's enemies. Their exploits boost the morale at home.

The Privateers are most aggressive during the periods when Umbar's relative superiority at sea is at its lowest, notably between T.A. 1600 and T.A. 1634 and from T.A. 1780 until T.A. 1810. Privateer tactics are by necessity similar to those of the Corsairs, though the Gondorians are far more interested in striking at Umbar's southbound merchant shipping than assailing any land targets. Like all pirates, they know the former offer more profit opportunities.

The Umbarean authorities, of course, take counter measures; but since the Privateers pose far less danger to Umbar than the Corsairs to Gondor, these steps are not as extensive as Gondor's corresponding ones. The Privateers are far more interested in seizing merchant ships at sea than approaching Umbar's coasts. The Umbarean coastal villages will hence never become as extensively fortified as their Gondorian counterparts. Instead, Umbar's navy patrols the Bay of Belfalas to search out and destroy Privateer ships before these cause any harm.

Despite the strict phrasing of the Letters of Marque, some Privateers also attack non-Umbarean targets; unscrupulous Gondorian captains occasionally sail south of Umbar and engage in piracy in Haradrim waters. However, such a voyage requires much bravery, since the ship must pass a long stretch of Umbar-controlled coast on both legs of the journey.

ENCOUNTERING A RAID

Traveling player characters are most likely to encounter a Corsair raid when they are stopping over in a fishing village inn. They are asleep, when suddenly they are awakened by the alarm bell. The innkeeper will immediately urge them to the stone tower, breathlessly explaining what is going on. The player characters will then spend some time in the stone tower, cooped up with the village, and watch as the Corsairs loot the village.

If the Corsair attack achieves surprise, the player characters will wake up to the screams of frightened women and dying men, and with the smell of burning thatch in their nostrils. The player characters must then either fight or try to get away. If one is captured during a period when slavery is practiced, he or she will probably be considered a suitable slave.

If the player characters end up in the middle of a Corsair raid on a city, there are many opportunities for resistance. Even if the Corsairs enter the city unopposed, the player characters might rally the citizens to stand and fight; or at least the player characters may fight looting groups of Corsairs, or try to assist the garrison. When the Corsairs leave the city, the player characters may be offered opportunities to rescue captives. If the Corsairs have captured a player character or someone close to them, the player characters may elect to go to Umbar to liberate or ransom that person.

12.2.1 PLAYING A PRIVATEER

A group of Privateer player characters should probably belong to the crew of a single ship. (A player character group is rarely big enough to form the entire crew of a ship.) One player character should be her captain, and the others officers or senior warrant officers, giving the player character group full control of the ship's activities. Suitable positions are second-in-command, navigator, healer, quartermaster, and chief warrant officer. (Ordinary sailors are just expected to obey orders without displaying much initiative, something that hardly suits player characters.)

The officers probably belong to the nobility, while the warrant officers and the crew are commoners. The ordinary sailors come from southern Gondor's poor people, usually joining the trade to earn a living, southern Gondor's hierarchical society gives them few opportunities ashore, but at sea even the lowliest man can gain a respectable sum, if he is lucky. Some sailors are foreigners, mostly Northmen, who have joined the trade for money and adventure.

It is possible to have one or two female player characters aboard, provided that they masquerade as men, or that they are under the captain's explicit protection with separate quarters. Women of the latter category are limited in their choice of crew positions: healer and navigator are the likely ones, since command positions are unsuitable. Masquerading female player characters can assume any position.

The player characters should possess good competence in several skills: sailing, navigation, swimming, geography, and regional languages. The choice of combat skill should emphasize such weapons that are easily wielded on a swaying ship-deck: swords, axes, and bows. Since the Privateer's life includes quite a bit of climbing and jumping, he generally prefers light and flexible armor: soft leather, rigid leather, and occasionally chainmail.

12.2.2 REGULATIONS

The Privateers' business is regulated by Gondor's navy. To become a Privateer captain, one must apply at the Pelargir navy headquarters for a Letter of Marque. This document makes the Privateer ship a part of Gondor's navy. In return, the captain must file proper reports of his raids at the headquarters (an important information source for Gondor's navy), and sell his booty at the House of Trading in Pelargir (the realm taking one tenth of the proceeds as an "administrative fee"). He has access to the other Privateer captains' reports. In case of a full-scale war, the Privateer ships are drafted to Gondor's regular navy.

Furthermore, the Letter of Marque defines legitimate Privateer war practices. Captains that do not follow these rules lose the blessing of Gondor's authorities. Worse, when caught, they usually travel to the gallows—with or without their crews. The most important of these regulations are as follows:

- Only ships and land targets that belong to realms with which Gondor is at war shall be attacked. (Umbar is always an enemy between T.A. 1447 and T.A. 1810, and from T.A. 1940 onwards. Occasionally, such as in the T.A. 1540s, Gondor is also at war with certain Haradrim realms.)
- Slave trade is forbidden.
- Non-combatants shall neither be killed nor tortured in any way (which includes rape).

- Sailors from merchant vessels captured at sea shall be put in a small sailing-boat with enough supplies to reach the nearest shore or be transported to the nearest hospitable shore.

By applying these carrots and sticks, southern Gondor's rulers have fairly good control over the piracy war against Umbar. The Privateers have strong incentives to adhere to Gondorian regulations: they get access to a good haven with wharf facilities, to a well-run market-place in which to sell their booty, and to the navigational information gathered by all legitimate Privateer captains. The realm takes a share from the profits, but under circumstances that are usually acceptable. Some plunder may occasionally be quietly dispensed of elsewhere, but no other city in western or southern Endor apart from Umbar can offer the expert services provided by the Pelargir House of Trading, so the Privateer captains prefer to use its services, despite its fees.

12.2.3 SHIPS

The Privateer captains prefer ships with ocean-going qualities and good endurance. This enables them not only to reach Umbar's coasts, but also to sail to more distant destinations, like Tharbad to the north and the Haradrim cities to the south. The ships must also be agile enough to maneuver among the shoals and rocks along the coasts, and to outrun most Umbaran navy craft. The Gondorian shipyards have developed an excellent, small carrack with all these qualities.

There are also a number of other craft plying the trade. Some are surplus navy vessels sold by Gondor's authorities. Others are civilian or small, navy ships, brought to southern Gondor as prizes, and modified to suit the Privateers' needs.

At a given time, there are between ten and twenty Privateer ships operating out of southern Gondor. Most strike at Umbar's shipping. Some make occasional forays into smuggling (Gondor's authorities are rarely bothered by such undertakings, as long as they do not harm the realm). A few are fronts for Gondor's naval spying effort, which uses them for contacts with spies abroad, and other secret missions.

12.2.4 BUSINESS ARRANGEMENTS

A Privateer ship can be owned in one of three ways. The most common one is that the captain owns the ship, perhaps together with a few of his officers, and recruits a crew. (This is probably the best arrangement for a player character group.) Sometimes, a consortium of wealthy individuals buys a ship as a high-risk investment. Usually, one of them or a trusted hireling is appointed as captain, and becomes responsible for the recruiting of the crew. The most unusual arrangement is when the crewmen cooperatively own their ship. Such ships are usually captured, old, merchant vessels, purchased cheaply at the House of Trading in Pelargir. The crewmen elect the captain and officers among themselves.

12.2.5 CUSTOMS

The Privateers quickly developed a set of customs regulating their trade. From the end of the sixteenth century, it has been a part of Gondor's common law, and is recognized as such by the courts. Customarily, legal matters pertaining to Privateer activities are brought to the Pelargir town court for judgment.





SHIPBOARD JUSTICE

The discipline aboard a Privateer ship is usually good, since the crew members know that they depend on each other to survive and to make a profit. They have all volunteered, and are partners in a joint venture.

Strict regulations forbid all practices that may endanger the safety of the ship and the crew. Cowardice, cheating on one's shipmates concerning booty, being drunk on duty, provoking a fight with shipmates, gross carelessness with fire, and similar acts are usually punished by hanging, or by being set ashore in an inhospitable spot. To lessen friction among the crew, it is forbidden to gamble or bring women aboard the ship; the punishment for such misdemeanors is usually a fine of one quarter or one half of the culprit's profit from the voyage. The Privateers usually compensate for this strict life when ashore; Pelargir's harbor quarters are notoriously rowdy.

DIVISION OF PROFIT

The profit from a voyage (i.e., the income of the booty sale minus the cost of the venture) is divided as follows:

1. First division: if the ship is not owned by the crew, the owner(s) gets half, and the crew shares the other half. (The ship owners then divide their part according to prior agreement.)
2. Each sailor: one share.*
3. Each warrant officer: one and a half shares.*
4. Each officer or specialist (e.g., a healer): two shares.*
5. The captain: four shares.* A squadron commander receives an additional four shares.*
6. A crew member that was so badly injured that he must leave the ship: one extra share. If the injuries were less severe but still bad: one extra quarter-share. Superficial wounds do not count. If a crew member dies during a raid, his family receive his share(s).

Note* that an individual that owns the ship, according to the first division, does not get these shares, since he has already received his part of the profit.

12.2.6 JOINT UNDERTAKINGS

Cooperation between Privateer ships is often necessary to successfully attack a rich and well-defended target, such as an escorted convoy. For such undertakings, a group of Privateer ships form a squadron, led by a commander who is appointed by the financiers of the venture, or who the participating captains elect among themselves. The commander and the captains form a war council, which decides on policy matters. The commander has total authority on tactical matters, but when it is possible, he usually listens to his fellow captains' advice.

When staging a raid ashore, the commander usually stays with the ships, while the raiding party is commanded by a deputy. When preparing an assault on a well-fortified position, the commander usually enlists the assistance of a siegecraft expert. A commander who has acquired a reputation for competence and success usually has little problem in assembling a squadron for a specific venture and in getting his plans accepted by the participating captains.

12.2.7 COASTAL RAIDS

Pirates have ample opportunity to execute raids on land targets. Iron Crown's *War Law* board game has rules and counters which can be adapted to any Middle-earth war. However, when time is short, the gamemaster and the players may need an easy way of resolving a particular raid with just a few dice rolls. For that reason, this section presents a simple set of rules for raids of any size. (It is a variant of the Battle Rules of *The Kin-strife* module—with a few minor changes, mainly due to the different scale and environment of the fighting.)

The section is written from a Corsair perspective, since it is intended for use when the player characters are on the receiving end of a Corsair raid. However, it is equally applicable for a Privateer strike at a village on the Umbar peninsula.

12.2.8 RUNNING A RAID

The first step in a raid is to compute the relative strength of the two participating forces. First, the force commander determines the exact size of his force, divided by number and quality (level, equipment, race, nationality, etc.). For gaming purposes, pirates and defenders are usually standardized (with, for instance, all Gondorian archers having the same characteristics).

Next, the commander calculates the Battle Point Value (BPV) of each of his men. He starts with the man's level. This number is modified by a number of Quality Modifiers. All the modifiers are cumulative, but a man cannot have a modified BPV of less than 1.

In the next step, the commander calculates the Force Combat Value (FCV) of his force. It is done by adding all the soldiers' BPV together, and dividing the sum by the number of soldiers in the weaker force. The result is rounded off to nearest whole number. An example below shows how these calculations are made.

QUALITY MODIFIERS

Good armor (CH/PL)	+1
No armor*	-1
Orc in sunlight	-2
Orc/Elf at night	+2
Inspiration †	+1
Terrified †	-1
Starving	-1
Exhausted	-1
Scout/Rogue	-1
Extreme/unfamiliar climate	-1
Civilian with no combat experience	-3
Extensive preparations ††	+1

* Not applicable when defending inside a village stone tower or similar fortifications.

† For instance, by a Nazgûl's screams or Gandalf's presence.

†† The modifier represents the construction of extra assault equipment, such as protected battering rams and ladders of correct size. These preparations take at least two days. In a raid without extensive preparations, the attacker has only regular ladders and improvised rams as assault equipment.

FORTIFICATIONS

Defenders invariably rely on some sort of fortification. These may range from a wooden palisade surrounding a village to the extensive walls of Pelargir. Each fortification has Force Multiplier Value (FMV), ranging from 1 to 10, at the gamemaster's discretion. The FCV of the defending force (before rounding) is multiplied by the FMV of its Fortress.

Only a few Endorian fortifications qualify for the really high values, like Minas Anor (FMV 10), Umbar (FMV 9) Pelargir (FMV 9) and Lond Ernir (FMV 9). An ordinary coastal keep has most likely FMV 4, a town wall and village stone tower FMV 3 or 4, and a village palisade FMV 1.5 or less.

The gamemaster must also determine how many soldiers can be stationed in a particular fortification, and how many enemies are able to assault it. Pelargir can have a temporary garrison of 10,000 soldiers and be assaulted by up to 50,000 enemies, while a small fort perhaps has a maximum crew of 200 soldiers and only 800 attackers can participate in an assault. A big village with a palisade and/or a stone tower has 50-100 adults for defense, while it can be attacked by up to 500 pirates.

SURPRISE EFFECTS

For the pirates, tactical surprise is essential for a raid, since it determines how the defenders are able to fight. To be able to achieve surprise, the target must be scouted extensively before the raid, so that the pirate leader knows the defenders' routines and weak spots. (If no such preparations have been made, this rules section is not applicable.)

To evaluate how much surprise the attackers get, the leader makes Static Maneuver roll, with his Tactics bonus as a positive modifier, and the higher of the defense leader's Intelligence stat or Tactics bonus as a negative one. (If a player character is the pirate leader, the gamemaster should roll the dice to keep the result secret, until the raid is executed.)

Blunder The pirate reconnaissance was discovered by the defenders, so they know an attack is coming. The defense has been reinforced by army soldiers (100 for a village, 400 for a town, 800 for a military fortification, and 2000 for a city), which execute a surprise attack on the pirates when they move from their disembarkation point towards their target. The encounter is fought as per the raid rules, with the pirates as *terrified* defenders.† If the pirates manage to rout the soldiers, they may proceed to attack their target; however, the defenders are well-prepared and *inspired*. All villagers have withdrawn to their stone tower (booty: No slaves can be seized, all animals results are halved). The defenders of towns, cities and military fortifications, are well prepared (negating any *extensive preparations* quality modifier earned by the pirates).

Absolute failure The pirate reconnaissance was discovered by the defenders, so they know an attack is coming and have made preparations. All villagers have withdrawn in good time to their stone tower (there is no combat, and the booty is limited: No slaves can be seized, all animals results are halved). The defenders of towns, cities and military fortifica-

tions are well-prepared (negating any *extensive preparations* quality modifier earned by the pirates) and *inspired*.

Failure The pirates get no advantages when executing the raid. Villagers have time enough to get to their tower (there is no combat and the booty is limited: No slaves can be seized, all animals results are halved).

Partial success The defense leader's Tactics bonus has an extra -10 modifier, due to poor tactical coordination. If a village is seized, the pirates take half the number of captives (see the booty table), since some did not make it to the stone tower.

Near success Village defenders cannot utilize the FMV of their stone tower, since they got no advance warning in time to withdraw thither; they do, however, defend at the palisade (if the village is seized, halve the number of captives, since some non-combatants made it to the tower). A town's or city's FMV is halved, since a lot of pirates managed to scale the walls before being discovered. The defenders of a military fortification suffer an extra -1 quality modifier, due to poor tactical coordination.

Success Village defenders cannot utilize the FMV of their stone tower or of the palisade, since the pirates are upon them without warning. A town's or city's main gate is seized and opened by pirate scouts; the defenders cannot utilize the FMV of the town wall. The FMV of a military fortification is halved, since a lot of pirates managed to scale the walls before being discovered.

Absolute success A village is seized without battle, since its defenders are unable to put up any resistance. A town's or city's harbor is seized by a coup without serious resistance; all its ships are captured by the pirates and may become prizes or be destroyed.* The main gate of a military fortification is seized and opened by pirate scouts; the defenders cannot utilize the FMV.

Note: Cities and big military fortifications sometimes possess a citadel inside the walls. Such a citadel cannot be surprised, and the troops defending behind its walls suffer no negative effect caused by any kind of successful surprise.

†The gamemaster may prefer to use the battle rules in *The Kin-strife* module for such a clash.

*This is what happened in Pelargir in T.A. 1634. If the town or city does not possess a harbor, treat as a success result.

Example: A Corsair force consists of 35 men (level 4 warriors, no quality modifiers). Each has a BPV of 4. Since the Corsairs did not scout the target before the raid, the captain does not roll for surprise. Their target is a Harondor fishing village that is defended by 47 adults (scout/rogues level 3) with no armor. The total quality modifier is -2 (scout/rogue -1, no armor -1), giving a BPV of 1. The palisade has FMV 1.5. The Corsairs' FCV is $4 \times 35 \div 35 = 4$. The fishermen's FCV is $1 \times 47 \div 35 \times 1.5 = 2$.





RESOLVING COMBAT

A raid is resolved by the two force commanders, using the Resistance Table. Both make a roll, in which each pits his FCV against the opponent's FCV, using his Tactics bonus as modifier. Then they consult the following table to determine the outcome of the raid, something which greatly affects the losses caused by the fight (see Section 12.2.8.) and the pirates' opportunity to seize booty. (See Section 12.3.4.)

Resistance Roll	Outcome
Both failed their RRs	The raid failed and the raiding force must withdraw in disorder. However, the victorious defender is also in disorder, and cannot pursue.
Both succeeded with the RRs	The raid partially fails, but the raiding force withdraws in order. It can perform a new raid ID10 hours later. The victorious defender cannot utilize his success.
The raider failed, the defender succeeded	The raiding force is routed and if the defender has cavalry, it may pursue.
The raider succeeded, the defender failed	The raid is successful and the target is taken. The surviving defenders are captured.

Example: The previously mentioned forces of Corsairs (FCV 4) and fishermen (FCV 2) clash. The Corsair commander has Tactics 30, while his counterpart, the village headman, has no Tactics skill, and hence a -25 modifier (from the end of the fifteenth century, southern Gondor's coastal villages usually have a militia leader with some Tactics skill). The Corsair rolls $38+30=68$, which is more than the 40 required to withstand the fishermen's desperate courage. The village commander rolls $54-25=29$, which is less than the 60 needed to stop the experienced Corsairs' assault. The raid is successful and the village is captured.

AFTERMATH

When the events on the battlefield have been decided, the commanders shall determine the losses suffered by their respective forces. A force can suffer one of six fates in a raid. The follow table shows what losses it suffers in each outcome. The losses are rolled in the stated order, and are stopped if 100% is passed before reaching the end of the list.

FORCE LOSS

A victorious force (raiding or defending)	ID10-1% killed, 2D10-2% wounded, no prisoners, no missing/stragglers.
The raiding force withdraws in order	ID10% killed, 2D10% wounded, ID10% prisoners, ID10 % missing/stragglers.
The raiding force withdraws in disorder	2D10% killed, 3D10% wounded, 2D10% prisoners, 2D10% missing/stragglers.
The raiding force is routed, but not pursued by cavalry	3D10% killed, 3D10% wounded, 3D10% prisoners, 2D10% missing/stragglers.
The raiding force is routed and pursued by cavalry	4D10% killed, 3D10% wounded, 4D10 % prisoners, 3D10 % missing/stragglers.
A defeated defending force	4D10% killed, 3D10% wounded, [if the raid takes place in darkness: (ID10-1)% sneak away in the chaos to become missing], the remaining are prisoners.

Wounded soldiers: Those counted as wounded according to these calculations are well enough to stay with their force. Those that have suffered more serious injuries fall into the categories of killed (having died soon after the raid) or missing/stragglers (having been left behind). Usually, 1/6 of the wounded recover each week.

Prisoners taken by the defenders: Commoners often hang a captured pirate in the nearest tree, while army officers (after a thorough interrogation) prefer to let him face a trial, usually with the same consequence. Occasionally, a court offers a pirate a deal. If he assists the local army in fighting his former comrades, he may be pardoned and later released to start a new life elsewhere (preferably outside his homeland). Such offers are usually accepted; the Gondorians rarely renege on the deal, while the less idealistic Umbareans might. This is a useful tool for the gamemaster to save the lives of captured Privateer player characters.

Prisoners taken by Corsairs: During periods of Sauronic influence, Corsairs gladly take healthy commoners as prisoners to sell as slaves, while other captured civilians are left behind when the raiding ships depart. They often kill captured Gondorian soldiers that cannot be enslaved, so that the Corsairs won't have to face them in battle again. Noble prisoners may be worth a hefty ransom; the details surrounding the presence of such at a raid target have to be handled by the gamemaster to suit the needs of the campaign.

Prisoners taken by Privateers: The Privateers do not generally capture slaves, since slavery is abhorrent to the ideals of the Faithful. The Gondorian Letter of Marque explicitly prohibits such trade, putting it under the death penalty and hence making land raids less interesting than the capture of merchant ships. However, it is perfectly legitimate for Privateers to capture Umbarean nobles to earn a ransom.

Example: *There were 47 fishermen in the fight. Nine (19%) were killed and seven (15%) wounded, while the rest of village population was captured. Two Corsairs (6%) died and three (8%) were wounded.*

PLAYER CHARACTER FATE

Each player character fighting in the raid must make a general Static Maneuver roll to determine his or her fate. Player characters that do not fight must only roll for their fate if their force is routed and pursued; in such a situation, nobody is safe from the enemy soldiers. The roll has two modifiers: one for the player character's weapon skill and one for the outcome of the raid. The result is interpreted in the Player Character Fate Result Table. The player character has a chance of being captured by the enemy, using the capture percentage found in the Force Loss Table. If the character becomes a prisoner, he or she loses all booty.

PLAYER CHARACTER FATE MODIFIERS

+0	Best weapon skill bonus.
+10	Both commanders are successful.
+20	The player character's commander was successful, while the enemy commander failed.
+30	The enemy force is routed and pursued, and the player character belongs to the cavalry (rarely applicable to raiding player characters, since they must obtain horses at the target to form a cavalry unit).
-20	Both commanders failed the raid RRs.
-50	The player character's commander failed, while the enemy commander was successful.
-70	The player character's force is routed and pursued.

DEFENDER'S BOOTY

Open ID100	Booty*
up to 30	Nothing
31-40	Shield
41-50	Helmet
51-70	Set of enemy weapons
71-80	Set of enemy weapons and armor
81-90	Ring or bracelet worth ID10 sp
91-100	Necklace or brooch worth 5D10 sp
101-120	Two sets of enemy armor and weapons
119-130	An enemy officer with armor, weapons, and 2D10 sp in cash, as prisoner
131-140	An enemy document (content of gamemaster's choice)
141-150	A high-ranking enemy officer with armor, weapons, and 2D100 sp in cash, as prisoner
151+	An enemy vessel

* If a roll result is not applicable in a certain situation, re-roll it.

PLAYER CHARACTER FATE RESULT

Blunder	The player character is killed in action.
Absolute failure	The player character receives a +50 attack from a suitable enemy weapon (gamemaster's choice). A defending player character gets no booty.
Failure	The player character receives a +40 attack from a suitable enemy weapon (gamemaster's choice). A defending player character gets no booty.
Partial success	The player character receives a +30 attack from a suitable enemy weapon (gamemaster's choice). A defending player character gets one roll with no modifier on the Booty Table.
Near success	The player character receives a +20 attack from a suitable enemy weapon (gamemaster's choice). A defending player character gets one roll with a +20 modifier on the Defender's Booty Table.
Success	The player character receives a +10 attack from a suitable enemy weapon (gamemaster's choice). A defending player character gets two rolls with a +40 modifier on the Defender's Booty Table.
Absolute success	The player character receives no injuries. A defending player character gets three rolls with a +60 modifier on the Defender's Booty Table.

Example: *Morlug the Corsair has Scimitar 82. His commander was successful, while the enemy one was not. He rolls $47+82+20=149$, a success. He only suffers a +10 spear attack, resulting in a mere 2-point wound. Trivial, he thinks when he quickly searches some huts for booty. (Pirate booty is regulated in section 12.3.4.)*





12.3 PIRACY

The practice of capturing merchant ships at sea is regulated by a slightly different set of rules than raids. The pirates' goal is to seize the target ship and her cargo, while minimizing their own losses. Usually, the merchantman will be taken as a prize, and be brought to a friendly haven for sale. (Privateers are expected to put the original crew in a small boat, with supplies enough for them to reach safety. Corsairs have a less strict code of behavior.)

12.3.1 GONDORIAN SHIP TYPES

CONSTRUCTION

The height of an ordinary ship is usually proportional to its depth. The top of the gunwale of the main deck is about the same distance from the waterline as the keel. Each deck in the forecastle or the stern-castle is usually five to seven feet above the main deck. The forecastle is usually only one deck above the main deck, while the sterncastle can be up to three or even four decks above the main deck on large ships, such as larger carracks and galleons.

CREW

The listed sum of sailors and soldiers gives the manning maximum. However, when transporting slaves, each counts as half a person against the maximum. A sheep (or other animal of similar size) equals one person, while a horse equals two persons. It is possible to sail a ship with half the given number of sailors, but only for a few days, and not in combat. On pirate ships, everyone aboard is usually a reasonably competent sailor, so a captured ship is usually given a minimum crew, mostly drawn from the "soldier" category, who sails her to a friendly haven along a safe route.

PRICE

The listed price is applicable for a few years old but well kept ship sold in Harlond, Pelargir or Lond Ernîl. Brand new vessels must be ordered from a wharf and cost 10-20% more (plus a delivery time of four months for a small ship to twelve-fifteen months for a big one), while old ones in poor condition (with the associated hazards) may cost as little as half the stated price. Certain men-of-war are not for general sale; however, their prices have been listed in parenthesis to show their relative value. (A rule of thumb, derived from historical sources, has been used when calculating the price of a ship: it is proportional to the cube of the ship's overall length. This means that a ship that is twice as long as another will be eight times as expensive. Among the ships below, the artillery barge, lacking ocean-going capabilities, is an exception to this.)

CELBAR (S. "HOME RUNNER")

The Celbar or cog is a one-masted ship, very common for trade and commercial shipping. A large cargo capacity is emphasized when the ships are built. It is therefore slow, and its fighting capacity is not the best. However, cogs are common, and easily available in times of need. A significant part of the ships raised by the Odo Lynd usually are cogs, even if the statutes speak of other, larger vessels. When serving as a trader, a Cog usually does not have a forecastle.

Length overall	90'
Length of the keel	58'
Width of the deck	18'
Depth	10'
Ship MB	-10
Crew, sailors	15 men
soldiers	20 men
Price	1,100 gp

CELFALES (S. "COAST RUNNER")

The Celfalas or holk is a slightly larger ship than the cog, also built for trade. The main exterior difference is that the holk has a slightly different hull shape, and a second mast with a lateen sail on the afterdeck. The holk seldom has a forecastle while in a civilian role.

Length overall	98'
Length of the keel	65'
Width of the deck	20'
Depth	10'
Ship MB	-10
Crew, sailors	25 men
soldiers	30 men
Price	1,400 gp

ROCHROS (S. "FOAM HORSE")

The Rochros or caravel is a small ship, used for coastal trade and as a scout ship. Since it is highly maneuverable and relatively fast, it is also used for raids. It cannot stay at sea for a long time.

Length overall	75'
Length of the keel	52'
Width of the deck	18'
Depth	6'
Ship MB	+5
Crew, sailors	25 men
soldiers	30 men
Price	625 gp

CAIRON (S. "GREAT SHIP")

The Cairon or large carrack is used nearly exclusively as a man-of-war, since it is too large and expensive to be used profitably for trade ventures. But even as a warship it is uncommon, due to its sizable construction cost. It is mainly used as a flagship for a large group of smaller ships. A large carrack may have three or four masts, depending on its size.

Length overall	144'
Length of the keel	98'
Width of the deck	45'
Depth	14'
Ship MB	-5
Crew, sailors	120 men
soldiers	300 men
Price	Not for sale (4,500 gp)



The small carrack is similar to the previous one, though its hull has about the same dimensions as the cog's. These carracks are common, both as traders and as warships. The cargo capacity is smaller than for a cog of the same size, but maneuverability and endurance are better.

Length overall	80'
Length of the keel	56'
Width of the deck	27'
Depth	9'
Ship MB	±0
Crew, sailors	40 men
soldiers	80 men
Price	800 gp

The regular carrack is built on the same theme as the two above models, but it is three-masted. Such large ships are uncommon, though. On the other hand, its size and capacity make it popular as a man-of-war. Since it has three masts, it is also more maneuverable than the cog and the holk.

Length overall	125'
Length of the keel	85'
Width of the deck	34'
Depth	12'
Ship MB	-5
Crew, sailors	65 men
soldiers	150 men
Price	2,900 gp

GAERVINAS (S. "SEA TOWER")

The Gaervinas or galleon is exclusively used as a warship. It has very much the same role as the larger carracks: flagship or a strong backbone in a squadron. In the same way as a large carrack, it may have three or four masts. It is faster than a carrack of the same size, has about the same endurance, but cannot take as many soldiers.

Length overall	136'
Length of the keel	100'
Width of the deck	33'
Depth	13'
Ship MB	-5
Crew, sailors	100 men
soldiers	180 men
Price	Not for sale (3,600 gp)

CAIRVAGOR (S. "SWORDSMAN SHIP")

The Cairvagor or dromund is similar to the galleon or the carrack, though it is possible to row it. It is exclusively a man-of-war. It is usually constructed with a galleon-type hull, rather than a carrack-type one, since the longer hull makes it easier to maneuver while being rowed. The oars are usually only used when moving in or out of harbors, or along rivers and streams, the sails being the main propulsion while at sea. It cannot stand heavy weather as well as a carrack or galleon of the same size, and the endurance is lower, mainly because of the extra men needed for the oars. The size is restricted, since it is not possible to row too heavy a ship. The following measures are for a large dromund.

Length overall	95'
Length of the keel	72'
Width of the deck	18'
Depth	9'
Ship MB	±0
Crew, sailors	50 men
soldiers	60 men
oarsmen	40 men (usually sailors or soldiers)
Price	Not for sale (1,400 gp)

TURWING (S. "MASTER OF THE SEA-SPRAY")*

The Turwing or raider (known among the Haruze as a *shebek*), is a typical raiding ship. Due to its slim hull, it is fast, but it cannot stand heavy weather to a great extent. On brief trips, it can take a large number of men, but the cargo capacity is small. Hence, the raider is most commonly found among Umbar's raiding forces. Gondor also has a few for counter raids, and as patrol ships along the coast. Due to its light hull, the raider is not good in battle. It must either try to overpower the enemy (if small) or to outrun him (if large). The raider can be rowed, but it is primarily a sailing ship.

*An Umbarean raider is called Draugaer (S. "Sea Wolf") by the Gondorians.

Length overall	80'
Length of the keel	67'
Width of the deck	16'
Depth	7'
Ship MB	+15
Crew, sailors	30 men
soldiers	60 men
oarsmen	30 men (usually sailors or soldiers)
Price	800 gp

TOLOST (S. "ISLAND FORTRESS")

The Tolost or artillery barge was built mainly during Eldacar's second reign. It is a man-of-war with a very specialized task, being the backbone of a squadron of smaller vessels operating in restricted waters (e.g., on the Anduin or in the Ethir). It is large, heavy, and can be rowed at a very low speed, but usually it is towed to its station, where it then stays for the rest of the foray. It is armed with a very large number of ballistae and catapults, and has also a very large fighting crew, often used as a reserve for the accompanying ships and boats.

Length overall	190'
Length of the keel	165'
Width of the deck	70'
Depth	8'
Height above water	20'
Ship MB	-20
Crew, sailors	10 men
soldiers	400 men
oarsmen	80 men (usually sailors or soldiers)
Price	Not for sale (4,000 gp)



12.3.2 PRE-BOARDING MANEUVERS

Merchant ships generally travel close to the safety of the coast. Their captains know the waters very well, often better than the pirate navigators. Since a merchantman is not designed for fighting, the superior knowledge of the local weather, shoals, and rocks is her captain's best weapon when trying to outmaneuver his opponent. The pirate captain strives to bring his ship close enough to execute a boarding action without risking his ship, since he knows that the coastal waters are notoriously rocky.

When the pirate captain has decided to try and capture a ship, the gamemaster must determine the local Water Hazard Value (WHV), a modifier ranging from ± 0 (open sea with no hazards present) to -50 (coastal waters with a medium amount of shoals and rocks) to -100 (waters very close to a coast with an extreme amount of shoals and rocks), and the Weather Modifier (WM), ranging from +10 (clear weather and mild breeze) to -50 (heavy rain) to -100 (fog, storm, and similar very tough conditions).

The defending captain decides what dangers are acceptable in his attempts to outmaneuver the pirate vessel, by choosing which column to use on the Moving Maneuver Table. The pirate captain then has the option of abstaining from the attempt, or to roll on the column to the right of the defender's choice. (this represents the defender's better knowledge of the local waters, and the fact that the pirate captain must sail more aggressively to succeed.) Each captain's dice roll is modified by the sum of his Sailing skill bonus, his ship's Maneuver bonus, the local Water Hazard Value, and the current Weather Modifier.

NAVY VERSUS PIRATES

The tables may occasionally be turned on a pirate ship, and she finds herself pursued by a navy man-of-war. The pirate captain tries to utilize his ship's higher speed and agility to outmaneuver and evade the navy captain. The exact same process as above is utilized, but with the pirate ship as the defender and the navy ship as the attacker. (The pirate ship's advantage on the Moving Maneuver Table is in this situation due to her better speed. There is no such advantage when the pursuers are navy raiders.)

MANEUVER RESULTS

Failure: The ship has suffered a serious mishap, usually hitting a rock or colliding in an unfavorable way with the adversary. (Roll on the Ship Mishap Table to assess the damage to the ship.)

A number result: If the defending captain achieves the higher number result, he has successfully evaded the attacker and escaped. If the attacking ship scores a higher or equal number, her captain has successfully outmaneuvered his opponent and grappled his ship; move on to the boarding process in Section 12.3.3. (When a squadron of ships attacks, each captain rolls the dice for his ship. The defender evades only if he outscores all the enemies. All attacking ships that score a higher or equal number have grappled the defender and may board.)

Example: Captain Aegnor of Pelargir (Sailing 82) has taken his Privateer ship, the small carrack Blue Horse (MB ± 0), to the waters southwest of Umbar, looking for merchantmen traveling between Umbar and the coastal cities of Harad. One rainy day, one of his sailors spots an Umbaran cog going south: the game is afoot.

The gamemaster decides that the local Water Hazard Value is ± 0 (open ocean) and the Weather Modifier -10 (slightly bad weather, with rain and gusty winds). The Umbaran ship has a MB of -5 and her captain has Sailing 64. The gamemaster decides that the Umbaran chooses the Hard column on the Moving Maneuver Table (MT-1) when attempting to evade the Privateer ship. Hence, Aegnor's player must roll off the Very Hard column if he wants to carry out the attack. He does so.

The Umbaran captain's dice roll is 42, which is modified by 64 (skill bonus) -5 (ship's MB) +0 (WHV) -10 (WM) = 91, which gives a 60 result on table MT-1. Hence, Aegnor must also achieve an equal or better result in his column to succeed with the attack. Aegnor rolls 49, which is modified by 82+0+0-10=119, which gives an 80 result. The Blue Horse has successfully grappled her victim, and the Privateers are ready to board.

SHIP MISHAP

Open ID100	Mishap†
up to 05	The ship strikes a shallow and is stuck. She is not damaged, but it will take ten minutes to get free.
06-20	The ship strikes a shallow and is stuck. She is not damaged, but it will take one hour to get free.
19-35	The rudder breaks, and has to be repaired (ID10 hours). Meanwhile, the ship cannot be steered. (Tough luck if the wind is hard and the coast is downwind and nearby. The best action is to take down the sails, and either let the ship drift or anchor it.)
36-50	The mainsail is accidentally ripped, and has to be replaced (ten minutes if there is a reserve sail on board). Meanwhile, speed is reduced to far less than the adversary's.
51-65	The helmsman loses his balance and control of the rudder during a violent maneuver, and suffers a "C" Unbalancing Critical. It takes five minutes to straighten things out, and return to the intended course. However, these minutes are very dangerous: roll once more on the table with identical modifiers (if this result is repeated on the second roll, treat it as "nothing dangerous happens").
66-80	The ship strikes a shallow and is stuck. She is not damaged, but it will take ID10 hours to get free.
81-90	Due to violent maneuvering, two of the experienced sailors working in the rigging fall overboard. If the captain or crew wish to save them, it will take half an hour (the sailors must succeed with Swimming maneuvers to survive.)
91-100	The ship collides with the adversary under circumstances that are disadvantageous for the colliding ship (no grappling possible). One mast breaks under the stress. A two-masted ship has her speed halved (i.e. less than the adversary's). A one-masted vessel cannot sail, but must be rowed.

- 101-110 The ship strikes a shallow and is thoroughly stuck. She is not seriously damaged, but she cannot get free. The ship has to be abandoned.
- 111-120 The ship strikes a rock and the hull is cracked under the water line. She will sink within 1D10 hours unless beached.
- 119-130 The ship strikes a rock and the hull is seriously cracked under the water line. She will sink within 2D10 minutes unless beached.
- 131+ The ship strikes a rock under the worst possible circumstances. The hull is ripped open and she immediately disintegrates into fragments.

† If a result is unreasonable under the circumstances, re-roll the dice. For instance, in many locations there are no shallows.

MODIFIERS

- 50 The captain uses the Routine column
- 35 The captain uses the Easy column
- 20 The captain uses the Light column
- 10 The captain uses the Medium column
- ±0 The captain uses the Hard column
- +5 The captain uses the Very Hard column
- +10 The captain uses the Extremely Hard column
- +15 The captain uses the Sheer Folly column
- +20 The captain uses the Absurd column
- WHV*
- WM*

* These modifiers are usually negative, so they in fact increase the outcome of the dice roll.

12.3.3 BOARDING ACTION

After grappling the defending ship, the attacking ship sends a boarding party to capture her. The size of the boarding party is determined by the captain with the help of the Ship and Crew Table; he usually maintains his ship's minimum crew requirement; the excess crew (apart from slaves and prisoners) is assigned to the raiding party. (In a pinch, the attacking captain assigns all his crew as boarders. That leaves his ship hard to defend in case of a sneak, counter-boarding action.)

The defending captain uses all his men (apart from slaves and prisoners) as the defending force. Merchant sailors are usually counted as scout/rogues with no armor. However, it is not unusual that a merchant captain has hired a number of competent and well-equipped warriors as guards.

EXECUTING THE FIGHT

A boarding action is fought according to the raid rules in Section 12.2.8 with the following adjustments: [1] Tactics modifiers are not used in the resolution procedure, and [2] ignore all references to missing/stragglers on the Force Loss Table. One cannot run away on a ship.

TAKING A PRIZE SHIP

When the boarding action has been won by the pirates, and if the pirate ship's crew still contains enough competent sailors to provide the minimum requirements for both the pirate ship and the captured ship, the pirate captain may decide to seize the captured ship as a prize. A pirate officer is appointed captain of the prize, and he and his crew are ordered to sail it to a specific location where it can be sold. If the pirate ship is badly damaged, her captain may decide to abandon it, and use the captured ship instead.

12.3.4 PRIVATEER BOOTY

A Privateer crew's booty is calculated in a special way, since they pool what they find and divide the profit according to their custom when the total booty from a voyage has been sold at the House of Trading. (This custom has to be modified by common sense when the situation so requires. If Privateers capture a cache of army weapons and armor, they will immediately distribute them among themselves to improve their fighting strength. Captured animals will be slaughtered and eaten if necessary. Such matters cannot be regulated here, and are instead left to the gamemaster's discretion.)

Each raid target and seized cargo is worth a certain number of booty points (easily transported valuable goods), cargo points (bulk goods carried in the holds of merchant ships), animals (pigs or sheep), and slaves, depending on its size and wealth. All these may be converted to cash at a suitable marketplace. A Privateer ship may carry an unlimited amount of booty points, but only a small number of slaves and animals (cf. notes to Section 12.3.4), and no cargo points (for two reasons: such cannot easily be transferred from ship to ship at sea, and the Privateers usually carry so much supplies and men that there is little space left for bulk goods).

The presence of individuals worth a ransom at a target must be handled by the gamemaster; it is not possible to provide any general rules on the matter.

The outcomes in the Crew's Booty Table is per ship participating in a raid. (The same basic principles apply to Corsair raiders as well.) When a squadron participates in a raid, the gamemaster rolls for each ship and pools the booty before the division.



CREW BOOTY†

Target	Booty Points	Slaves	Animals	Cargo Points
Fishing village	1D10-1	2D10	2D10	-
Farming village	1D10-1	2D10	2D10+20	-
Town	1D100+10	8D10	1D10	-
Coastal keep	2D100+20	2D10	-	-
Big fort	4D100+40	4D10	-	-
City*	10D100+100	1D100	1D10	-
Cog (w)	2D10+10	2D10	-	-
Cog (r)	1D10	1D10	-	1D10
Holk (w)	2D10+10	2D10	-	-
Holk (r)	1D10	1D10	-	1D10+2
Caravel (w)	2D10+10	2D10	-	-
Caravel (r)	1D10-1	1D10	-	1D10-1
Caravel (r)	1D10	2D10	-	1D10-1
Carrack, regular (w)	2D10+15	4D10	-	-
Carrack, regular (r)	1D10	2D10	-	4D10
Carrack, regular (r)	1D10+1	3D10	-	4D10
Carrack, small (w)	2D10+10	2D10	-	-
Carrack, small (r)	1D10-1	1D10	-	1D10
Carrack, small (r)	1D10	2D10	-	1D10
Carrack, large (w)	3D10+15	3D10	-	-
Galleon (w)	3D10+15	3D10	-	-
Dromund (w)	3D10+15	3D10	-	-
Raider (r)	1D10	2D10	-	1D10
Artillery barge (w)	10D10	5D10	-	-

r = trader, r = raider, w = warship.

† The table can be used by the gamemaster for Corsair raids on Gondorian villages; hence, the inclusion of a slaves column.

* Umbar, Tharbad, etc. They are tough targets, and can only be raided by a huge pirate fleet or by the regular navy.

MODIFIERS

Land target and Raid
Outcome Table result #1: Booty amount is divided by 10.
Land target and Raid
Outcome Table result #2: Booty amount is divided by 3.
Land target and Raid
Outcome Table result #3: No booty.
Land target and Raid
Outcome Table result #4: No modifications.
Ship target and Raid
Outcome Table result
#1, 2, and 3: No booty.
Ship target and Raid
Outcome Table result #4: No modifications.

Example: Beleg the Privateer and his ship-mates quickly search a captured Umbarcan fishing village for booty, and return to the ship before any Umbarcan forces in the neighborhood would be able to appear on the scene. When boarding the ship, the quartermaster records their contributions to the ship's booty pool: a stack of newly-made fishing-nets (1 booty point) and ten bleating sheep.

SELLING BOOTY

These are the regular prices for objects of normal quality during the period T.A. 1448-2050. Fluctuations of supply and demand (as determined by the gamemaster) may push the prices up or down. For instance, after a major naval victory by Gondor, the prices of prize ships and booty points in Pelargir is likely to fall.

Goods	Pelargir*	Tharbad	Haradrim haven
Booty point	10 gp	9 gp	10 gp
Slave†	no sale	no sale	6 gp
Animal	25 sp	27 sp	23 sp
Cargo point	100 gp	90 gp	100 gp
Prize ship††			
Cog	990 gp	1000 gp	1200 gp
Holk	1360 gp	1300 gp	1500 gp
Caravel	572 gp	600 gp	650 gp
Carrack, regular	2610 gp	no sale	3100 gp
Carrack, small	720 gp	750 gp	850 gp
Carrack, large	4050 gp†††	no sale	5000 gp
Galleon	3240 gp†††	no sale	4000 gp
Dromund	1360 gp†††	no sale	1600 gp
Raider	720 gp	no sale	850 gp
Artillery barge	3600 gp†††	no sale	4500 gp

* Includes the deduction for "administrative fees" at the House of Trading.

† Slave trade is outlawed in places adhering to ideals of the Faithful.

†† Tharbad is a river haven, with virtually no market for certain kind of ships.

††† Always purchased by a representative of the navy. Gondor's government does not want private individuals to own such a mighty vessel.

13.0 APPENDICES

13.1 GONDOR'S RULERS

13.1.1 THE KINGS AND RULING STEWARDS

Name	Reign	Length of Reign (years)
<i>Kings</i>		
1. Elendil	S.A. 3320-3441	121
2. Anárion	3320-3440	120
3. Meneldil	3440-T.A. 158	159
4. Cemendur	158-238	80
5. Eärendil	238-324	86
6. Anardil	324-411	87
7. Ostohor	411-492	81
8. Tarostar Römmudacil I	492-541	49
9. Turambar	541-667	126
10. Atanatar I	667-748	81
11. Siriondil	748-830	82
12. Tarannon Falastur	830-913	83
13. Eärnil I	913-936	23
14. Ciryandil	936-1015	79
15. Ciryaher Hyarmendacil I	1015-1149	134
16. Atanatar II Alcarin	1149-1226	77
17. Narmacil I	1226-1249	68
18. Calmacil	1249-1304	10
19. Minalcar Römmudacil II	1304-1366	62
20. Valacar	1366-1432	66
21. Eldacar	1432-1490	58
22. Castamir the Usurper	1437-1447	10
23. Aldamir	1490-1540	50
24. Vinyarion Hyarmendacil II	1540-1621	81
25. Minardil	1621-1634	13
26. Telemnar	1634-1636	2
27. Tarondor	1636-1798	162
28. Telumehtar Umbaridacil	1798-1850	52
29. Narmacil II	1850-1856	6
30. Calimehtar	1856-1936	80
31. Ondohor	1936-1944	8
32. Eärnil II	1945-2043	98
33. Eärnur	2043-2050	7
<i>Ruling Stewards</i>		
1. Mardil Voronwë	2050-2080	30
2. Eradan	2080-2116	36
3. Herion	2116-2148	32
4. Belegorn	2148-2204	56
5. Húrin I	2204-2244	40
6. Túrin I	2244-2278	34
7. Hador	2278-2395	117
8. Barahir	2395-2412	17
9. Dior	2412-2435	23
10. Denethor I	2435-2477	42
11. Boromir	2477-2489	12
12. Cirion	2489-2567	78
13. Hallas	2567-2605	38
14. Húrin II	2605-2628	23
15. Belecthor I	2628-2655	27
16. Orodreth	2655-2685	30
17. Ecthelion I	2685-2698	13
18. Egalmoth	2698-2743	45
19. Beren	2743-2763	20
20. Beregon	2763-2811	48
22. Belecthor II	2811-2872	61
22. Thorondir	2872-2882	10
23. Túrin II	2882-2914	32
24. Turgon	2914-2953	39
25. Ecthelion II	2953-2984	31
26. Denethor II	2984-3019	35
<i>Kings</i>		
1. Aragorn Elessar	3019-F.A. 120	122
2. Eldarion	120-	

13.1.2 THE PRINCES OF BELFALAS

Name	Reign	Length of Reign (years)
<i>First House</i>		
1. Edhelion	S.A. 3400-T.A. 96	137
2. Methesel	96-247	151
3. Kalször	247-318	71
4. Vëantur	318-397	79
5. Vëandir	397-460	63
6. Kalazán	460-491	31
7. Avanthir	491-580	89
8. Avathion	580-623	43
9. Baranthir	623-694	71
10. Celebduin	694-742	48
11. Azalamir	742-785	43
12. Lothirion	785-839	54
13. Taranir	839-920	81
14. Borodor	920-965	45
15. Borohil	965-1004	39
16. Amrahil	1004-1015	11
17. Vëantur II	1015-1096	81
18. Edhelmir	1096-1172	76
19. Edhellas	1172-1231	59
20. Vëantar	1231-1268	37
21. Amaltar	1268-1325	57
22. Tirikhôr	1325-1402	77
23. Adrazôr	1402-1441	39
24. Aradan	1441-1611	170
25. Barador	1611-1627	16
26. Malgil	1627-1634	7
27. Bergil	1634-1636	2
28. Tarion	1636	1
29. Celdrahil	1636-1709	73
30. Edrahil	1709-1772	63
31. Abrazir	1772-1795	22
32. Atansher	1795-1810	15
33. Barthalion	1810-1828	18
34. Zimradûn	1828-1868	40
35. Imrahôr	1868-1920	52
36. Adrahil	1920-1944	45
37. Edrahil II Imrazôr	1944-2002	37
<i>Second House</i>		
1. Galador	2004-2129	125
2. Oradan	2129-2190	61
3. Adrazôr	2190-2260	70
4. Kadrahil	2260-2278	18
5. Amrahil	2278-2314	36
6. Galahir	2314-2361	47
7. Galavir	2361-2407	46
8. Mahtarion	2407-2443	36
9. Voronar	2443-2501	58
10. Tiriondil	2501-2587	86
11. Tiriondur	2587-2629	42
12. Adrazôr II	2629-2683	54
13. Aradan	2683-2738	55
14. Adrahil	2738-2773	35
15. Beradan	2773-2805	32
16. Gelimar	2805-2842	37
17. Orodan	2842-2874	32
18. Pharazir	2874-2917	43
19. Angelion	2917-2943	26
20. Angelimar	2943-2977	34
21. Adrahil II	2977-2986	9
22. Imrahil	2986-F.A. 123	158
23. Azalthôr	123-	





13.2 THE POPULATION OF SOUTHERN GONDOR

While increasing slightly in the Vale of Anduin, Gondor's population remained fairly static between the years T.A. 1248 and T.A. 1432. The subsequent Kin-strife exacted a modest toll in lives, and the first significant loss of citizenry occurred when Umbar seceded in T.A. 1448. There was no appreciable growth between T.A. 1448 and T.A. 1636, but the Plague that struck in the latter year claimed about forty percent of Gondor's people.

Recovery was slow after that horrible calamity. Discounting the recapture of Umbar in T.A. 1810, the net increase was less than 10% during the next two centuries. This modest increase marked an apogee of sorts, for the following century and a half was filled with conflict and unrest. The two Wainrider Wars and the second loss of Umbar bled the land.

Gondor's population stabilized after the end of the Second Wainrider War; but the loss of Minas Ithil in T.A. 2002, and the rapid depopulation of Ithilien that followed, offset any gains resulting from improved conditions elsewhere in the realm. Population growth during the third millennium of the Third Age was fairly small, as the men of Gondor were hard pressed to defend themselves against innumerable foes.

ANÓRIEN

This royal ward was one of the most populous regions in the realm. It exhibited the highest population density. Accordingly, the Great Plague hit the region very hard, and at least half its residents perished in T.A. 1636.

Slow growth characterized the following centuries, and Anórien was spared devastation during the wars of the nineteenth and twentieth centuries of the Third Age. Although the ward was compelled to provide many soldiers for the army, the influx in refugees from Rhovanion, Ithilien, and Harondor boosted the populace. Anórien was in the frontline of the Easterling

attacks during the third millennium, when the region served as a base for Gondorian hosts operating against threats from the northeast. There was a steady trickle of migration to more peaceful districts in Lebennin, which slowed the population growth.

ITHILIEN

The population conditions here were similar to those of Anórien. However, Ithilien suffered badly from the Wainrider Wars, which caused a notable population decline. During the next millennium, the situation gradually worsened. This was primarily due to the proximity of Mordor, and by T.A. 3000 only a small scattering of Gondorians remained in southwestern Harithilien. Most lived along the Anduin shore opposite Lebennin.

LEBENNIN, BELFALAS, AND LAMEDON

For a long time the development in Lebennin mirrored that in Anórien. More fortunate conditions during the third millennium—when the area suffered little despite occasional Corsair raids—made Lebennin a relatively safe, attractive harborage. Yet, as late as T.A. 3000, more people still resided in Anórien.

Belfalas offered living conditions similar to those found in Lebennin. Growth patterns reflected this situation, and the ebb and flow of people was much the same in both regions. Lamedon, on the other hand, was safely located far away from any enemy. Hence its population grew more or less uninterrupted after the Plague.

ANFALAS AND MORNAN

The Great Plague caused less suffering in Anfalas and Mornan than in the Vale of Anduin. This was due to the area's lower population density and poorer infrastructure. In the western reaches of Anfalas, the Plague's effects proved even more modest, and many areas felt little or no loss of life. Coastal areas experienced periodic Corsair raids during the following

DEMOGRAPHIC TRENDS

REGION	T.A. 1450	T.A. 1650	T.A. 1850	T.A. 1950	T.A. 2050	T.A. 3000
Anórien	1,800,000	900,000	1,000,000	1,050,000	1,100,000	1,300,000
Lebennin	1,800,000	900,000	1,000,000	1,050,000	1,100,000	1,500,000
Ithilien ¹	1,400,000	700,000	750,000	650,000	500,000	200,000 ¹
Belfalas	1,000,000	500,000	550,000	575,000	600,000	800,000
Lamedon	200,000	120,000	130,000	135,000	140,000	200,000
Anfalas and Mornan	1,000,000	700,000	750,000	775,000	800,000	1,000,000
Harondor ²	1,100,000	700,000	750,000	500,000	500,000*	700,000*
Umbar ³	1,850,000*	1,650,000*	1,650,000	1,600,000*	1,600,000*	2,000,000*
TOTAL:	10,150,000	6,170,000	6,580,000	6,335,000	6,340,000	7,700,000

* Territory not under Gondorian control.

1. Only partially under Gondorian control. The figure refers to subjects of the realm only, as it is hard to ascertain how many Orcs and other servants of Mordor inhabited Ithilien.

2. Only parts of Harondor are under Gondorian control. In T.A. 1650 southwestern Harondor is occupied by Umbar. In T.A. 1950 and T.A. 2050 the Gondorians control only the northwestern section of the territory. The figures given in each case represent the totals for all of Harondor. The T.A. 1450 population reflects the additional influx of 100,000 confederate refugees from the Kin-strife, a surplus of population which (from a variety of causes) declines over the following century, bringing the total population down to its "natural" maximum of 1,000,000.

3. "Umbar" refers both to the Númenórean city-state bearing that name, as well as the territory under its sway from the time of the Ship-kings onward. This includes all the lands from the south bank of the Harne to Hyarmendacil's Cape south of Dúsalan. The haven of Umbar was under Gondorian control during the years T.A. 933-1447 and T.A. 1810-1940. The kings, however, did not always exercise more than a limited influence over its hinterland—particularly in Harondor, where Black Númenórean and (later on) confederate rebels vied for control with the local Haruze warlords. Following the Kin-strife, Umbar's population is augmented by 150,000 refugees. Approximately 20% of Umbar's resident population dies in the Great Plague. Nonetheless, few of the "non-resident" Umbareans are affected.

centuries; however, since the region was poor and there were fewer tempting targets than in Lebennin or Belfalas, these attacks amounted to little more than militaristic banditry.

Population growth throughout western Gondor was mainly unchecked until the end of the third millennium. Afterwards, increases tapered off to about the same level as before the Plague. Again, this was due to the area's slow rate of development. The census reached the limit of what the land was able to support at this time, and natural causes of death (such as disease and starvation) and social factors (such as later marriages and fewer children per family) combined to produce a fairly stable population.

HARONDOR

The densely settled border regions of Harondor suffered badly during the Great Plague. At the same time a series of brutal wars gripped the region, and the social and economic structures built by the Dúnedain never recovered. Harondor was devastated again in the Second Wainrider War, but the Gondorian population that fled to Lebennin and Laergaladrin was replaced by Haruza migrants from the east. The territory suffered for the rest of the Third Age from corrupt, oppressive rule, and intermittent border wars with Gondor. This eventually led to the depopulation of the strip of Gondorian territory in the northwest. There, no Haruza moved in to re-settle the beleaguered villages and countryside.

UMBAR

Largely isolated from the rest of southern Gondor by the sea or by deserts, this region was spared from the brunt of the Great Plague. And while frequent war also exacted only a modest toll. Umbar was engaged in battle with Gondor for several centuries, but suffered proportionately smaller losses, for the conflict was generally fought at sea or abroad. The Corsairs' maritime supremacy prevented the Gondorian navy from raiding Umbar's coasts. Hence, the region's population grew slowly but steadily, and not even the wars in T.A. 1810 and T.A. 1940 caused any major loss of civilian life. Towards the middle of the third millennium, however, the region reached a limit of what its arable land could support, and thereafter the growth curve flattened.

13.3 THE CALENDARS OF SOUTHERN GONDOR

13.3.1 THE DIVISION OF TIME

The First Age (I.A.) began with the first rising of the sun. It ended with the overthrow of the Great Enemy, Morgoth. Endor's peoples generally count this ancient era—the Elder Days—according to inexact reckonings.

The known history of the Second Age (S.A.) mostly deals with the rise and fall of Númenor, which in S.A. 3319 was lost beneath the waves. At the same time the world remade, and it might be imagined that such a cataclysmic event would have marked the end of the age. In fact, the beginning of the Third Age (T.A.) is measured from the overthrow of Sauron by Elendil and Gil-galad in S.A. 3441.

As told in *The Lord of the Rings*, the Third Age ended after 3,021 years. It closed with Sauron's final defeat, and the departure of Master Elrond west over the sea. Then began the Fourth Age (F.A.), the "Age of Men."

THE CALENDARS OF NÚMENOR, GONDOR, AND THE REUNITED KINGDOM

From the start of the Second Age the men of Númenor employed the King's Reckoning (KR), adapted from the reckonings of the Elves. The KR continued to be used by the Dúnedain-in-Exile, until it was replaced by the Stewards' Reckoning (StR) in T.A. 2060. The StR subsequently became the common calendar for all the free peoples of northwestern Middle-earth until the end of the Third Age, when it was replaced throughout the Reunited Kingdom by the New Reckoning (NR).

The table below gives the number of days in each month for these three Mannish calendars, together with the lunar-based Calendar of the Uinendili (CU). Leap year adjustments are shown in parentheses. Leap adjustments were made every four years except the last of a century. A full day-by-day concordance between the KR, StR, NR, and calendars, and our modern Gregorian calendar (GC), is included for ready conversion between the various systems. The CU is not included in the concordance, as its relation to the other reckonings is uncertain.

MEASURING AND RECORDING THE PASSAGE OF TIME

In Númenor, Men first reckoned their days from sunrise in the East (recalling Middle-earth whence they had come) to sunrise. This differed from the Elves, whose days were counted from sunset (in the west, evoking Elvenhome to which they might journey or return) to sunset.

STARCRAFT

The complexity of the Mannish reckonings attests to detailed knowledge gathered over many generations. This knowledge was in Númenor originally exercised by the king's advisers, working in cooperation with the Elves. As Men's lore increased, Halls of Learning were established to study astronomy and cosmology—collectively referred to as *Elenhōwe* (Q. "Lore of the Heavens")—and the related fields of divination and mundane astrology.

These disciplines soon became the prerogative of a select coterie of the educated elite, who styled themselves "the Wise." Sadly, many amongst them became seduced by Sauron, and after the Fall such "occult" methods as divination and astrology were viewed with extreme suspicion, if not actually proscribed. The post-S.A. 3319 Wise instead devoted their studies to what we would term "scientific astronomy," and (later) the calendar-based *Culenhōwe* (Q. "Wisdom of Life").

WRITTEN CALENDARS

In the Halls of Learning great tomes recorded the interrelationships of the various calendar systems of Middle-earth. After the Downfall of Númenor, these were maintained at Minas Anor (Minas Tirith), at Pelargir (until the great earthquake of T.A. 1450; subsequently at Barad Aethir) and until fire destroyed the libraries in the thirteenth century of the Third Age at Annúminas. However, for the unlettered majority, recording the passage of the days and marking the festivals and holy days was the responsibility of the elders of each village or hamlet. They used for this purpose perpetual calendars, which were mostly carved on wooden staves. These "stave" or "log" almanacs bore marks representing each day (sunrise), with sigils for special days, equinoxes and solstices. Their use and interpretation was a skill passed down from generation to generation, and jealously guarded.





DAYS OF THE YEAR			
Calendar	Days:		
KR	1+30+30+30+30+30+31+1(2)+31+30+30+30+30+30+1		
StR	1+30+30+30+30+1+30+30+30+1(2)+30+30+30+1+30+30+30+1		
NR	1+30+30+30+30+30+30+3(4)+30+30+30+30+30+30+1		
CU	1(2)+28+28+28+28+28+28+28+28+28+28+28+28		
DAYS OF THE WEEK			
Quenya	Sindarin	Translation	
Elenya	Orgilion	Day of the Stars	
Anarya	Oranor	Day of the Sun	
Isilya	Orithil	Day of the Moon	
Aldúya	Aldëa	Day of the [White] Tree	
Menelya	Ormenel	Day of the Heavens	
Eärenya	Oraeron	Day of the Sea	
Valanya	Orbelain	Day of the Valar	
MONTHS OF THE YEAR			
Month	Quenya	Sindarin	Translation
1.	Narvinyë	Narwain	New Sun
2.	Nénimë	Nimel	Watery, Wet
3.	Súlimë	Gwaeron	Windy
4.	Víressë*	Gwirith	Stirring
5.	Lótesse	Lothron	In bloom
6.	Nárië	Nörüi	Sunny
7.	Cermië	Ceruth	Cutting
8.	Ürimë	Ürui	Hot
9.	Yavannië	Ivanneth	Of Yavanna, Giver of Fruits
10.	Narquelü	Narbleth	Sun-waning
11.	Huimë	Hithui	Misty
12.	Ringarë	Girithron	Cold-day/Great Shuddering

*The New Reckoning retained these names, but began in the spring with *Víressë*.

*The New Reckoning retained these names, but began in the spring with *Víressë*.

TIMES OF DAY OR HOURS

In rural areas the day was always divided according to the passage of the sun across the sky, rather than by the observance of artificial "standard" hours. In the cities and towns, however, closer observation prompted the development of devices to measure and regulate the passage of time. Sundials and (later) clocks powered by sand or water divided the daylight period into twelve more or less equal "hours." The first hour of the day commenced at daybreak; the sixth at noon. The final twelfth hour ended at sundown. The passing of the hours was marked in the cities and towns by the striking of bells. In rural communities, where the hours were marked at all, hand-bells were rung.

The period between dusk and dawn was in the towns similarly divided. This twenty-four hour reckoning owed its origins to Númenórean astrology, but never attained common usage amongst Men. This was in part because of the disdain with which astrology came to be viewed, but also because such a rigid system bore little relation to the demands of agricultural husbandry.

13.4 TRAVEL AND COMMUNICATION

Southern Gondor's major cities are connected by excellent roads, which were mainly constructed to provide strategic mobility for the army. Due to a shortage of skilled manpower and resources, the quality of these arteries declined after the Plague, due to a shortage of skilled manpower and resources.

The King's Post transports mail by mounted couriers. To facilitate this, excellent courier stations stand at about thirty mile intervals along the major roads. A courier rides from one station to the next, where his mail bag is transferred to another with a fresh horse. A letter travels 100-150 miles a day in good weather. However, it costs two silver pieces per league (i.e., 2 sp/3 miles), so only a few people can afford to use the network.

AERIAL POSTINGS

The king's servants also make use of a pigeon carrier service, but it is only accessible to high-ranking officers. These remarkable birds fly an average speed of 30 miles per hour. Many governors and lords house pigeons at their residences. There are reception stations in Minas Anor, Pelargir, Lond Ernil.

Carrier pigeons are expensive to train and maintain. For that reason, they are considered to be a valuable asset. Intentionally killing a carrier pigeon is a crime punished by heavy fines.

To become an efficient messenger, a carrier pigeon has to get familiar with the terrain surrounding its coop, a process that takes about three years. A well-trained pigeon can find its way home to the coop after flying a distance of up to 60 miles over unfamiliar terrain, and from up to 400 miles away across familiar terrain. If released further away from the coop, the pigeon will most likely get lost.

SEA TRANSPORT

The sea provides the best mode of transportation for people and goods. A Gondorian sailing ship can travel 150-165 miles per day, provided the winds are favorable. Southern Gondor's coasts are dotted with villages and towns, and the two major cities of southern Gondor—Pelargir, and Lond Ernil—are

both havens. Traffic along the Anduin and the coasts is both regular and heavy. Sea travel, however, is dangerous business, and journeys in the Bay of Belfalas are occasionally quite hazardous. Corsair activity periodically threatens all the major sea lanes. Still, as the strength of both Gondor and Arthedain waned after the Great Plague, ocean travel became especially important—for it provided the only safe line of communication between the two realms.

13.3.2 CALENDAR CONCORDANCE

NON-LEAP YEARS			
Gregorian Calendar	King's Reckoning S.A. 1-T.A. 2060	Stewards' Reckoning T.A. 2060-3021	New Reckoning F.A. 1
December 21	yestarë	yestarë	Narwain 7
December 22	Narwain 1	Narwain 1	Narwain 8
December 23	Narwain 2	Narwain 2	Narwain 9
December 24	Narwain 3	Narwain 3	Narwain 10
December 25	Narwain 4	Narwain 4	Narwain 11
December 26	Narwain 5	Narwain 5	Narwain 12
December 27	Narwain 6	Narwain 6	Narwain 13
December 28	Narwain 7	Narwain 7	Narwain 14
December 29	Narwain 8	Narwain 8	Narwain 15
December 30	Narwain 9	Narwain 9	Narwain 16
December 31	Narwain 10	Narwain 10	Narwain 17
January 1	Narwain 11	Narwain 11	Narwain 18
January 2	Narwain 12	Narwain 12	Narwain 19
January 3	Narwain 13	Narwain 13	Narwain 20
January 4	Narwain 14	Narwain 14	Narwain 21
January 5	Narwain 15	Narwain 15	Narwain 22
January 6	Narwain 16	Narwain 16	Narwain 23
January 7	Narwain 17	Narwain 17	Narwain 24
January 8	Narwain 18	Narwain 18	Narwain 25
January 9	Narwain 19	Narwain 19	Narwain 26
January 10	Narwain 20	Narwain 20	Narwain 27
January 11	Narwain 21	Narwain 21	Narwain 28
January 12	Narwain 22	Narwain 22	Narwain 29
January 13	Narwain 23	Narwain 23	Narwain 30
January 14	Narwain 24	Narwain 24	Ninui 1
January 15	Narwain 25	Narwain 25	Ninui 2
January 16	Narwain 26	Narwain 26	Ninui 3
January 17	Narwain 27	Narwain 27	Ninui 4
January 18	Narwain 28	Narwain 28	Ninui 5
January 19	Narwain 29	Narwain 29	Ninui 6
January 20	Narwain 30	Narwain 30	Ninui 7
January 21	Ninui 1	Ninui 1	Ninui 8
January 22	Ninui 2	Ninui 2	Ninui 9
January 23	Ninui 3	Ninui 3	Ninui 10
January 24	Ninui 4	Ninui 4	Ninui 11
January 25	Ninui 5	Ninui 5	Ninui 12
January 26	Ninui 6	Ninui 6	Ninui 13
January 27	Ninui 7	Ninui 7	Ninui 14
January 28	Ninui 8	Ninui 8	Ninui 15
January 29	Ninui 9	Ninui 9	Ninui 16
January 30	Ninui 10	Ninui 10	Ninui 17
January 31	Ninui 11	Ninui 11	Ninui 18
February 1	Ninui 12	Ninui 12	Ninui 19
February 2	Ninui 13	Ninui 13	Ninui 20
February 3	Ninui 14	Ninui 14	Ninui 21
February 4	Ninui 15	Ninui 15	Ninui 22
February 5	Ninui 16	Ninui 16	Ninui 23
February 6	Ninui 17	Ninui 17	Ninui 24
February 7	Ninui 18	Ninui 18	Ninui 25
February 8	Ninui 19	Ninui 19	Ninui 26
February 9	Ninui 20	Ninui 20	Ninui 27
February 10	Ninui 21	Ninui 21	Ninui 28
February 11	Ninui 22	Ninui 22	Ninui 29
February 12	Ninui 23	Ninui 23	Ninui 30

Gregorian Calendar	King's Reckoning S.A. 1-T.A. 2060	Stewards' Reckoning T.A. 2060-3021	New Reckoning F.A. 1
February 13	Ninui 24	Ninui 24	Gwaeron 1
February 14	Ninui 25	Ninui 25	Gwaeron 2
February 15	Ninui 26	Ninui 26	Gwaeron 3
February 16	Ninui 27	Ninui 27	Gwaeron 4
February 17	Ninui 28	Ninui 28	Gwaeron 5
February 18	Ninui 29	Ninui 29	Gwaeron 6
February 19	Ninui 30	Ninui 30	Gwaeron 7
February 20	Gwaeron 1	Gwaeron 1	Gwaeron 8
February 21	Gwaeron 2	Gwaeron 2	Gwaeron 9
February 22	Gwaeron 3	Gwaeron 3	Gwaeron 10
February 23	Gwaeron 4	Gwaeron 4	Gwaeron 11
February 24	Gwaeron 5	Gwaeron 5	Gwaeron 12
February 25	Gwaeron 6	Gwaeron 6	Gwaeron 13
February 26	Gwaeron 7	Gwaeron 7	Gwaeron 14
February 27	Gwaeron 8	Gwaeron 8	Gwaeron 15
February 28	Gwaeron 9	Gwaeron 9	Gwaeron 16
March 1	Gwaeron 10	Gwaeron 10	Gwaeron 17
March 2	Gwaeron 11	Gwaeron 11	Gwaeron 18
March 3	Gwaeron 12	Gwaeron 12	Gwaeron 19
March 4	Gwaeron 13	Gwaeron 13	Gwaeron 20
March 5	Gwaeron 14	Gwaeron 14	Gwaeron 21
March 6	Gwaeron 15	Gwaeron 15	Gwaeron 22
March 7	Gwaeron 16	Gwaeron 16	Gwaeron 23
March 8	Gwaeron 17	Gwaeron 17	Gwaeron 24
March 9	Gwaeron 18	Gwaeron 18	Gwaeron 25
March 10	Gwaeron 19	Gwaeron 19	Gwaeron 26
March 11	Gwaeron 20	Gwaeron 20	Gwaeron 27
March 12	Gwaeron 21	Gwaeron 21	Gwaeron 28
March 13	Gwaeron 22	Gwaeron 22	Gwaeron 29
March 14	Gwaeron 23	Gwaeron 23	Gwaeron 30
March 15	Gwaeron 24	Gwaeron 24	mettarë
March 16	Gwaeron 25	Gwaeron 25	yestarë
March 17	Gwaeron 26	Gwaeron 26	Gwirth 1
March 18	Gwaeron 27	Gwaeron 27	Gwirth 2
March 19	Gwaeron 28	Gwaeron 28	Gwirth 3
March 20	Gwaeron 29	Gwaeron 29	Gwirth 4
March 21	Gwaeron 30	Gwaeron 30	Gwirth 5
March 22	Gwirth 1	tuilëre	Gwirth 6
March 23	Gwirth 2	Gwirth 1	Gwirth 7
March 24	Gwirth 3	Gwirth 2	Gwirth 8
March 25	Gwirth 4	Gwirth 3	Gwirth 9
March 26	Gwirth 5	Gwirth 4	Gwirth 10
March 27	Gwirth 6	Gwirth 5	Gwirth 11
March 28	Gwirth 7	Gwirth 6	Gwirth 12
March 29	Gwirth 8	Gwirth 7	Gwirth 13
March 30	Gwirth 9	Gwirth 8	Gwirth 14
March 31	Gwirth 10	Gwirth 9	Gwirth 15
April 1	Gwirth 11	Gwirth 10	Gwirth 16
April 2	Gwirth 12	Gwirth 11	Gwirth 17
April 3	Gwirth 13	Gwirth 12	Gwirth 18
April 4	Gwirth 14	Gwirth 13	Gwirth 19
April 5	Gwirth 15	Gwirth 14	Gwirth 20
April 6	Gwirth 16	Gwirth 15	Gwirth 21
April 7	Gwirth 17	Gwirth 16	Gwirth 22
April 8	Gwirth 18	Gwirth 17	Gwirth 23
April 9	Gwirth 19	Gwirth 18	Gwirth 24
April 10	Gwirth 20	Gwirth 19	Gwirth 25
April 11	Gwirth 21	Gwirth 20	Gwirth 26
April 12	Gwirth 22	Gwirth 21	Gwirth 27
April 13	Gwirth 23	Gwirth 22	Gwirth 28
April 14	Gwirth 24	Gwirth 23	Gwirth 29
April 15	Gwirth 25	Gwirth 24	Gwirth 30
April 16	Gwirth 26	Gwirth 25	Lothron 1
April 17	Gwirth 27	Gwirth 26	Lothron 2
April 18	Gwirth 28	Gwirth 27	Lothron 3
April 19	Gwirth 29	Gwirth 28	Lothron 4
April 20	Gwirth 30	Gwirth 29	Lothron 5





Gregorian Calendar	King's Reckoning S.A. 1-T.A. 2060	Stewards' Reckoning T.A. 2060-3021	New Reckoning F.A. I
April 21	Lothron 1	Gwinith 30	Lothron 6
April 22	Lothron 2	Lothron 1	Lothron 7
April 23	Lothron 3	Lothron 2	Lothron 8
April 24	Lothron 4	Lothron 3	Lothron 9
April 25	Lothron 5	Lothron 4	Lothron 10
April 26	Lothron 6	Lothron 5	Lothron 11
April 27	Lothron 7	Lothron 6	Lothron 12
April 28	Lothron 8	Lothron 7	Lothron 13
April 29	Lothron 9	Lothron 8	Lothron 14
April 30	Lothron 10	Lothron 9	Lothron 15
May 1	Lothron 11	Lothron 10	Lothron 16
May 2	Lothron 12	Lothron 11	Lothron 17
May 3	Lothron 13	Lothron 12	Lothron 18
May 4	Lothron 14	Lothron 13	Lothron 19
May 5	Lothron 15	Lothron 14	Lothron 20
May 6	Lothron 16	Lothron 15	Lothron 21
May 7	Lothron 17	Lothron 16	Lothron 22
May 8	Lothron 18	Lothron 17	Lothron 23
May 9	Lothron 19	Lothron 18	Lothron 24
May 10	Lothron 20	Lothron 19	Lothron 25
May 11	Lothron 21	Lothron 20	Lothron 26
May 12	Lothron 22	Lothron 21	Lothron 27
May 13	Lothron 23	Lothron 22	Lothron 28
May 14	Lothron 24	Lothron 23	Lothron 29
May 15	Lothron 25	Lothron 24	Lothron 30
May 16	Lothron 26	Lothron 25	Nóruí 1
May 17	Lothron 27	Lothron 26	Nóruí 2
May 18	Lothron 28	Lothron 27	Nóruí 3
May 19	Lothron 29	Lothron 28	Nóruí 4
May 20	Lothron 30	Lothron 29	Nóruí 5
May 21	Nóruí 1	Lothron 30	Nóruí 6
May 22	Nóruí 2	Nóruí 1	Nóruí 7
May 23	Nóruí 3	Nóruí 2	Nóruí 8
May 24	Nóruí 4	Nóruí 3	Nóruí 9
May 25	Nóruí 5	Nóruí 4	Nóruí 10
May 26	Nóruí 6	Nóruí 5	Nóruí 11
May 27	Nóruí 7	Nóruí 6	Nóruí 12
May 28	Nóruí 8	Nóruí 7	Nóruí 13
May 29	Nóruí 9	Nóruí 8	Nóruí 14
May 30	Nóruí 10	Nóruí 9	Nóruí 15
May 31	Nóruí 11	Nóruí 10	Nóruí 16
June 1	Nóruí 12	Nóruí 11	Nóruí 17
June 2	Nóruí 13	Nóruí 12	Nóruí 18
June 3	Nóruí 14	Nóruí 13	Nóruí 19
June 4	Nóruí 15	Nóruí 14	Nóruí 20
June 5	Nóruí 16	Nóruí 15	Nóruí 21
June 6	Nóruí 17	Nóruí 16	Nóruí 22
June 7	Nóruí 18	Nóruí 17	Nóruí 23
June 8	Nóruí 19	Nóruí 18	Nóruí 24
June 9	Nóruí 20	Nóruí 19	Nóruí 25
June 10	Nóruí 21	Nóruí 20	Nóruí 26
June 11	Nóruí 22	Nóruí 21	Nóruí 27
June 12	Nóruí 23	Nóruí 22	Nóruí 28
June 13	Nóruí 24	Nóruí 23	Nóruí 29
June 14	Nóruí 25	Nóruí 24	Nóruí 30
June 15	Nóruí 26	Nóruí 25	Cerveth 1
June 16	Nóruí 27	Nóruí 26	Cerveth 2
June 17	Nóruí 28	Nóruí 27	Cerveth 3
June 18	Nóruí 29	Nóruí 28	Cerveth 4
June 19	Nóruí 30	Nóruí 29	Cerveth 5
June 20	Nóruí 31	Nóruí 30	Cerveth 6
June 21	Ioëndē	Ioëndē	Cerveth 7
June 22	Cerveth 1	Cerveth 1	Cerveth 8
June 23	Cerveth 2	Cerveth 2	Cerveth 9
June 24	Cerveth 3	Cerveth 3	Cerveth 10
June 25	Cerveth 4	Cerveth 4	Cerveth 11
June 26	Cerveth 5	Cerveth 5	Cerveth 12

Gregorian Calendar	King's Reckoning S.A. 1-T.A. 2060	Stewards' Reckoning T.A. 2060-3021	New Reckoning F.A. I
June 27	Cerveth 6	Cerveth 6	Cerveth 13
June 28	Cerveth 7	Cerveth 7	Cerveth 14
June 29	Cerveth 8	Cerveth 8	Cerveth 15
June 30	Cerveth 9	Cerveth 9	Cerveth 16
July 1	Cerveth 10	Cerveth 10	Cerveth 17
July 2	Cerveth 11	Cerveth 11	Cerveth 18
July 3	Cerveth 12	Cerveth 12	Cerveth 19
July 4	Cerveth 13	Cerveth 13	Cerveth 20
July 5	Cerveth 14	Cerveth 14	Cerveth 21
July 6	Cerveth 15	Cerveth 15	Cerveth 22
July 7	Cerveth 16	Cerveth 16	Cerveth 23
July 8	Cerveth 17	Cerveth 17	Cerveth 24
July 9	Cerveth 18	Cerveth 18	Cerveth 25
July 10	Cerveth 19	Cerveth 19	Cerveth 26
July 11	Cerveth 20	Cerveth 20	Cerveth 27
July 12	Cerveth 21	Cerveth 21	Cerveth 28
July 13	Cerveth 22	Cerveth 22	Cerveth 29
July 14	Cerveth 23	Cerveth 23	Cerveth 30
July 15	Cerveth 24	Cerveth 24	Úruí 1
July 16	Cerveth 25	Cerveth 25	Úruí 2
July 17	Cerveth 26	Cerveth 26	Úruí 3
July 18	Cerveth 27	Cerveth 27	Úruí 4
July 19	Cerveth 28	Cerveth 28	Úruí 5
July 20	Cerveth 29	Cerveth 29	Úruí 6
July 21	Cerveth 30	Cerveth 30	Úruí 7
July 22	Cerveth 31	Úruí 1	Úruí 8
July 23	Úruí 1	Úruí 2	Úruí 9
July 24	Úruí 2	Úruí 3	Úruí 10
July 25	Úruí 3	Úruí 4	Úruí 11
July 26	Úruí 4	Úruí 5	Úruí 12
July 27	Úruí 5	Úruí 6	Úruí 13
July 28	Úruí 6	Úruí 7	Úruí 14
July 29	Úruí 7	Úruí 8	Úruí 15
July 30	Úruí 8	Úruí 9	Úruí 16
July 31	Úruí 9	Úruí 10	Úruí 17
August 1	Úruí 10	Úruí 11	Úruí 18
August 2	Úruí 11	Úruí 12	Úruí 19
August 3	Úruí 12	Úruí 13	Úruí 20
August 4	Úruí 13	Úruí 14	Úruí 21
August 5	Úruí 14	Úruí 15	Úruí 22
August 6	Úruí 15	Úruí 16	Úruí 23
August 7	Úruí 16	Úruí 17	Úruí 24
August 8	Úruí 17	Úruí 18	Úruí 25
August 9	Úruí 18	Úruí 19	Úruí 26
August 10	Úruí 19	Úruí 20	Úruí 27
August 11	Úruí 20	Úruí 21	Úruí 28
August 12	Úruí 21	Úruí 22	Úruí 29
August 13	Úruí 22	Úruí 23	Úruí 30
August 14	Úruí 23	Úruí 24	Ivanneth 1
August 15	Úruí 24	Úruí 25	Ivanneth 2
August 16	Úruí 25	Úruí 26	Ivanneth 3
August 17	Úruí 26	Úruí 27	Ivanneth 4
August 18	Úruí 27	Úruí 28	Ivanneth 5
August 19	Úruí 28	Úruí 29	Ivanneth 6
August 20	Úruí 29	Úruí 30	Ivanneth 7
August 21	Úruí 30	Ivanneth 1	Ivanneth 8
August 22	Ivanneth 1	Ivanneth 2	Ivanneth 9
August 23	Ivanneth 2	Ivanneth 3	Ivanneth 10
August 24	Ivanneth 3	Ivanneth 4	Ivanneth 11
August 25	Ivanneth 4	Ivanneth 5	Ivanneth 12
August 26	Ivanneth 5	Ivanneth 6	Ivanneth 13
August 27	Ivanneth 6	Ivanneth 7	Ivanneth 14
August 28	Ivanneth 7	Ivanneth 8	Ivanneth 15
August 29	Ivanneth 8	Ivanneth 9	Ivanneth 16
August 30	Ivanneth 9	Ivanneth 10	Ivanneth 17
August 31	Ivanneth 10	Ivanneth 11	Ivanneth 18
September 1	Ivanneth 11	Ivanneth 12	Ivanneth 19

Gregorian Calendar	King's Reckoning S.A. 1-T.A. 2060	Stewards' Reckoning T.A. 2060-3021	New Reckoning F.A. 1
September 2	Ivanneth 12	Ivanneth 13	Ivanneth 20
September 3	Ivanneth 13	Ivanneth 14	Ivanneth 21
September 4	Ivanneth 14	Ivanneth 15	Ivanneth 22
September 5	Ivanneth 15	Ivanneth 16	Ivanneth 23
September 6	Ivanneth 16	Ivanneth 17	Ivanneth 24
September 7	Ivanneth 17	Ivanneth 18	Ivanneth 25
September 8	Ivanneth 18	Ivanneth 19	Ivanneth 26
September 9	Ivanneth 19	Ivanneth 20	Ivanneth 27
September 10	Ivanneth 20	Ivanneth 21	Ivanneth 28
September 11	Ivanneth 21	Ivanneth 22	Ivanneth 29
September 12	Ivanneth 22	Ivanneth 23	Ivanneth 30
September 13	Ivanneth 23	Ivanneth 24	enderi 1
September 14	Ivanneth 24	Ivanneth 25	enderi 2
September 15	Ivanneth 25	Ivanneth 26	enderi 3
September 16	Ivanneth 26	Ivanneth 27	Narbeleth 1
September 17	Ivanneth 27	Ivanneth 28	Narbeleth 2
September 18	Ivanneth 28	Ivanneth 29	Narbeleth 3
September 19	Ivanneth 29	Ivanneth 30	Narbeleth 4
September 20	Ivanneth 30	yáviérē	Narbeleth 5
September 21	Narbeleth 1	Narbeleth 1	Narbeleth 6
September 22	Narbeleth 2	Narbeleth 2	Narbeleth 7
September 23	Narbeleth 3	Narbeleth 3	Narbeleth 8
September 24	Narbeleth 4	Narbeleth 4	Narbeleth 9
September 25	Narbeleth 5	Narbeleth 5	Narbeleth 10
September 26	Narbeleth 6	Narbeleth 6	Narbeleth 11
September 27	Narbeleth 7	Narbeleth 7	Narbeleth 12
September 28	Narbeleth 8	Narbeleth 8	Narbeleth 13
September 29	Narbeleth 9	Narbeleth 9	Narbeleth 14
September 30	Narbeleth 10	Narbeleth 10	Narbeleth 15
October 1	Narbeleth 11	Narbeleth 11	Narbeleth 16
October 2	Narbeleth 12	Narbeleth 12	Narbeleth 17
October 3	Narbeleth 13	Narbeleth 13	Narbeleth 18
October 4	Narbeleth 14	Narbeleth 14	Narbeleth 19
October 5	Narbeleth 15	Narbeleth 15	Narbeleth 20
October 6	Narbeleth 16	Narbeleth 16	Narbeleth 21
October 7	Narbeleth 17	Narbeleth 17	Narbeleth 22
October 8	Narbeleth 18	Narbeleth 18	Narbeleth 23
October 9	Narbeleth 19	Narbeleth 19	Narbeleth 24
October 10	Narbeleth 20	Narbeleth 20	Narbeleth 25
October 11	Narbeleth 21	Narbeleth 21	Narbeleth 26
October 12	Narbeleth 22	Narbeleth 22	Narbeleth 27
October 13	Narbeleth 23	Narbeleth 23	Narbeleth 28
October 14	Narbeleth 24	Narbeleth 24	Narbeleth 29
October 15	Narbeleth 25	Narbeleth 25	Narbeleth 30
October 16	Narbeleth 26	Narbeleth 26	Hithui 1
October 17	Narbeleth 27	Narbeleth 27	Hithui 2
October 18	Narbeleth 28	Narbeleth 28	Hithui 3
October 19	Narbeleth 29	Narbeleth 29	Hithui 4
October 20	Narbeleth 30	Narbeleth 30	Hithui 5
October 21	Hithui 1	Hithui 1	Hithui 6
October 22	Hithui 2	Hithui 2	Hithui 7
October 23	Hithui 3	Hithui 3	Hithui 8
October 24	Hithui 4	Hithui 4	Hithui 9
October 25	Hithui 5	Hithui 5	Hithui 10
October 26	Hithui 6	Hithui 6	Hithui 11

Gregorian Calendar	King's Reckoning S.A. 1-T.A. 2060	Stewards' Reckoning T.A. 2060-3021	New Reckoning F.A. 1
October 27	Hithui 7	Hithui 7	Hithui 12
October 28	Hithui 8	Hithui 8	Hithui 13
October 29	Hithui 9	Hithui 9	Hithui 14
October 30	Hithui 10	Hithui 10	Hithui 15
October 31	Hithui 11	Hithui 11	Hithui 16
November 1	Hithui 12	Hithui 12	Hithui 17
November 2	Hithui 13	Hithui 13	Hithui 18
November 3	Hithui 14	Hithui 14	Hithui 19
November 4	Hithui 15	Hithui 15	Hithui 20
November 5	Hithui 16	Hithui 16	Hithui 21
November 6	Hithui 17	Hithui 17	Hithui 22
November 7	Hithui 18	Hithui 18	Hithui 23
November 8	Hithui 19	Hithui 19	Hithui 24
November 9	Hithui 20	Hithui 20	Hithui 25
November 10	Hithui 21	Hithui 21	Hithui 26
November 11	Hithui 22	Hithui 22	Hithui 27
November 12	Hithui 23	Hithui 23	Hithui 28
November 13	Hithui 24	Hithui 24	Hithui 29
November 14	Hithui 25	Hithui 25	Hithui 30
November 15	Hithui 26	Hithui 26	Girithron 1
November 16	Hithui 27	Hithui 27	Girithron 2
November 17	Hithui 28	Hithui 28	Girithron 3
November 18	Hithui 29	Hithui 29	Girithron 4
November 19	Hithui 30	Hithui 30	Girithron 5
November 20	Girithron 1	Girithron 1	Girithron 6
November 21	Girithron 2	Girithron 2	Girithron 7
November 22	Girithron 3	Girithron 3	Girithron 8
November 23	Girithron 4	Girithron 4	Girithron 9
November 24	Girithron 5	Girithron 5	Girithron 10
November 25	Girithron 6	Girithron 6	Girithron 11
November 26	Girithron 7	Girithron 7	Girithron 12
November 27	Girithron 8	Girithron 8	Girithron 13
November 28	Girithron 9	Girithron 9	Girithron 14
November 29	Girithron 10	Girithron 10	Girithron 15
November 30	Girithron 11	Girithron 11	Girithron 16
December 1	Girithron 12	Girithron 12	Girithron 17
December 2	Girithron 13	Girithron 13	Girithron 18
December 3	Girithron 14	Girithron 14	Girithron 19
December 4	Girithron 15	Girithron 15	Girithron 20
December 5	Girithron 16	Girithron 16	Girithron 21
December 6	Girithron 17	Girithron 17	Girithron 22
December 7	Girithron 18	Girithron 18	Girithron 23
December 8	Girithron 19	Girithron 19	Girithron 24
December 9	Girithron 20	Girithron 20	Girithron 25
December 10	Girithron 21	Girithron 21	Girithron 26
December 11	Girithron 22	Girithron 22	Girithron 27
December 12	Girithron 23	Girithron 23	Girithron 28
December 13	Girithron 24	Girithron 24	Girithron 29
December 14	Girithron 25	Girithron 25	Girithron 30
December 15	Girithron 26	Girithron 26	Narwain 1
December 16	Girithron 27	Girithron 27	Narwain 2
December 17	Girithron 28	Girithron 28	Narwain 3
December 18	Girithron 29	Girithron 29	Narwain 4
December 19	Girithron 30	Girithron 30	Narwain 5
December 20	mettarē 1	mettarē	Narwain 6





LEAP-YEARS

Gregorian Calendar (leap-years)	King's Reckoning (leap-years)	Stewards' Reckoning (leap-years)	New Reckoning (leap-years)
December 21	yestarē 2	yestarē	Narwain 7
December 22	Narwain 1	Narwain 1	Narwain 8
December 23	Narwain 2	Narwain 2	Narwain 9
December 24	Narwain 3	Narwain 3	Narwain 10
December 25	Narwain 4	Narwain 4	Narwain 11
December 26	Narwain 5	Narwain 5	Narwain 12
December 27	Narwain 6	Narwain 6	Narwain 13
December 28	Narwain 7	Narwain 7	Narwain 14
December 29	Narwain 8	Narwain 8	Narwain 15
December 30	Narwain 9	Narwain 9	Narwain 16
December 31	Narwain 10	Narwain 10	Narwain 17
January 1	Narwain 11	Narwain 11	Narwain 18
January 2	Narwain 12	Narwain 12	Narwain 19
January 3	Narwain 13	Narwain 13	Narwain 20
January 4	Narwain 14	Narwain 14	Narwain 21
January 5	Narwain 15	Narwain 15	Narwain 22
January 6	Narwain 16	Narwain 16	Narwain 23
January 7	Narwain 17	Narwain 17	Narwain 24
January 8	Narwain 18	Narwain 18	Narwain 25
January 9	Narwain 19	Narwain 19	Narwain 26
January 10	Narwain 20	Narwain 20	Narwain 27
January 11	Narwain 21	Narwain 21	Narwain 28
January 12	Narwain 22	Narwain 22	Narwain 29
January 13	Narwain 23	Narwain 23	Narwain 30
January 14	Narwain 24	Narwain 24	Ninui 1
January 15	Narwain 25	Narwain 25	Ninui 2
January 16	Narwain 26	Narwain 26	Ninui 3
January 17	Narwain 27	Narwain 27	Ninui 4
January 18	Narwain 28	Narwain 28	Ninui 5
January 19	Narwain 29	Narwain 29	Ninui 6
January 20	Narwain 30	Narwain 30	Ninui 7
January 21	Ninui 1	Ninui 1	Ninui 8
January 22	Ninui 2	Ninui 2	Ninui 9
January 23	Ninui 3	Ninui 3	Ninui 10
January 24	Ninui 4	Ninui 4	Ninui 11
January 25	Ninui 5	Ninui 5	Ninui 12
January 26	Ninui 6	Ninui 6	Ninui 13
January 27	Ninui 7	Ninui 7	Ninui 14
January 28	Ninui 8	Ninui 8	Ninui 15
January 29	Ninui 9	Ninui 9	Ninui 16
January 30	Ninui 10	Ninui 10	Ninui 17
January 31	Ninui 11	Ninui 11	Ninui 18
February 1	Ninui 12	Ninui 12	Ninui 19
February 2	Ninui 13	Ninui 13	Ninui 20
February 3	Ninui 14	Ninui 14	Ninui 21
February 4	Ninui 15	Ninui 15	Ninui 22
February 5	Ninui 16	Ninui 16	Ninui 23
February 6	Ninui 17	Ninui 17	Ninui 24
February 7	Ninui 18	Ninui 18	Ninui 25
February 8	Ninui 19	Ninui 19	Ninui 26
February 9	Ninui 20	Ninui 20	Ninui 27
February 10	Ninui 21	Ninui 21	Ninui 28
February 11	Ninui 22	Ninui 22	Ninui 29
February 12	Ninui 23	Ninui 23	Ninui 30
February 13	Ninui 24	Ninui 24	Gwaeron 1
February 14	Ninui 25	Ninui 25	Gwaeron 2
February 15	Ninui 26	Ninui 26	Gwaeron 3
February 16	Ninui 27	Ninui 27	Gwaeron 4
February 17	Ninui 28	Ninui 28	Gwaeron 5
February 18	Ninui 29	Ninui 29	Gwaeron 6
February 19	Ninui 30	Ninui 30	Gwaeron 7
February 20	Gwaeron 1	Gwaeron 1	Gwaeron 8
February 21	Gwaeron 2	Gwaeron 2	Gwaeron 9
February 22	Gwaeron 3	Gwaeron 3	Gwaeron 10
February 23	Gwaeron 4	Gwaeron 4	Gwaeron 11

Gregorian Calendar (leap-years)	King's Reckoning (leap-years)	Stewards' Reckoning (leap-years)	New Reckoning (leap-years)
February 24	Gwaeron 5	Gwaeron 5	Gwaeron 12
February 25	Gwaeron 6	Gwaeron 6	Gwaeron 13
February 26	Gwaeron 7	Gwaeron 7	Gwaeron 14
February 27	Gwaeron 8	Gwaeron 8	Gwaeron 15
February 28	Gwaeron 9	Gwaeron 9	Gwaeron 16
February 29	Gwaeron 10	Gwaeron 10	Gwaeron 17
March 1	Gwaeron 11	Gwaeron 11	Gwaeron 18
March 2	Gwaeron 12	Gwaeron 12	Gwaeron 19
March 3	Gwaeron 13	Gwaeron 13	Gwaeron 20
March 4	Gwaeron 14	Gwaeron 14	Gwaeron 21
March 5	Gwaeron 15	Gwaeron 15	Gwaeron 22
March 6	Gwaeron 16	Gwaeron 16	Gwaeron 23
March 7	Gwaeron 17	Gwaeron 17	Gwaeron 24
March 8	Gwaeron 18	Gwaeron 18	Gwaeron 25
March 9	Gwaeron 19	Gwaeron 19	Gwaeron 26
March 10	Gwaeron 20	Gwaeron 20	Gwaeron 27
March 11	Gwaeron 21	Gwaeron 21	Gwaeron 28
March 12	Gwaeron 22	Gwaeron 22	Gwaeron 29
March 13	Gwaeron 23	Gwaeron 23	Gwaeron 30
March 14	Gwaeron 24	Gwaeron 24	mettarē
March 15	Gwaeron 25	Gwaeron 25	yestarē
March 16	Gwaeron 26	Gwaeron 26	Gwirith 1
March 17	Gwaeron 27	Gwaeron 27	Gwirith 2
March 18	Gwaeron 28	Gwaeron 28	Gwirith 3
March 19	Gwaeron 29	Gwaeron 29	Gwirith 4
March 20	Gwaeron 30	Gwaeron 30	Gwirith 5
March 21	Gwirith 1	tuilērē	Gwirith 6
March 22	Gwirith 2	Gwirith 1	Gwirith 7
March 23	Gwirith 3	Gwirith 2	Gwirith 8
March 24	Gwirith 4	Gwirith 3	Gwirith 9
March 25	Gwirith 5	Gwirith 4	Gwirith 10
March 26	Gwirith 6	Gwirith 5	Gwirith 11
March 27	Gwirith 7	Gwirith 6	Gwirith 12
March 28	Gwirith 8	Gwirith 7	Gwirith 13
March 29	Gwirith 9	Gwirith 8	Gwirith 14
March 30	Gwirith 10	Gwirith 9	Gwirith 15
March 31	Gwirith 11	Gwirith 10	Gwirith 16
April 1	Gwirith 12	Gwirith 11	Gwirith 17
April 2	Gwirith 13	Gwirith 12	Gwirith 18
April 3	Gwirith 14	Gwirith 13	Gwirith 19
April 4	Gwirith 15	Gwirith 14	Gwirith 20
April 5	Gwirith 16	Gwirith 15	Gwirith 21
April 6	Gwirith 17	Gwirith 16	Gwirith 22
April 7	Gwirith 18	Gwirith 17	Gwirith 23
April 8	Gwirith 19	Gwirith 18	Gwirith 24
April 9	Gwirith 20	Gwirith 19	Gwirith 25
April 10	Gwirith 21	Gwirith 20	Gwirith 26
April 11	Gwirith 22	Gwirith 21	Gwirith 27
April 12	Gwirith 23	Gwirith 22	Gwirith 28
April 13	Gwirith 24	Gwirith 23	Gwirith 29
April 14	Gwirith 25	Gwirith 24	Gwirith 30
April 15	Gwirith 26	Gwirith 25	Lothron 1
April 16	Gwirith 27	Gwirith 26	Lothron 2
April 17	Gwirith 28	Gwirith 27	Lothron 3
April 18	Gwirith 29	Gwirith 28	Lothron 4
April 19	Gwirith 30	Gwirith 29	Lothron 5
April 20	Lothron 1	Gwirith 30	Lothron 6
April 21	Lothron 2	Lothron 1	Lothron 7
April 22	Lothron 3	Lothron 2	Lothron 8
April 23	Lothron 4	Lothron 3	Lothron 9
April 24	Lothron 5	Lothron 4	Lothron 10
April 25	Lothron 6	Lothron 5	Lothron 11
April 26	Lothron 7	Lothron 6	Lothron 12
April 27	Lothron 8	Lothron 7	Lothron 13
April 28	Lothron 9	Lothron 8	Lothron 14
April 29	Lothron 10	Lothron 9	Lothron 15

Gregorian Calendar (leap-years)	King's Reckoning (leap-years)	Stewards' Reckoning (leap-years)	New Reckoning (leap-years)
April 30	Lothron 11	Lothron 10	Lothron 16
May 1	Lothron 12	Lothron 11	Lothron 17
May 2	Lothron 13	Lothron 12	Lothron 18
May 3	Lothron 14	Lothron 13	Lothron 19
May 4	Lothron 15	Lothron 14	Lothron 20
May 5	Lothron 16	Lothron 15	Lothron 21
May 6	Lothron 17	Lothron 16	Lothron 22
May 7	Lothron 18	Lothron 17	Lothron 23
May 8	Lothron 19	Lothron 18	Lothron 24
May 9	Lothron 20	Lothron 19	Lothron 25
May 10	Lothron 21	Lothron 20	Lothron 26
May 11	Lothron 22	Lothron 21	Lothron 27
May 12	Lothron 23	Lothron 22	Lothron 28
May 13	Lothron 24	Lothron 23	Lothron 29
May 14	Lothron 25	Lothron 24	Lothron 30
May 15	Lothron 26	Lothron 25	Nóruí 1
May 16	Lothron 27	Lothron 26	Nóruí 2
May 17	Lothron 28	Lothron 27	Nóruí 3
May 18	Lothron 29	Lothron 28	Nóruí 4
May 19	Lothron 30	Lothron 29	Nóruí 5
May 20	Nóruí 1	Lothron 30	Nóruí 6
May 21	Nóruí 2	Nóruí 1	Nóruí 7
May 22	Nóruí 3	Nóruí 2	Nóruí 8
May 23	Nóruí 4	Nóruí 3	Nóruí 9
May 24	Nóruí 5	Nóruí 4	Nóruí 10
May 25	Nóruí 6	Nóruí 5	Nóruí 11
May 26	Nóruí 7	Nóruí 6	Nóruí 12
May 27	Nóruí 8	Nóruí 7	Nóruí 13
May 28	Nóruí 9	Nóruí 8	Nóruí 14
May 29	Nóruí 10	Nóruí 9	Nóruí 15
May 30	Nóruí 11	Nóruí 10	Nóruí 16
May 31	Nóruí 12	Nóruí 11	Nóruí 17
June 1	Nóruí 13	Nóruí 12	Nóruí 18
June 2	Nóruí 14	Nóruí 13	Nóruí 19
June 3	Nóruí 15	Nóruí 14	Nóruí 20
June 4	Nóruí 16	Nóruí 15	Nóruí 21
June 5	Nóruí 17	Nóruí 16	Nóruí 22
June 6	Nóruí 18	Nóruí 17	Nóruí 23
June 7	Nóruí 19	Nóruí 18	Nóruí 24
June 8	Nóruí 20	Nóruí 19	Nóruí 25
June 9	Nóruí 21	Nóruí 20	Nóruí 26
June 10	Nóruí 22	Nóruí 21	Nóruí 27
June 11	Nóruí 23	Nóruí 22	Nóruí 28
June 12	Nóruí 24	Nóruí 23	Nóruí 29
June 13	Nóruí 25	Nóruí 24	Nóruí 30
June 14	Nóruí 26	Nóruí 25	Cerveth 1
June 15	Nóruí 27	Nóruí 26	Cerveth 2
June 16	Nóruí 28	Nóruí 27	Cerveth 3
June 17	Nóruí 29	Nóruí 28	Cerveth 4
June 18	Nóruí 30	Nóruí 29	Cerveth 5
June 19	Nóruí 31	Nóruí 30	Cerveth 6
June 20	enderi 1	enderi 1	Cerveth 7
June 21	enderi 2	enderi 2	Cerveth 8
June 22	Cerveth 12	Cerveth 1	Cerveth 9
June 23	Cerveth 2	Cerveth 2	Cerveth 10
June 24	Cerveth 3	Cerveth 3	Cerveth 11
June 25	Cerveth 4	Cerveth 4	Cerveth 12
June 26	Cerveth 5	Cerveth 5	Cerveth 13
June 27	Cerveth 6	Cerveth 6	Cerveth 14
June 28	Cerveth 7	Cerveth 7	Cerveth 15
June 29	Cerveth 8	Cerveth 8	Cerveth 16
June 30	Cerveth 9	Cerveth 9	Cerveth 17
July 1	Cerveth 10	Cerveth 10	Cerveth 18
July 2	Cerveth 11	Cerveth 11	Cerveth 19
July 3	Cerveth 12	Cerveth 12	Cerveth 20
July 4	Cerveth 13	Cerveth 13	Cerveth 21
July 5	Cerveth 14	Cerveth 14	Cerveth 22

Gregorian Calendar (leap-years)	King's Reckoning (leap-years)	Stewards' Reckoning (leap-years)	New Reckoning (leap-years)
July 6	Cerveth 15	Cerveth 15	Cerveth 23
July 7	Cerveth 16	Cerveth 16	Cerveth 24
July 8	Cerveth 17	Cerveth 17	Cerveth 25
July 9	Cerveth 18	Cerveth 18	Cerveth 26
July 10	Cerveth 19	Cerveth 19	Cerveth 27
July 11	Cerveth 20	Cerveth 20	Cerveth 28
July 12	Cerveth 21	Cerveth 21	Cerveth 29
July 13	Cerveth 22	Cerveth 22	Cerveth 30
July 14	Cerveth 23	Cerveth 23	Úruí 1
July 15	Cerveth 24	Cerveth 24	Úruí 2
July 16	Cerveth 25	Cerveth 25	Úruí 3
July 17	Cerveth 26	Cerveth 26	Úruí 4
July 18	Cerveth 27	Cerveth 27	Úruí 5
July 19	Cerveth 28	Cerveth 28	Úruí 6
July 20	Cerveth 29	Cerveth 29	Úruí 7
July 21	Cerveth 30	Cerveth 30	Úruí 8
July 22	Cerveth 31	Úruí 1	Úruí 9
July 23	Úruí 1	Úruí 2	Úruí 10
July 24	Úruí 2	Úruí 3	Úruí 11
July 25	Úruí 3	Úruí 4	Úruí 12
July 26	Úruí 4	Úruí 5	Úruí 13
July 27	Úruí 5	Úruí 6	Úruí 14
July 28	Úruí 6	Úruí 7	Úruí 15
July 29	Úruí 7	Úruí 8	Úruí 16
July 30	Úruí 8	Úruí 9	Úruí 17
July 31	Úruí 9	Úruí 10	Úruí 18
August 1	Úruí 10	Úruí 11	Úruí 19
August 2	Úruí 11	Úruí 12	Úruí 20
August 3	Úruí 12	Úruí 13	Úruí 21
August 4	Úruí 13	Úruí 14	Úruí 22
August 5	Úruí 14	Úruí 15	Úruí 23
August 6	Úruí 15	Úruí 16	Úruí 24
August 7	Úruí 16	Úruí 17	Úruí 25
August 8	Úruí 17	Úruí 18	Úruí 26
August 9	Úruí 18	Úruí 19	Úruí 27
August 10	Úruí 19	Úruí 20	Úruí 28
August 11	Úruí 20	Úruí 21	Úruí 29
August 12	Úruí 21	Úruí 22	Úruí 30
August 13	Úruí 22	Úruí 23	Ivanneth 1
August 14	Úruí 23	Úruí 24	Ivanneth 2
August 15	Úruí 24	Úruí 25	Ivanneth 3
August 16	Úruí 25	Úruí 26	Ivanneth 4
August 17	Úruí 26	Úruí 27	Ivanneth 5
August 18	Úruí 27	Úruí 28	Ivanneth 6
August 19	Úruí 28	Úruí 29	Ivanneth 7
August 20	Úruí 29	Úruí 30	Ivanneth 8
August 21	Úruí 30	Ivanneth 1	Ivanneth 9
August 22	Ivanneth 1	Ivanneth 2	Ivanneth 10
August 23	Ivanneth 2	Ivanneth 3	Ivanneth 11
August 24	Ivanneth 3	Ivanneth 4	Ivanneth 12
August 25	Ivanneth 4	Ivanneth 5	Ivanneth 13
August 26	Ivanneth 5	Ivanneth 6	Ivanneth 14
August 27	Ivanneth 6	Ivanneth 7	Ivanneth 15
August 28	Ivanneth 7	Ivanneth 8	Ivanneth 16
August 29	Ivanneth 8	Ivanneth 9	Ivanneth 17
August 30	Ivanneth 9	Ivanneth 10	Ivanneth 18
August 31	Ivanneth 10	Ivanneth 11	Ivanneth 19
September 1	Ivanneth 11	Ivanneth 12	Ivanneth 20
September 2	Ivanneth 12	Ivanneth 13	Ivanneth 21
September 3	Ivanneth 13	Ivanneth 14	Ivanneth 22
September 4	Ivanneth 14	Ivanneth 15	Ivanneth 23
September 5	Ivanneth 15	Ivanneth 16	Ivanneth 24
September 6	Ivanneth 16	Ivanneth 17	Ivanneth 25
September 7	Ivanneth 17	Ivanneth 18	Ivanneth 26
September 8	Ivanneth 18	Ivanneth 19	Ivanneth 27
September 9	Ivanneth 19	Ivanneth 20	Ivanneth 28
September 10	Ivanneth 20	Ivanneth 21	Ivanneth 29





Gregorian Calendar (leap-years)	King's Reckoning (leap-years)	Stewards' Reckoning (leap-years)	New Reckoning (leap-years)
September 11	Ivanneth 21	Ivanneth 22	Ivanneth 30
September 12	Ivanneth 22	Ivanneth 23	Cornarë
September 13	Ivanneth 23	Ivanneth 24	enderi 1
September 14	Ivanneth 24	Ivanneth 25	enderi 2
September 15	Ivanneth 25	Ivanneth 26	enderi 3
September 16	Ivanneth 26	Ivanneth 27	Narbeleth 1
September 17	Ivanneth 27	Ivanneth 28	Narbeleth 2
September 18	Ivanneth 28	Ivanneth 29	Narbeleth 3
September 19	Ivanneth 29	Ivanneth 30	Narbeleth 4
September 20	Ivanneth 30	yävičë	Narbeleth 5
September 21	Narbeleth 1	Narbeleth 1	Narbeleth 6
September 22	Narbeleth 2	Narbeleth 2	Narbeleth 7
September 23	Narbeleth 3	Narbeleth 3	Narbeleth 8
September 24	Narbeleth 4	Narbeleth 4	Narbeleth 9
September 25	Narbeleth 5	Narbeleth 5	Narbeleth 10
September 26	Narbeleth 6	Narbeleth 6	Narbeleth 11
September 27	Narbeleth 7	Narbeleth 7	Narbeleth 12
September 28	Narbeleth 8	Narbeleth 8	Narbeleth 13
September 29	Narbeleth 9	Narbeleth 9	Narbeleth 14
September 30	Narbeleth 10	Narbeleth 10	Narbeleth 15
October 1	Narbeleth 11	Narbeleth 11	Narbeleth 16
October 2	Narbeleth 12	Narbeleth 12	Narbeleth 17
October 3	Narbeleth 13	Narbeleth 13	Narbeleth 18
October 4	Narbeleth 14	Narbeleth 14	Narbeleth 19
October 5	Narbeleth 15	Narbeleth 15	Narbeleth 20
October 6	Narbeleth 16	Narbeleth 16	Narbeleth 21
October 7	Narbeleth 17	Narbeleth 17	Narbeleth 22
October 8	Narbeleth 18	Narbeleth 18	Narbeleth 23
October 9	Narbeleth 19	Narbeleth 19	Narbeleth 24
October 10	Narbeleth 20	Narbeleth 20	Narbeleth 25
October 11	Narbeleth 21	Narbeleth 21	Narbeleth 26
October 12	Narbeleth 22	Narbeleth 22	Narbeleth 27
October 13	Narbeleth 23	Narbeleth 23	Narbeleth 28
October 14	Narbeleth 24	Narbeleth 24	Narbeleth 29
October 15	Narbeleth 25	Narbeleth 25	Narbeleth 30
October 16	Narbeleth 26	Narbeleth 26	Hithui 1
October 17	Narbeleth 27	Narbeleth 27	Hithui 2
October 18	Narbeleth 28	Narbeleth 28	Hithui 3
October 19	Narbeleth 29	Narbeleth 29	Hithui 4
October 20	Narbeleth 30	Narbeleth 30	Hithui 5
October 21	Hithui 1	Hithui 1	Hithui 6
October 22	Hithui 2	Hithui 2	Hithui 7
October 23	Hithui 3	Hithui 3	Hithui 8
October 24	Hithui 4	Hithui 4	Hithui 9
October 25	Hithui 5	Hithui 5	Hithui 10
October 26	Hithui 6	Hithui 6	Hithui 11
October 27	Hithui 7	Hithui 7	Hithui 12
October 28	Hithui 8	Hithui 8	Hithui 13
October 29	Hithui 9	Hithui 9	Hithui 14
October 30	Hithui 10	Hithui 10	Hithui 15
October 31	Hithui 11	Hithui 11	Hithui 16

Gregorian Calendar (leap-years)	King's Reckoning (leap-years)	Stewards' Reckoning (leap-years)	New Reckoning (leap-years)
November 1	Hithui 12	Hithui 12	Hithui 17
November 2	Hithui 13	Hithui 13	Hithui 18
November 3	Hithui 14	Hithui 14	Hithui 19
November 4	Hithui 15	Hithui 15	Hithui 20
November 5	Hithui 16	Hithui 16	Hithui 21
November 6	Hithui 17	Hithui 17	Hithui 22
November 7	Hithui 18	Hithui 18	Hithui 23
November 8	Hithui 19	Hithui 19	Hithui 24
November 9	Hithui 20	Hithui 20	Hithui 25
November 10	Hithui 21	Hithui 21	Hithui 26
November 11	Hithui 22	Hithui 22	Hithui 27
November 12	Hithui 23	Hithui 23	Hithui 28
November 13	Hithui 24	Hithui 24	Hithui 29
November 14	Hithui 25	Hithui 25	Hithui 30
November 15	Hithui 26	Hithui 26	Girithron 1
November 16	Hithui 27	Hithui 27	Girithron 2
November 17	Hithui 28	Hithui 28	Girithron 3
November 18	Hithui 29	Hithui 29	Girithron 4
November 19	Hithui 30	Hithui 30	Girithron 5
November 20	Girithron 1	Girithron 1	Girithron 6
November 21	Girithron 2	Girithron 2	Girithron 7
November 22	Girithron 3	Girithron 3	Girithron 8
November 23	Girithron 4	Girithron 4	Girithron 9
November 24	Girithron 5	Girithron 5	Girithron 10
November 25	Girithron 6	Girithron 6	Girithron 11
November 26	Girithron 7	Girithron 7	Girithron 12
November 27	Girithron 8	Girithron 8	Girithron 13
November 28	Girithron 9	Girithron 9	Girithron 14
November 29	Girithron 10	Girithron 10	Girithron 15
November 30	Girithron 11	Girithron 11	Girithron 16
December 1	Girithron 12	Girithron 12	Girithron 17
December 2	Girithron 13	Girithron 13	Girithron 18
December 3	Girithron 14	Girithron 14	Girithron 19
December 4	Girithron 15	Girithron 15	Girithron 20
December 5	Girithron 16	Girithron 16	Girithron 21
December 6	Girithron 17	Girithron 17	Girithron 22
December 7	Girithron 18	Girithron 18	Girithron 23
December 8	Girithron 19	Girithron 19	Girithron 24
December 9	Girithron 20	Girithron 20	Girithron 25
December 10	Girithron 21	Girithron 21	Girithron 26
December 11	Girithron 22	Girithron 22	Girithron 27
December 12	Girithron 23	Girithron 23	Girithron 28
December 13	Girithron 24	Girithron 24	Girithron 29
December 14	Girithron 25	Girithron 25	Girithron 30
December 15	Girithron 26	Girithron 26	Narwain 1
December 16	Girithron 27	Girithron 27	Narwain 2
December 17	Girithron 28	Girithron 28	Narwain 3
December 18	Girithron 29	Girithron 29	Narwain 4
December 19	Girithron 30	Girithron 30	Narwain 5
December 20	mettarë I	mettarë	Narwain 6

14.1 MERP/RM NPC TABLE

Name	Lvl	Hits	AT	DB	SH	GR	Wpn 1	Wpn 2	MovM	Notes
IMPORTANT INDIVIDUALS (SECTION 9.0)										
Adûnaphel	32	160	PI/19	75	Y	Y	160bs	15cp	25	Nazgûl Bard
Aldamir	28	155	Ch/17	45	Y	Y	156bs	164cp	25	Dúnadan Warrior
Amroth	35	155	Ch/17	100	Y	Y	190bs	130lb	25	Sinda Warrior
Angamaitë	29	138	Ch/14	55	N	N	110ss	105cp	25	Dúnadan Scout
Aragorn: 2980	27	180	Ch/14	60	N	Y	185bs	180cp	25	Dúnadan Ranger
Aragorn: 3019	36	185	Ch/14	75	N	Y	200bs	—	25	Dúnadan Ranger
Bladorthin	26	150	Ch/14	90	N	N	235sp	225sb	25	Sinda Scout
Castamaitë	32	178	Ch/15	55	N	N	198ss	135sb	25	Dúnadan Scout
Castamir	30	205	Ch/17	30	Y	Y	191bs	173cp	25	Dúnadan Warrior
Círdor	35	142	No/1	75	N	N	149ss	169lb	25	Falathron Bard
Ciryaher	33	176	PI/20	50	Y	Y	165bs	160cp	25	Dúnadan Warrior
Eärnil I	36	225	Ch/15	55	Y	Y	197bs	201cp	25	Dúnadan Warrior
Edhelion	28	188	Ch/15	45	Y	Y	174bs	167cp	25	Dúnadan Warrior
Edrahil II	28	175	PI/19	55	Y	Y	200bs	180cp	25	Dúnadan Ranger
Fuinur	27	186	PI/17	45	Y	Y	172bs	165cp	25	Dúnadan Warrior
Galadriel	60*	185	No/15	15	N	N	170ja	190lb	15	Noldo Mage
Imrahil	28	174	PI/17	45	Y	Y	163bs	158cp	25	Dúnadan Warrior
Merro	29	138	RI/10	55	N	N	187sp	181sb	25	Daen Warrior
Morthec: live	32	158	RI/9	65	N	N	198sp	191sb	25	Daen Warrior
Morthec: dead	35	200	RI/12	75	N	N	210sp	191sb	25	Undead Warrior
Ossë	325	358	No/4	110	N	N	325all	325all	25	Maia Animist
Sangahyandion	29	204	PI/17	60	Y	Y	172bs	168cp	25	Dúnadan Warrior
Sauron: S.A. 500	180	500	PI/20	150	Y	Y	200sp	180sb	25	Maia Mage
Sauron: S.A. 3253	360	600	PI/20	200	Y	Y	310sp	260ja	25	Maia Mage
Tarannon	33	222	PI/18	45	Y	Y	182bs	178cp	25	Dúnadan Warrior
Telumhtar	33	242	PI/18	65	Y	Y	197bs	169cp	25	Dúnadan Warrior
Tevildo: unclad	120	247	No/1	120	N	N	184all	170bolt	25	Maia Bard
Tevildo: cat	120	287	Fur/8	110	N	N	225cl	265bi	25	Maia Bard
Uinen	325	358	No/4	125	N	N	295all	295all	25	Maia Animist
"THE SPY HUNT" (SECTION 11.1)										
Gildor	8	116	RL/7	20	N	N	110bs	95cp	20	Hildo Warrior
Midhroch	4	34	No/1	5	N	N	35ss	35da	5	Hildo Scholar
Thorondil	4	69	No/1	15	N	N	72bs	52da	15	Hildo Warrior
Halgon	10	69	SL/5	10	N	N	60da	—	10	Dúnadan Scholar
Ioreth	2	21	No/1	5	N	N	20da	—	5	Hildo Civilian
Malbeth	2	20	No/1	—	N	N	—	—	25	Hildo Civilian
Urlaglin	6	53	SL/5	20	N	N	80ss	65da	20	Hildo Scout
Nahir	4	40	SL/5	10	N	N	65ss	45da	10	Haruze Scout
Shebbin	5	52	SL/6	15	N	N	85ss	55da	15	Hildo Scout
Wafar	4	45	SL/5	15	N	N	70qs	50da	15	Hildo Scout
Thugs	4	44	No/1	20	N	N	75da	—	20	Hildo Scout
Calmacil	5	51	SL/5	20	N	N	80da	—	20	Hildo Scout
Haldir	7	66	SL/5	15	N	N	95ba	70ss	15	Hildo Ranger
Thorondir	10	80	SL/5	25	N	N	95da	—	25	Hildo Scout
"SEEDS OF EVIL?" (SECTION 11.2)										
Oravai	6	53	SL/5	20	N	N	80ss	65da	20	Daen Scout
Tughaibh	3	36	No/1	15	N	N	50da	45cl	15	Daen Scout
Followers	3	37	SL/5	15	N	N	60ss	45sp	15	Daen Scouts
Ostohor	8	120	RL/8	15	N	N	115ba	95ss	15	Dúnadan Warrior
Araval	8	111	RL/8	15	N	N	105bs	85ss	15	Dúnadan Warrior

Name	Lvl	Hits	AT	DB	SH	GR	Wpn 1	Wpn 2	MovM	Notes
"FRUITS OF LOVE" (SECTION 11.3)										
Gundor	9	122	PI/17	20	N	N	115bs	100sp	20	Dúnadan Warrior
Gilweth	6	45	No/I	5	N	N	45da	—	5	Dúnadan Scholar
Tuor	8	113	Ch/13	15	N	N	115bs	95ss	15	Dúnadan Warrior
Ragnir	7	109	Ch/15	40	Y	A/L	105bs	80ss	25	Dúnadan Warrior
Handir	8	117	RL/8	40	Y	N	110bs	86ss	25	Hildo Warrior
Beren	6	42	No/I	10	N	N	40da	—	10	Dúnadan Scholar
"REWARDS OF GARDENING" (SECTION 11.4)										
Calenorn	3	24	No/I	5	N	N	25da	—	5	Hildo Scholar
Gonvegil	8	120	No/I	15	N	N	115bs	95da	15	Dúnadan Warrior
"THE STOLEN MUMAK" (SECTION 11.5)										
Camulion	6	53	SL/5	20	N	N	80ss	65da	20	Hildo Scout
Naurudûn	3	37	SL/5	15	N	N	60cl	45da	15	Hildo Scout
Palandir	10	123	SL/5	20	N	N	120bs	105ss	15	Dúnadan Warrior
Findamir	8	113	SL/5	15	N	N	115th	95ss	15	Dúnadan Warrior
Hord	5	81	SL/5	15	N	N	90usr	55da	15	Asdriag Warrior
Hungh	7	109	SL/5	30	Y	N	100usr	90cp	25	Asdriag Warrior
Weapons: ba — battleaxe, bs — broadsword, cl — club, cp — composite bow, da — dagger, ja — javelin, lb — longbow, ma — mace, ml — mounted lance, qs — quarterstaff, sb — shortbow, sl — sling, sp — spear, ss — shortsword, th — two-handed sword, usr — usriev										

14.2 MERP/RM MILITARY TABLE

Name	Lvl	Hits	AT	DB	Sh	Gr	Wpn1	Wpn 2	MM	Notes
GONDORIAN REGULARS (King's Corps, Royal Host, Territorial Corps, Anfalas Men-at-Arms & the Lamedon Regiment)										
Line infantry (elite)	5	88	Ch/16	40	Y5	A/L	95bs	75sp	5	Warrior
The elite infantry of Gondor, includes professional standing armies from the era of the Ship-kings through the Kin-strife. Afterwards, use these statistics for the King's Corps and, later, the Royal Host of the stewards. Stationed throughout the realm, this is Gondor's true offensive army.										
Line infantry (common)	4	65	Ch/14	35	Y5	A/L	85bs	80sp	10	Warrior
Represents most other standing provincial armies including Lamedon and Anfalas (these evolved into the Lamedon Regiment and the Anfalas Men-at-Arms after the Kin-strife), Calenardhon and Harondor (becoming Territorial Corps after the creation of the King's Corps) and Umbar (which also had a contingent of elite soldiers acting as a garrison).										
Ranger	6	90	SL/5	10	Y	N	90bs	90cp	10	Ranger
All Gondorian armies recruited local hunters and trappers to act as light infantry, screening flanks and scouting for enemy troops. However, only the largest companies of such rangers, those of Ithilien and Harondor, are dealt with here.										
Anfalas Archer	4	70	RL/9	5	N	N	62bs	92cp	10	Warrior
Recruited in Anfalas but stationed throughout the realm, archers from this province were widely recognized as superior, and were attached to many of Gondor's garrisons and field armies.										
GONDORIAN RESERVES (Generally raised only in time of war, or to fulfill limited requirements for missile or scouting troops; peasant levy raised only in time of invasion)										
Anfalas Trained	3	65	Ch/14	30	Y5	A/L	80bs	65sp	5	Warrior
Spearman	3	60	RL/7	30	Y	N	70sp	50da	10	Warrior
Skirmisher	3	50	RL/7	30	Y	N	60bs	60cp	10	Ranger
Archer	3	60	SL/7	5	N	N	50ss	70cp	10	Warrior
Levy	2	40	SL/5	25	Y	N	55sp	40cp	5	Warrior
NAVAL FORCES										
Marine	4	70	PI/17	35	Y	A	80bs	85cp	10	Warrior
Sailor	3	54	SL/5	5	N	N	75ss	75da	10	Scout

Weapons: ba — battleaxe, bs — broadsword, cl — club, cp — composite bow, da — dagger, ja — javelin, lb — longbow, ml — mounted lance, qs — quarterstaff, sc — scimitar, sl — sling, sp — spear, ss — shortsword.

All figures should be considered ideal maximums during wartime. In practice, casualties, shortages of supply and regular maintenance prevented these maximums from occurring. The second band of entries for each territory (that composed of the Levy and reserve spearmen, archers and skirmish troops) are not standing forces, but rather reserves often composed of every able bodied man willing to respond to the call to arms. These figures should not be interpreted as peacetime standing armies.

	Gondor Founded S.A. 3320	Last Alliance S.A. 3429	Ship Kings T.A. 923	Kin Strife T.A. 1437	Great Plague T.A. 1640	First Wain T.A. 1851	Second Wain T.A. 1944	Minas Ithil T.A. 2000	War of the Ring T.A. 3019
Anórien									
- Le/KC/RH	—	1,000	7,000	9,500	5,400	6,000	6,300	6,600	7,200
- Lc	4,500	7,000	40,900	54,000	—	—	—	—	—
- Med Cav	200	500	1,000	300	400	500	500	500	500
- Lt Cav	300	500	1,500	500	200	200	200	200	300
- Spearmen	1,800	3,000	—	—	2,200	2,400	2,600	2,700	3,200
- Archers	1,800	3,000	—	—	2,200	2,400	2,500	2,700	3,200
- Skirmish	1,700	3,000	—	—	2,100	2,400	2,500	2,600	3,200
- Levy	10,300	18,000	50,400	64,300	12,500	13,900	14,600	15,300	18,100
Lebennin									
- Le/KC/RH	500	1,000	6,000	7,900	8,100	8,700	9,000	9,300	1,200
- Lc	3,000	5,500	34,000	44,800	—	—	—	—	6,900
- Med Cav	400	400	1,500	500	700	700	800	800	200
- Lt Cav	100	100	500	—	200	200	200	200	200
- Ships	15	30	80	160	35	80	80	50	35
- Sailors	700	1,400	3,600	8,000	1,600	3,600	3,600	2,200	1,600
- Marines	900	1,800	4,800	10,400	2,100	5,400	5,400	3,300	2,100
- Spearmen	1,600	2,600	—	—	2,900	3,300	3,400	3,500	2,900
- Archers	1,600	2,600	—	—	2,900	3,200	3,300	3,500	2,900
- Skirmish	1,500	2,600	—	—	2,900	3,200	3,300	3,400	2,800
- Levy	10,300	18,000	50,400	57,000	21,400	19,300	22,400	26,200	20,800
Ithilien									
- Le/KC/RH	—	1,000	5,200	7,000	2,400	2,700	2,200	1,800	—
- Lc	3,500	5,200	29,400	39,200	—	—	—	—	—
- Rangers	600	1,000	2,700	3,400	400	400	400	300	700
- Med Cav	100	200	1,200	200	200	200	200	100	—
- Lt Cav	100	100	600	200	100	100	100	100	—
- Spearmen	1,300	2,200	—	—	900	1,000	900	700	—
- Archers	1,200	2,200	—	—	900	1,000	800	600	—
- Skirmish	1,200	2,200	—	—	900	900	800	600	—
- Levy	8,000	14,100	39,100	50,000	5,800	6,300	5,400	4,200	700
Belfalas									
- Knights	—	100	300	400	200	200	200	300	200
- Esquires	—	100	300	400	200	200	200	300	200
- Yeomen	—	200	500	600	300	300	400	400	300
- Men at Arms	—	1,400	4,000	5,000	2,500	2,800	2,900	3,000	2,400
- Ships-LE	—	12	20	20	20	22	25	28	20
- Sailors-LE	—	500	700	700	700	800	900	1,000	700
- Marines-LE	—	600	1,000	1,000	1,000	1,100	1,300	1,400	1,000
- Ships-Lin	—	—	20	60	10	20	20	20	20
- Sailors-Lin	—	—	700	2,100	400	700	700	700	700
- Marines-Lin	—	—	1,000	3,000	500	1,000	1,000	1,000	1,000
- Militia	—	2,300	5,900	6,700	4,000	4,400	4,600	4,800	3,800
- Levy	—	6,700	18,100	19,600	10,800	11,300	11,600	11,800	9,500
- Daen	—	100	300	400	200	200	200	300	200
Lamedon									
- Lc/LR	—	—	1,300	1,800	600	600	700	700	700
- Med Cav	—	—	100	100	100	100	100	100	—
- Levy	—	—	1,400	1,800	700	700	800	800	700

14.3 TROOP STRENGTH TABLE

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	Gondor Founded S.A. 3320	Last Alliance S.A. 3429	Ship Kings T.A. 923	Kin Strife T.A. 1437	Great Plague T.A. 1640	First Wain T.A. 1851	Second Wain T.A. 1944	Minas Ithil T.A. 2000	War of the Ring T.A. 3019
Anfalas	*	*							
- Le/AMA	—	—	400	500	300	300	300	300	200
- Lc/AMA	—	—	4,000	5,100	2,800	2,900	3,000	3,200	2,400
- Med Cav	—	—	300	300	200	200	200	200	200
- Lt Cav	—	—	200	300	100	200	200	200	100
- AA	—	—	2,400	3,100	1,600	1,700	1,800	1,800	1,400
- Ships	—	—	15	20	10	15	15	15	15
- Sailors	—	—	500	700	300	500	500	500	500
- Marines	—	—	600	800	400	600	600	600	600
- TB	—	—	—	—	8,000	8,500	8,900	9,100	6,900
- Militia	—	—	6,200	7,800	12,300	12,700	13,300	13,700	10,100
Harondor	*	*						*	*
- Le/TC	—	—	1,500	—	—	—	1,500	—	—
- Lc/TC	—	—	8,500	18,000	5,500	6,500	8,500	2,000	—
- Rangers	—	—	1,000	1,500	500	500	500	200	—
- Med Cav	—	—	1,000	2,000	500	500	1,000	—	—
- Lt Cav	—	—	1,000	2,000	—	—	1,000	—	—
- Ships	—	—	20	—	—	30	20	—	—
- Sailors	—	—	800	—	—	1,200	800	—	—
- Marines	—	—	1,200	—	—	1,800	1,200	—	—
- Spearmen	—	—	6,000	8,500	3,000	5,000	6,000	1,300	—
- Archers	—	—	6,000	8,500	2,500	5,000	6,000	1,300	—
- Skirmishers	—	—	6,000	8,500	3,000	5,000	6,000	1,300	—
- Levy	—	—	27,200	31,000	7,500	28,000	24,500	3,900	—
Umbar	*	*			*	*	*	*	*
- Le/Garrison	—	—	—	1,500	—	3,500	—	—	—
- Lc/TC	—	—	—	9,000	—	7,700	—	—	—
- Med Cav	—	—	—	—	—	1,000	—	—	—
- Lt Cav	—	—	—	—	—	1,000	—	—	—
- Ships	—	—	—	110	—	80	—	—	—
- Sailors	—	—	—	4,400	—	3,200	—	—	—
- Marines	—	—	—	6,600	—	4,800	—	—	—
- Levy	—	—	—	56,000	—	30,500	—	—	—
Auxillary Troops									
Haruze	—	—	3,300	35,000	—	—	—	—	—
Northmen	—	—	—	28,000	1,000	—	1,300	1,900	—
Daen	—	—	—	5,000	—	—	—	—	—
Totals									
Standing	13,300	25,300	155,900	216,000	33,500	49,900	42,400	32,600	26,000
Navy	15/1,600	42/4,300	155/14,900	370/37,700	75/7,000	247/24,700	160/16,000	113/10,700	90/8,200
Mercenaries	—	—	3,300	68,000	1,000	—	1,300	1,900	—
Reserves	42,300	82,600	217,000	320,100	109,000	170,600	144,400	114,300	89,000
Total	57,200	112,200	391,100	641,800	150,500	245,200	204,100	159,500	123,200

KEY

Le, KC (King's Corps); RH (Royal Host); Line Infantry (elite); Lc, TC (Territorial Corps); AMA (Anfalas Men-at-Arms); LR (Lamedon Regiment); Line Infantry (common); TB (Anfalas Trained Band); AA (Anfalas Archers Militia Levy). * = Not under Gondorian control.

NOTES ON SPECIFIC TIME PERIODS LISTED ABOVE

Ship-kings

It was during this period of professional standing armies, before the effects of the Great Plague and the eventual feudalization of the realm, that Gondor's armies reached their peak.

The Kin-strife

During the Kin-strife military recruitment plummeted, and the figures shown dropped by as much as 1/3 (except for mercenaries, whose numbers grew, see below). In the final battles between Eldacar and Castamir, the Usurper had the loyal armies of Lebennin, Lamedon, Anfalas, Harondor and Umbar (the latter two were needed to man the southern border, so only Harondor was able to send part of its force). After desertions and other maladies, he was able to bring as many as 48,000 Gondorian troops to battle. To this number he added his Southron and Daen mercenaries.

Eldacar was able to eventually wrest the allegiance of Anórien, Ithilien, Belfalas and Calenardhon. Estimates number his Gondorian host as great as 83,000 troops. Though high, this figure would still have been insufficient to match Castamir's vast mercenary host, without the support of Eldacar's Northman allies. These swelled his numbers, and he enjoyed a measurable numerical advantage over his rival for the throne.

The Great Plague and Beyond

After the Kin-strife, financial restraints necessitated a decrease in the size of the army; standing forces dropped and a reserve was maintained instead. Anórien, Lebennin and Ithilien troops were part of the elite King's Corps, which consisted of several companies of cavalry or other special troop types, built around a core of heavy infantry. Other standing forces were part of the Territorial Corps, generally composed of well-armored spearmen. Also note that the King's Corps was typically divided and assigned to strategic locations throughout the realm—they were not retained in Anórien, Ithilien and Lebennin alone. Reserve troops, listed above as skirmishers, archers and spearmen, were called upon to serve for three months of the year, with occasional regular drills, but otherwise living as free peasants.

The War of the Ring

It is a sad indication of the realm's decline that, during this time of Gondor's greatest challenge, its standing army had fallen to its lowest ebb since the Second Age. The King's Corps had been reorganized by this time into the Royal Host, composed of two wings, the Anduin Wing (Anórien and Ithilien) and the Belfalas Wing.

Auxiliary Troops

Northmen listed are primarily Éothraim and their descendants. In the Kin-strife, however, the 6,000 Éothraim cavalry were aided by a large number of lesser Rhovanion tribes, making up the bulk of the listed figure, swayed to Eldacar's support through the influence of King Vidurafin. These Northmen were largely infantry or mounted infantry. No Northmen fought on the side of Castamir, and the figure shown is strictly representative of Eldacar's final return to Gondor. During the First Wainrider War, few if any Northmen acted as mercenaries, confronting instead the threat to their own peoples. After T.A. 2510, the Éothéod settled in Rohan, and a permanent military alliance was formed.

Hanuze mercenaries include primarily archers and cavalry. Infantry companies are not unheard of, but were rarely seen in all but the most unusual of circumstances. It was only during the last year of the Kin-strife, when Castamir feared Eldacar's imminent return, that the Hanuze mercenaries reached their listed strength. For the bulk of the war, reduce the figure to 7,000.

Daen mercenaries were generally composed of irregular infantry, with bodies of slingers amounting to as much as 15% of the total. They were seldom used outside of the unusual circumstances of the Kin-strife, and it was only during the final year that they reached the listed strength. Previous to T.A. 1447, reduce the number to 3,000.

								Me	Mis	#						
Name	EP	End	Str	Ag	Int	Mov	Def	OB	OB	Gen	Sub	Perc	Mag	Spells	Notes	
IMPORTANT INDIVIDUALS (SECTION 9.0)																
Adûnaphel	9300	66	0	2	2	1	1	0	1	1	1	5	10	14	Nazgul Bard	
Aldamir	8100	113	3	1	0	-1	3	8	7	2	1	2	-5	0	Human Warrior	
Amroth	10200	53	0	3	0	2	2	1	6	1	7	7	0	4	Elf Scout	
Angamaitë	8400	113	3	1	0	-1	3	8	7	2	1	2	-5	2	Human Warrior	
Aragorn: 2980	7800	113	3	1	0	-1	3	8	7	2	1	2	-5	0	Human Warrior	
Aragorn: 3019	10500	113	3	1	0	-1	3	9	8	2	1	2	-5	2	Human Warrior	
Bladorthin	7500	53	0	3	0	2	2	1	6	0	7	6	0	4	Elf Scout	
Castamaitë	9300	113	3	1	0	-1	3	9	7	2	1	2	-5	2	Human Warrior	
Castamir	8700	113	3	1	0	-1	3	8	7	2	1	2	-5	2	Human Warrior	
Círdor	10200	66	0	2	2	1	1	0	1	1	1	5	10	14	Elf Bard	
Ciryaher	9600	113	3	1	0	-1	3	9	7	2	1	2	-5	2	Human Warrior	
Eärnil I	10500	113	3	1	0	-1	3	9	8	2	1	2	-5	2	Human Warrior	
Edhelion	8100	113	3	1	0	-1	3	8	7	2	1	2	-5	0	Human Warrior	
Edrahil II	8100	113	3	1	0	-1	3	8	7	2	1	2	-5	0	Human Warrior	
Fuinur	7800	113	3	1	0	-1	3	8	7	2	1	2	-5	0	Human Warrior	
Galadriel	17700	75	0	2	2	1	1	0	2	2	2	6	10	all	Elf Bard	
Imrahil	8100	113	3	1	0	-1	3	8	7	2	1	2	-5	0	Human Warrior	
Merro	8400	113	3	1	0	-1	3	8	7	2	1	2	-5	2	Human Warrior	
Morthec: live	9300	113	3	1	0	-1	3	9	7	2	1	2	-5	2	Human Warrior	
Morthec: dead	10200	114	3	-1	0	-2	2	10	4	5	1	3	-7	0	Undead Warrior	
Ossë	3350000	358	11	10	10	5	7	15	15	8	8	15	10	all	Bard	
Sangahyandion	8400	113	3	1	0	-1	3	8	7	2	1	2	-5	2	Human Warrior	
Sauron	2400000	600	11	10	16	7	13	16	13	11	13	18	19	all	Bard	
Tarannon	9600	113	3	1	0	-1	3	9	7	2	1	2	-5	2	Human Warrior	
Telumehtar	9600	113	3	1	0	-1	3	9	7	2	1	2	-5	2	Human Warrior	
Tevildo: unclad	1550000	188	9	11	10	5	6	8	9	9	5	9	6	all	Bard	
Uinen	3300000	358	10	11	9	7	8	12	11	8	10	10	10	all	Bard	
THE SPY HUNT (SECTION 11.1)																
Gildor	2100	86	2	1	0	-1	3	6	5	2	0	1	-5	0	Human Warrior	
Midhroch	900	53	0	0	2	-1	1	-2	-4	1	-4	3	6	8	Human Bard	
Thorondil	900	77	2	1	0	-1	3	4	4	1	0	1	-5	0	Human Warrior	
Halgon	2700	86	2	1	0	-1	3	6	6	2	0	1	-5	0	Human Warrior	
Ioreth	300	49	1	1	0	1	1	2	1	-1	3	3	-4	0	Human Scout	
Malbeth	300	49	1	1	0	1	1	2	1	-1	3	3	-4	0	Human Scout	
Urlaglin	1500	49	1	1	0	1	1	3	2	2	4	4	-1	2	Human Scout	
Nahir	900	49	1	1	0	1	1	2	2	2	3	4	-1	0	Human Scout	
Shebbin	1200	49	1	1	0	1	1	2	2	2	4	4	-1	2	Human Scout	
Wafar	900	49	1	1	0	1	1	2	2	2	3	4	-1	0	Human Scout	
Thugs	900	49	1	1	0	1	1	2	2	2	3	4	-1	0	Human Scout	
Calmacil	1200	49	1	1	0	1	1	2	2	2	4	4	-1	2	Human Scout	
Haldir	1800	67	1	0	1	-1	2	4	-1	6	0	4	-2	0	Human Ranger	
Thorondir	2700	49	1	1	0	1	1	3	3	2	5	5	-1	2	Human Scout	

Name	EP	End	Str	Ag	Int	Mov	Def	Mel OB	Mis OB	Gen	Sub	Perc	Mag	# Spells	Notes
SEEDS OF EVIL? (SECTION II.2)															
Oravai	1500	49	1	1	0	1	1	3	2	2	4	4	-1	2	Human Scout
Tughaibh	600	49	1	1	0	1	1	2	1	2	3	3	-1	0	Human Scout
Followers	600	49	1	1	0	1	1	2	1	2	3	3	-1	0	Human Scout
Ostohor	2100	86	2	1	0	-1	3	6	5	2	0	1	-5	0	Human Warrior
Araval	2100	86	2	1	0	-1	3	6	5	2	0	1	-5	0	Human Warrior
FRUITS OF LOVE (SECTION II.3)															
Gundor	2400	86	2	1	0	-1	3	6	6	2	0	1	-5	0	Human Warrior
Gilweth	1500	86	2	1	0	-1	3	5	5	1	0	1	-5	0	Human Warrior
Tuor	2100	86	2	1	0	-1	3	6	5	2	0	1	-5	0	Human Warrior
Ragnir	1800	86	2	1	0	-1	3	5	5	2	0	1	-5	0	Human Warrior
Handir	2100	86	2	1	0	-1	3	6	5	2	0	1	-5	0	Human Warrior
Beren	1500	86	2	1	0	-1	3	5	5	1	0	1	-5	0	Human Warrior
REWARDS OF GARDENING (SECTION II.4)															
Calenorn	600	44	0	0	2	-1	1	-2	-4	1	-4	3	6	6	Human Bard
Gonvegil	2100	86	2	1	0	-1	3	6	5	2	0	1	-5	0	Human Warrior
THE STOLEN MÚMAK (SECTION II.5)															
Camulion	1500	49	1	1	0	1	1	3	2	2	4	4	-1	2	Human Scout
Naurudûn	600	49	1	1	0	1	1	2	1	2	3	3	-1	0	Human Scout
Palandir	2700	86	2	1	0	-1	3	6	6	2	0	1	-5	0	Human Warrior
Findamir	2100	86	2	1	0	-1	3	6	5	2	0	1	-5	0	Human Warrior
Hord	1200	77	2	1	0	-1	3	5	5	1	0	1	-5	0	Human Warrior
Hungh	1800	86	2	1	0	-1	3	5	5	2	0	1	-5	0	Human Warrior
Name	Movement	Normal Defense	Charge Defense	Flee Defense	Endurance	Melee OB	Melee Damage	Missile OB	Missile Damage						
Tevildo: cat	12	4	2	6	50	2	0	—	—						

Name	EP	End	Str	Ag	Int	Mov	Def	OB	OB	Gen	Sub	Perc	Mag	Spells	Notes
GONDORIAN REGULARS (King's Corps, Royal Host, Territorial Corps, Anfalas Men-at-Arms & the Lamedon Regiment)															
Line infantry (elite)	1200	77	2	1	0	-1	3	5	5	1	0	1	-5	0	Human Warrior
Line infantry (common)	900	77	2	1	0	-1	3	4	4	1	0	1	-5	0	Human Warrior
Ranger	1500	86	2	1	0	-1	3	5	5	1	0	1	-5	0	Human Warrior
Anfalas Archer	900	77	2	1	0	-1	3	4	4	1	0	1	-5	0	Human Warrior
GONDORIAN RESERVES (Generally raised only in time of war, or to fulfill limited requirements for missile or scouting troops; peasant levy raised only in time of invasion)															
Anfalas Trained	600	68	2	1	0	-1	3	4	4	1	-3	1	-5	0	Human Warrior
Spearman	600	68	2	1	0	-1	3	4	4	1	-3	1	-5	0	Human Warrior
Skirmisher	600	68	2	1	0	-1	3	4	4	1	-3	1	-5	0	Human Warrior
Archer	600	68	2	1	0	-1	3	4	4	1	-3	1	-5	0	Human Warrior
Levy	300	68	2	1	0	-1	3	3	3	1	-3	1	-5	0	Human Warrior
NAVAL FORCES															
Marine	900	77	2	1	0	-1	3	4	4	1	0	1	-5	0	Human Warrior
Sailor	600	68	2	1	0	-1	3	4	4	1	-3	1	-5	0	Human Warrior
DAGARIM ERNIL (The Prince of Belfalas' army, not standing forces, but quickly mustered)															
Knight	3300	95	2	1	0	-1	3	6	6	2	0	2	-5	0	Human Warrior
Esquire	1200	77	2	1	0	-1	3	5	5	1	0	1	-5	0	Human Warrior
Man-at-Arms	900	77	2	1	0	-1	3	4	4	1	0	1	-5	0	Human Warrior
Yeoman	900	77	2	1	0	-1	3	4	4	1	0	1	-5	0	Human Warrior
The Daen Peoples															
Daen mercenaries were rare throughout Gondor's history, with notable exceptions in Belfalas (whose prince could theoretically call upon local clans) and during the Kin-strife.															
Infantry	600	68	2	1	0	-1	3	4	4	1	-3	1	-5	0	Human Warrior
Slinger	600	68	2	1	0	-1	3	4	4	1	-3	1	-5	0	Human Warrior
The Haruza															
Haruza mercenaries were common during the era of the Ship-kings, and peaked under Castamir's rule. Most were archers and medium cavalry. Variag infantry companies were the exception.															
Archer	900	77	2	1	0	-1	3	4	4	1	0	1	-5	0	Human Warrior
Cavalry	900	77	2	1	0	-1	3	4	4	1	0	1	-5	0	Human Warrior
Infantry	900	77	2	1	0	-1	3	4	4	1	0	1	-5	0	Human Warrior
The Northmen															
Éothraim (and later Éothéod) cavalry made up the bulk of Northmen mercenary units. Mounted infantry from throughout Rhovanion were present for Eldacar's return.															
Hvy. Cavalry	1200	77	2	1	0	-1	3	5	5	1	0	1	-5	0	Human Warrior
Med. Cavalry	900	77	2	1	0	-1	3	4	4	1	0	1	-5	0	Human Warrior
Infantry	600	68	2	1	0	-1	3	4	4	1	-3	1	-5	0	Human Warrior
Scout	1500	86	2	1	0	-1	3	5	5	1	0	1	-5	0	Human Warrior
The Wainriders															
Cavalry	900	77	2	1	0	-1	3	4	4	1	0	1	-5	0	Human Warrior
Warrior (normal)	600	68	2	1	0	-1	3	4	4	1	-3	1	-5	0	Human Warrior
Warrior (elite)	2100	86	2	1	0	-1	3	6	5	2	0	1	-5	0	Human Warrior



14.6 LOR CONVERSION NOTES

The *LoR* tables from Section 14.0 provide you with all the statistical info you need on the characters described in *Southern Gondor: The People*. However, the magical items possessed by them also contain stats for weapons, armor, wands, staves, amulets, etc. The conversion instructions below will enable you to translate *MERP* items into *LoR* items.

14.6.1 SPELLS

Weapons, armor, garments, jewelry, wands, and staves often permit their bearer or wearer to cast spells. If an item bestows such spell casting ability, then this section lists the relevant *MERP* and *Rolemaster* spell lists and *MERP* and *Rolemaster* spell names. To convert the spells into *LoR* spells, look up the *MERP* spell list on the chart below which gives the corresponding *LoR* spell. (Rarely, an item grants a custom spell that exists in neither *MERP* nor *Rolemaster* nor *LoR*; in such cases, a specific description of its effects, independent of any system, is given in the text to provide all you need to know to GM the play.)

OPEN ESSENCE SPELLS

<i>MERP</i> List	<i>LoR</i> Spell
Physical Enhancement	Balance
Essence's Ways	Concentration
Unbarring Ways	Speed
Essence Hand	Shield
Spell Ways	Protection from Magic
Essence Perceptions	Concentration
Illusions	Camouflage
Spirit Mastery	Calm

MAGE SPELLS

<i>MERP</i> List	<i>LoR</i> Spell
Fire Law	Fire Bolt
Ice Law	Fire Bolt
Earth Law	Item Analysis
Light Law	Fire Bolt
Wind Law	Protection from Magic
Water Law	Luck
Lofty Bridge	Speed
Living Change	Strength

BARD SPELLS

<i>MERP</i> List	<i>LoR</i> Spell
Lore	Concentration
Controlling Songs	Calm
Sound Control	Luck
Item Lore	Item Analysis

OPEN CHANNELING SPELLS

<i>MERP</i> List	<i>LoR</i> Spell
Nature's Lore	Concentration
Nature's Movement	Speed
Spell Defense	Protection from Magic
Surface Ways	Healing
Protections	Shield
Detection Mastery	Concentration
Sound/Light Ways	Fire Bolt
Calm Spirits	Calm

ANIMIST SPELLS

<i>MERP</i> List	<i>LoR</i> Spell
Direct Channeling	Clairvoyance
Blood Ways	Healing
Bone/Muscle Ways	Healing
Organ Ways	Healing
Animal Mastery	Charm Animal
Plant Mastery	Camouflage
Purifications	Luck
Creations	Sustenance

RANGER SPELLS

<i>MERP</i> List	<i>LoR</i> Spell
Path Mastery	Concentration
Moving Ways	Speed
Nature's Guises	Camouflage
Nature's Ways	Charm Animal

14.6.2 MAGIC ITEMS

Most of the magical articles found in Middle-earth fall into three broad categories: weapons, armor, or spell casting enhancement. *MERP* describes the capabilities of such items with terms having specific game system definitions. Below, we present these terms with definitions adapted for the *LoR* system.

WEAPONS

Additional Criticals: In *MERP* combat, serious wounds are represented by critical damage. Normal weapons wielded skillfully can deliver critical damage. Magical weapons sometimes deliver an additional critical: a cold critical, an electrical critical, a grappling critical, a heat critical, an impact critical, a slashing critical, or an unbalancing critical.

In *LoR*, normal criticals are represented by the U and K results on the *LoR Combat Table*. The GM need only referee normal *LoR* combat.

Additional criticals—excepting grappling, slashing, and unbalancing—are handled thusly in *LoR* combat: upon a U or K result, for each additional critical a weapon is capable of delivering, roll one D6 die and apply the result to the damage delivered to the target. If the additional critical is labeled as being "equal in severity," roll one die—the result is the number of dice that are rolled to determine the extra damage delivered.

Grappling criticals: Upon a U or K result, when hit by a weapon that does grappling criticals, the target must roll the dice (2D6) and add his Agility bonus; if the result is equal to or higher than the total attack roll, the target is not entangled and may act normally; if the result is lower than the total attack roll, the target is entangled and may take no action for the number of rounds equal to the difference between the attacker's total attack roll and the target's Agility maneuver.



For example, Jos Hauri the Easterling throws his enchanted bola at Ulfilas the Northman who is fleeing. Hauri's Missile OB is +3. His bola has an OB of +2 and delivers grappling criticals. Hauri's player rolls the dice for a result of 6. His total attack roll is $3 + 2 + 6 = 11$.

Ulfilas' defense bonus is +2. Additionally, he wears a helmet (see below), which means that U results on the Combat Table do not knock him out.

Checking the Table, we see that Hauri has achieved a U result. This means we must also check the result of the grappling ability of the bola.

Ulfilas' player rolls the dice and gets a 9. The Northman has an Agility bonus of +1, so his total is 10, which is less than Hauri's 11. Thus Ulfilas is entangled and has taken 11 points of damage, but is not unconscious.

Unbalancing criticals: Upon a U or K result, when hit by a weapon that does unbalancing criticals, the target must roll the dice (2D6) and add his Agility bonus; if the result is equal to or higher than the total attack roll, the target remains on his or her feet and may act normally; if the result is lower than the total attack roll, the target is knocked to the ground and takes damage equal to one die roll.

Slashing criticals: Upon a U or K result, when hit by a weapon that does slashing criticals, the target must roll one die (1D6); the result is the number of points of damage the target receives at the end of each round due to bleeding.

Of Slaying creatures: Some weapons are described as being *Of Slaying Orcs* or *Of Slaying Dragons* or *Of Slaying Trolls*, etc. Whenever such a weapon is used to attack the creature designated by this description, add +2 to the attack roll on the Combat Table. This bonus is cumulative with any bonus present due to Holy virtues (see below). The maximum result is 12.

Of Slaying items: Some weapons are described as being *Of Slaying swords* or *Of Slaying weapons* or *Of Slaying armor* or *Of Slaying shields*, etc. Such weapons perform this destruction under conditions such as "targeting an opponent's weapon" or "if opponent parries" or some other parameters which are explicitly presented. Whenever such a weapon is used to attack the item designated by its description, the attacker should roll on the +6 column of the Combat Table. The GM should move the column used to the right for every +1 OB/DB possessed by the target item. If the result of the roll is a U or a K, the target item is destroyed immediately. Any number results are ignored.

Holy/Unholy weapons: These are weapons possessing the special favor of a Vala or a Maia (pure or fallen). Most have a reputation and are known on sight by their wielders' enemies. Holy weapons act as weapons *Of Slaying* versus all beings aligned with Sauron or Morgoth. Unholy weapons act as weapons *Of Slaying* versus all beings in enmity to Sauron or his evil master. (This bonus is cumulative with any more specific slaying abilities, such as *Of Slaying undead*.)

ARMOR

MERP armor is usually described as possessing a specific defensive bonus. To convert this **MERP** DB into a **LoR** defense bonus, simply divide it by 5. Sometimes armor has special capabilities, such as protecting its wearer from specific criticals. Such abilities are usually detailed in words rather than numbers and can be readily applied to any game system.

Helmets: In **LoR**, combatants who wear helms have an advantage over those who don't. Roll the dice (2D6) when a character wearing a helm receives a U result on the Combat Table. If the roll is 8 or higher, the character receives damage equal to the attack roll, but remains conscious, unless the damage puts his or her damage total higher than Endurance. Any bonus from a magical helm should be added to the determining dice roll.

SPELL CASTING ENHANCEMENT

Many items that enhance spell casting do so by granting their user specific spells. To convert the spells of such items from **MERP** spells to **LoR** spells, use the procedure outlined under *Traps* above. Two special types of spell enhancing items are presented below.

Spell adders: Spell adders are normally described as +1 adders or +2 adders or +3 adders. Characters with an adder may cast any one learned spell once a day for every +1 possessed by the adder. (A +2 adder bestows 2 spells; a +3 adder 3 spells.) The caster takes no damage for spells cast using an adder. The caster may not carry more than one adder on his or her person.

Spell multipliers: Spell multipliers are normally described as x2, x3, x4, etc. Characters with a multiplier may reduce the damage taken due to casting a spell as follows: divide the damage taken by the multiplier value. (A character must always take at least 1 point of damage when casting a spell.)

For example, Fire Bolt results normally in 6 points of damage taken. Eun the Dunnish Bard has a x3 multiplier. When she casts a Fire Bolt, she takes only 2 points of damage ($6 \div 3 = 2$).

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Scheduled Release of the Blue Border Unlimited Edition is March 1996
(Any card text errata will be corrected; otherwise, no other significant changes will be made.)

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Scheduled Release of the Expansion Set is early June 1996



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SOUTHERN GONDOR:TM the people

"There dwelt a hardy folk between the mountains and the sea. They were reckoned men of Gondor, yet their blood was mingled, and there were short and swarthy folk among them whose sires came more from the forgotten men who boused in the shadow of the hills in the Dark Years ere the coming of the kings. But beyond, in the great fief of Belfalas, dwelt Prince Imrahil in his castle of Dol Amroth by the sea, and he was of high blood, and his folk also, tall men and proud with sea-grey eyes."

—The Return of the King*

Southern Gondor: The People tells of Elendil's sons, Isildur and Anárion, recounting their arrival on the shores of Endor and moving through the events of the great nation they founded there. Dæni peoples first dwelt in the lands of Gondor before the kings, followed by the Pelargirean League who preceded the Faithful into the southern reaches of the realm. The Princes of Belfalas, the Haruze of Harondor, and the Corsairs of Umbar made still later contributions to the complex politics governing Gondor's sovereign rule. The ebb and flow of war, prosperity, and ambition among these diverse inhabitants sets the stage for adventure.

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