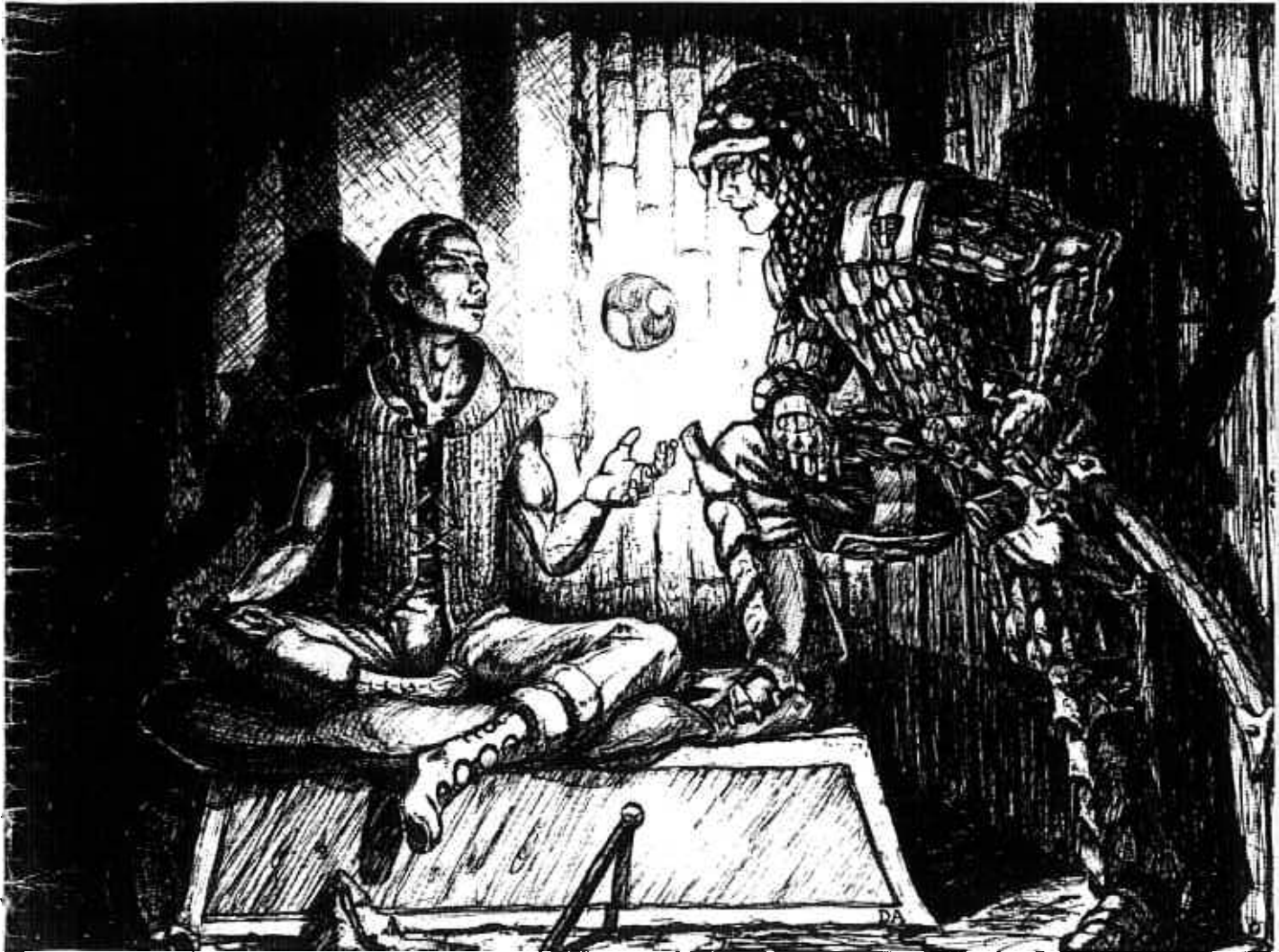


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SUMMER 1995

SHOLARI

The Fanzine for Skyrealms of Jorune



STARTING THIS ISSUE
REPORT FROM
TEAM HERIDOTH

Also in this issue:

- Ramian Society
- New Occupations
- Jorune Online
- Complete Jorune Adventure and more...

S H O L A R I

How Big A Nail?

Whine, Whine, Whine

You know, if it weren't for the Jorune net mailing list, this issue of Sholari would not be in your hands just now. It almost didn't make it any way. Last fall I went from a Macintosh to an IBM in order to work on the multi-media presentation of the Alien Logic CD-ROM game (review next issue) and some files were lost in the transfer. I tried for months, but in February I went back to Macintosh - some files were damaged in the transfer. In May I went from the Macintosh I had been using (a friend's) and a new one (my own). My 240 Meg external hard disk was blitzed with a spark that also took out the new floppy. The store replaced the controller and the floppy without question, but my old external hard drive wasn't theirs, was too old to be under its own warranty and - guess what? - some files were lost. One of the files was the folder with the material for this issue.

Most of the material had been backed up in source files - all of the editing had been done in PageMaker 5.0 with its snazzy new bells and whistles. A few had to be restored - from the people on the Jorune net mailing list - many of whom wrote the original articles. I got a brand new hard disk and began laying it all out again in snazzy PageMaker 5.0. I was down to adding the last of the NPC illustrations and - odd - the layout file came back with a mystic message "Bad Index." Norton Utilities couldn't restore anything. The previously backed-up version also now showed "Bad Index".

When I stopped screaming, I decided to go back to PageMaker 4.2, which had been more stable for me over the past few years. I went back to the source files again. I did the layout again, using the hard copies as guides. All of the time lost means my next project, THE TAIN, may not be ready for GenCon - the big trade convention in August.

Now, compared to the situation in The-Former-Yugoslavia, this isn't all that bad. Just painful.

Thank You

I need to give a special thanks to the dedicated Jorune PBM team in England - Team Heridoth. Mike Tittenor was the Sholari for this interesting experiment in role playing. Owen Smith is the one who spilled the beans to me about the existence of the game and provide scads of material through e-mail, ftp and a couple of wonderful bundles from Britain with maps, plays, illustrations, stories, the Heridothian newspapers, disks and more. Alan Glover volunteered to help me organize the complete re-keying for Skyrealms of Jorune Third Edition for use in creating the foundations of Fourth Edition. Paul, Howard, Dominic, and Bob (am I forgetting anyone?) began to build up their contributions to the mythos.

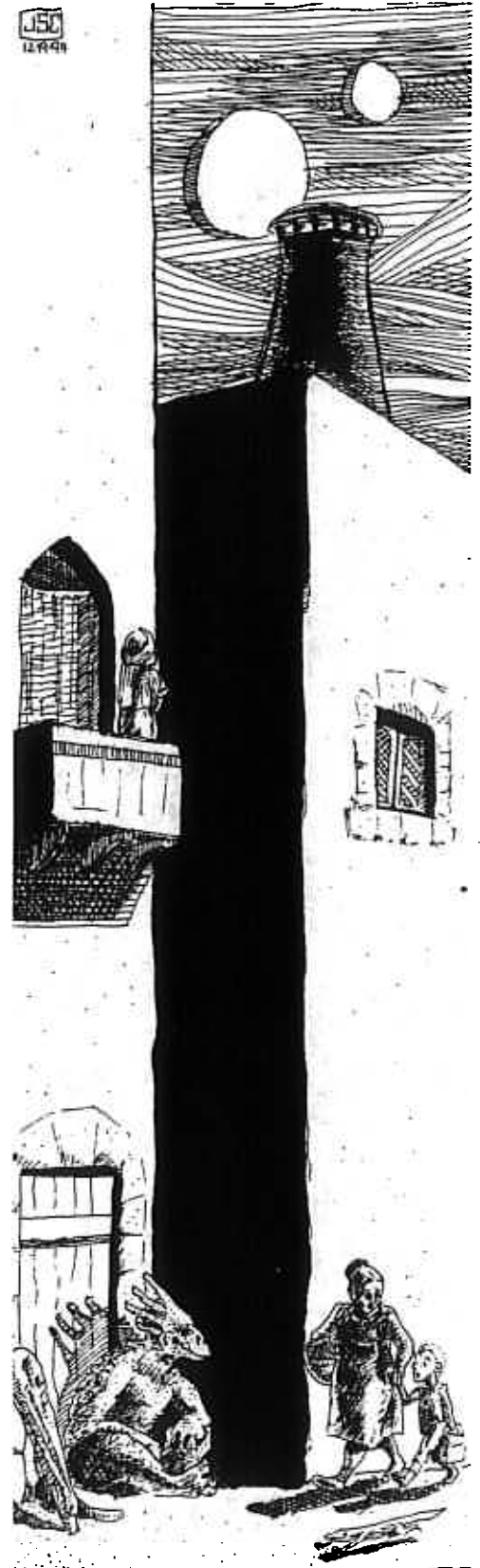
What Team Heridoth has created may not be "official" but their creative development, heart and perseverance buoyed me when I reached a point where the problems with getting the 'authorized' products was becoming more and more difficult.

Thanks, my friends. Special copras to all your challisks for service above and beyond the call.

The others people who helped make this issue possible also have my thanks - Steve Devaney, Paul Parker, David Ackerman (Third Edition editor), Carl Davis (with three surprise entries in the gaping holes of my art needs), Fred Langen (for succumbing to a last minute demand for the review in this issue).

Continued on page 37

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TALEWIND

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SHOLARI

The Fanzine for Skyrealms of Jorune

VOLUME ONE • NUMBER THREE • SUMMER 1995

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this Issue

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DANSTEAD GUIDE TO YORK by Bob Dowling

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Contributors (Some)

Howard Chalkley, 37, lives in Milton, near Cambridge, and is a project manager and computer programmer. He reads SF & Fantasy, also some horror, is a fairly frequent cinema-goer. He likes good food and wine - occasionally does the cooking. He has played many games and currently some home-grown games - one based on English history around 1325 (the days of the Despencers and Edward II), one set in something like ancient China, and one loosely based on Traveller 2400.

Joe Coleman, 44, radiojoe5@aol.com is a retro-pulp punk with a fondness for underdog media - radio theatre, pulp magazines, role playing games, etc. He has published for several game systems over the past two years, and before that was involved with stage and radio productions. His new game THE TAINT will be out at Gen-Con and he swears there will be another Sholari by then.

Steve Devaney lives in the San Francisco Bay Area and will soon see publication of his first professional adventure in Dungeon magazine. In addition to Jorune and other role playing games, he plays bass guitar in a local band and studies asian languages.

Bob Dowling works with Unix systems, supporting system administrators in the University of Cambridge (UK!) and can be emailed as rjd4@cam.ac.uk. He has been role-playing since he was 15 and gaming from 16. His principal other hobbies are Minoan history and space travel. His favourite drink is a scotch whisky, food is Greek salad, and colour is red, no blue, no... ARGH!

Dominic Green was born (1967), not yet dead (1995). - Dominic is currently a data entry goblin. Went to university with everyone else in the Heridoth PBM. Hobbies include tai chi, kung fu, and motorcycling with penguin. Played Meard in the Heridoth PBM, alter ego Dastardly Jack Ho Trid.

Fred Langen, 23, email at fred@passage, from the Fine town of Milpitas, California. SGML Software Production Engineer. Juggles fire, and plays Air Hockey very, very well. Currently in the Back In Jorune's Past Game playing Braham the Iscin Zoologist. Noted for: Critical Fumbles and comic relief. Also playing a Jer going to Thantier. Quote: (As looking at character sheet) "what's a jerhot? Oh, Jer hat." (shrug. I forget what I write.)

Harold Ogle, 25, email at harold@svpal.org, is a newcomer to personal hygiene and has only recently been broken of a nasty habit of crushing small creatures between his toes. He eats with his mouth open (unless he gives me a bio).

Paul Parker, 24, email at glards@aol.com, is a newcomer to gaming art and has published works with Skyrealms of Jorune, PJ Austin's Collectibles Games monthly, Alien Greys and various computer art projects.

Paul Roberts lives, works and plays over in the UK. Molecular biologist by day. Interested in medieval history and involved with living history group. e-mail: per@soton.ac.uk

Owen Smith, 29, computer programmer, email owen@sj.co.uk. Currently lives in Cambridge, England. Owen plays BBb Bass (a form of tuba) in the City of Cambridge Brass Band, and has done orchestral work. He was playing Koistra in a Heridoth play by game.

John Snead, 33, jsnead@netcom.com. "I'm an anthropologist, a struggling free-lance gaming writer, and a Wiccan Priest. I'm currently living in Portland Oregon and have co-authored the Faeries and Shamans supplements for Ars Magica.

Sholari Needs Help!

You know, if you'd send me your NPC sketches, Jorune art and articles, you wouldn't have to put up with me scribbling all over your nice, clean Sholari.

I can receive files over AOL (from inside AOL only) at TheSholari@aol.com, or over the net at Talewind@dnai.com. Snail mail still works through Talewind Print & Production, P O Box 12631, Berkeley, CA 94712-2631. Your submissions can be on Mac or IBM 3.5" disks



Heridoth Play-by-Mail Game

A NEW FEATURE

Report from Team Heridoth

Shortly after getting onto the internet, Jason Cubas in Florida offered to set up a Jorune mailing list at Illuminati Online. Through the list about 80 Jorunis made contact in the US, Canada, Australia, New Zealand, France, Sweden, Norway, Germany, England and Ireland.

Some of the players in England discussed a 'play-by-mail' game they played, where the players took on the roles of city-states within Heridoth, instead of individual characters. Moves took the form of governmental planning and actions mailed to a sholari, who in turn mailed results of actions to the players. The game carried on for many years of game time and only recently ended.

A number of articles in this issue of Sholari are part of the play-by-mail Heridoth game, and over the next several issues we will share more of the wonderful Heridoth created by some very dedicated and inventive players.

The PBM Jorune Heridoth is set in the earlier part of the 35th Century, prior to the expeditions of Allonkarb or the Energy Weapons War. Some of this material may become 'official' in the upcoming fourth edition of Skyrealms of Jorune.

Paul Roberts
May 1995

NOTE:

The Heridoth Play-by-Mail campaign was set prior to the Energy Weapons War and the campaigns of Khodre Allonkarb. Some of the sights and features in these notes may no longer exist in present day Heridoth. — Joe Coleman, June 1995

Burdoth

Dowsen

Essanjean
Sea

Sholis

Ardoth
Bay

Ellemin

Koistra

Mairamin

Simbi

York

Korrid

Heridoth

Meard

Trinnen

East Trinnu

Vamdrey

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H Koistran Notes

O by Owen Smith

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Government in Koistra

Koistra is a feudal state, but the feudalism has a twist. The state operates a separate Tauther, Drenn and Kesht system very similar to that of Ardoth. The twist in the feudalism is that when the current holder of a feudal title dies, only heirs who are Drenn or Kesht can inherit. There is also no differentiation between male and female, legitimate or illegitimate or even between human and non-human, it is simply whether you are Drenn or not that counts. (Of course since none of the races can interbreed, non-human inheritance implies a title assigned to a non-human in the first place.)

The real reasons for this system of inheritance are not well known because it was a political compromise after a civil war. Originally Koistra had the standard eldest male child system of inheritance, with women only considered if there were no more male heirs. Various factions wanted various changes, and proclaimed these either publicly or privately. Koistra has strong ties with Ardoth, and one faction was Ardothian merchants and settlers many of whom were Ardothian Drenn. They disliked having no official status in Koistra and they were important to the economy. Within the establishment they were backed by Koistran nobles who had married Ardothian Drenn wives (usually the daughters of rich merchants). This faction wanted a partial or complete change to a meritocratic system.

Another faction was formed from people disillusioned with flaws in the current system. There had been a spate of title holders dying young and the juvenile heirs being systematically controlled and slowly stripped of assets. Some of them regained control of their estates as they grew older and disliked what had been done to their lands and goods, so they allied themselves with a group of older nobles who had tried to stand up for what was right and proper and prevent the misuse of the wards. This

faction wanted change, but it didn't have any noticeable suggestions other than that it shouldn't happen again. The king at the time was sympathetic to this faction. There was of course another faction, which was pro-usurping other people's inheritance.

The king also had his own reasons for wanting change, which he kept fairly quiet. He had two fine daughters Ruth and Hilary by his first wife (an Ardothian Keshtia), either of whom he would like to inherit the throne. By his second wife (his first wife died in a hunting accident) he had two sons, the elder being a useless dandy just waiting to inherit and the younger being a scheming nasty minded git just waiting to be the power behind the throne when his brother inherited. The king had fallen out with his second wife in a big way when he discovered she was involved in various corrupt schemes.

The last twist came when both of the king's daughters wanted to become Drenn, but not being citizens of Ardoth they could not (or not without relinquishing too many of their links to Koistra). The king loved his daughters dearly, so he set up an independent guild to establish a Drenn system modelled closely on the Ardothian system. This also appeased the pro-Ardothian faction somewhat, and surprisingly the guild has managed to keep its independence from all who have tried to meddle in it to this day. Most of the people who become tauther are nobles or of Ardothian descent, but the guild is virtually unbribable and everyone has to work as hard as anyone else to achieve Drenn status. Parents cannot just give all their challisk marks to their children, because the guild validates all marks and has enough standing to enforce its rulings.

Things festered for a while and then came to a head when the usurper faction started being more blatant and attacking castles to take estates over. Other factions came to the defence, and the whole thing boiled over into a civil war. The king's faction, the pro-Ardoth faction and the anti-usurper faction allied together and heavily defeated the usurper faction. The victors then sat down to do something to prevent it from happening again. The pro-Ardoth faction wanted concessions for Drenn, the king wanted one of his daughters to inherit (but didn't say so) and the anti-usurper faction wanted people under the age of 14 to not be considered when a title was passed

on. By this stage the Drenn guild was working well, so the king suggested that it should have something to do with inheritance. The pro-Ardoth faction suggested that only Drenn could inherit (which is what the king wanted them to say) and the anti-usurper faction agreed that this answered their demands too, since anyone who had made Drenn could probably prevent their estate from being wrested from them.

And so it was agreed, but the king had a final twist up his sleeve. In all the discussions, nothing much was said about gender although the general tone of the conversation indicated that neither of the other two factions was unhappy with the current pro-male situation. The king himself penned the new inheritance law, and it said nothing about gender. It simply said "The eldest of the most closely related Drenn to the deceased shall inherit the title. If there are no related Drenn then the title reverts to the crown." (The rest of the document defines terms and conditions, and sets out in some detail the relationship closeness order. For example Ardothian Drenn can't inherit, only Koistran Drenn.) It is notable that the inheritance law says nothing about race, and various authorities have since pointed to the king's fair mindedness. In fact he never even considered the issue, and was quietly ambivalent when this was pointed out to him some years later.

The king's daughters married people who would previously have been deemed unsuitable - non-noble friends who had been with them on their travels seeking Drenn status. In due course the elder sister inherited the throne, and from there the next three monarchs were all eldest sons. Virtually the entire royal family is now Drenn - no matter how far down the inheritance list you are it is the done thing to get out there and become a Drenn in the service of Koistra. The nobles have mostly followed suit, but with not quite as much zeal. This large body of nobility going out and getting things done is one of Koistra's greatest assets. It also tends to introduce more new blood into the nobility than would otherwise be the case since on the way to Drenn people frequently fall in love with their travelling companions who are often not of noble birth. This is also a good thing as it prevents in-breeding and stagnation of ideas.

There was, however, a problem with the system and Drenn Queen Ruth had to modify it. The inheritance order got difficult if a noble died young, his children were too young to have achieved Drenn, so the title went to the noble's brother (for example). The new noble then dies without issue, but in the meantime some of the original noble's children had reached Drenn. Does yet another sibling of the in-laws get the title, or one of his children? The answer in this case would be another sibling, since they are more closely related to the noble who has just died than his brother's children. It all hinged on closeness of relationship (eldest Drenn within a given category).

This was generally felt to be a bit of a problem, so the system was modified. It is worth bearing in mind that there is no age limit on becoming Drenn (unlike in Ardoth) but you aren't allowed to become Tauter until 13 (the minimum age at which you can legally marry). The modification was that if when a title holder dies they have children and none are Drenn, the title is held in trust. At this point it is a race - first child to Drenn inherits. This favours the elder children, but not to the total exclusion of the younger ones. There is a deadline though - the children have until the eldest child reaches 21 years of age, or 6 seasons (1.5 years) whichever is the longer period of time. If at that point no child is Drenn then they have lost out for now and the title goes to the eldest most closely related Drenn of the old title holder, usually either a sibling or the children of a sibling. If at this point there is no Drenn then the estate lapses to the crown for reassignment. If the estate does pass on to other than the children, then the children passed up can still inherit if ultimately they are the eldest most closely related Drenn at some point in the future, but they never again get a special chance.

The King in 3410 is middle-aged and should have a few years of reign left in him. He has a daughter and three sons (in that order). The daughter has reached Keshtia, the eldest son is Drenn and the middle son is just setting out to achieve Drenn status. The King values his daughter's opinion highly and she sometimes represents the King on foreign visits which he cannot attend (relationships with highly sexist states are not as good as they once were). The King's wife (who has the title Princess Royal as Queen is reserved for monarchs) is also

highly thought of at court, though when you stop and think about it she doesn't actually seem to do very much and never has.

The Royal Family is closing ranks somewhat because the last three monarchs were all male and a traditionalist faction is emerging which is against the Princess inheriting the throne. The Princes are thought to be still loyal (as are the majority of the nobles), but they are the obvious targets for the faction. The Princess is aware that the traditionalists do not need to gain the upper hand overall, all it really needs to do is assassinate her to ensure a male heir. The factions goals are thought to be larger than this however; they wish to change the inheritance laws to be male biased again and thus need the support of one of the Princes as well as an assassination or two.

A recent ploy was to get into an argument with the Princess and then challenge her to a duel. The Princess plays the part of the strong-willed but dainty lady well and all but her closest friends expected her to have to name a champion (probably one of the Princes). In practice the Princess is an excellent warrior and defeated the challenger (a mediocre warrior) easily herself. The traditionalist faction then tried again with an excellent warrior, but the Princess defeated him too, much to many people's surprise. The Princess still plays the part of the dainty lady when it suits her, but everyone now knows that her sword and armour are not far away and she has taken to wearing leathers and light armour when hunting. (In fact this is not a change, the change is simply that she now hunts more often and in slightly less select company.)

Kesht are rare, as nobles tend to return to their estates as soon as they reach Drenn status. About 60% of the Drenn are nobility, but they account for only 20% of the Kesht. Some of the Kesht are starting to demand some status, but most agree that they already have it informally. They are well respected by both the populace and most of the nobility, and it is common practice for the king to assign vacant or new noble titles to a deserving Kesht. The Princess is very popular with the people due to her Keshtia status; in fact she sometimes commands more respect than the King. If she were assassinated (or died under dubious circumstances) riots in Koistra would be inevitable.

The women of the country have been inspired by the Princess, and the number of female Tauther has doubled over the last 5 years. They used to account for about 20% of the Tauther (basically noble women who were in line to inherit if they became Drenn) but it is currently over 40% and still climbing. Intelligent low-born women who used to have no prospects other than slavery disguised as marriage (or so they claim) are beginning to see becoming a Tauther and then Drenn as a way to win some freedom. There are even some entirely female bands of Tauther around, which was previously unheard of. Feminism is in the air, which of course goes hand-in-hand with opposition to it.

Note that when a man marries a woman who is in line to inherit or is a current title holder, the man usually takes the woman's surname since it is the family name of the estate. If both are title holders it is up to them but usually the larger estate name is kept. Technically they still each hold separate estates, the title holder does not merge until a child inherits. The estates can still split if there are no children, and it has been known once for the two estates and the two family names to be split between the two eldest children. In this case both estates had considerable prestige and a long history, and it was deemed advantageous to preserve them both. This required permission from the King since it went against the inheritance laws.

It is also worth noting a problem with marriage vows. The "honour and obey" clause can be a bit of a problem for a female title holder. It is still in the vows, because the state has always been wary of angering the church. However, it is either just plain ignored or a verbal or written statement is sworn by the man beforehand stating that he will not use this clause to exert undue influence on the running of the estate. Breaking such an oath would be a serious breach of etiquette.

Noble women often marry later now than they used to too. Marrying between 13 and 18 doesn't fit very well with Tothis, although some do marry during their Tothis.

The Keshtan of the Koistran Drenn Guild

Drenn Guild policy is decided by a council of six Kesht called the Keshtan. At all times the Keshtan must contain at least one male human, one female human and one non-human member, unless there are no such Kesht. There are currently (3419) about 90 Kesht (1 per 1300 population), and it seems unlikely that any of the 3 categories will ever be empty. The members of the Keshtan take the title Dhar-Kesht or Cle-Keshtia, but this title lapses if they leave the Keshtan.

There are four orders of Kesht. Upon attaining Kesht status, you apply to join an order of your choosing. The order may refuse, but you may then ask all of the other orders one at a time. A kesht may choose to leave an order at any time and may then apply to join another order. The only way to expel a Kesht from an order is to have their Kesht status revoked. Order-less Kesht are possible; you may either not apply to any orders or alternatively you were refused by all of them.

The elections for the Keshtan are held every six years (next elections due Mullin 3422). Each of the 4 orders of Kesht elects a representative to the Keshtan from among their members. If one of these positions becomes vacant mid-term, then there is a re-election of just that position. A position may become vacant due to: 1) the holder stands down, 2) the holder dies, 3) the holder loses Kesht status, or 4) the holder is voted out by a two thirds majority of their order, the quorum for this vote being two thirds of the order's membership. Loss of Kesht status can only occur due to a majority vote of the Keshtan.

The fifth Kesht is called the Crown Kesht, although the holder uses the title Dhar-Kesht or Cle-Keshtia as for the other positions. The Crown Kesht is appointed from among all of the Kesht by the Monarch, and can be revoked and re-appointed at any time. It is considered courteous for the Monarch not to re-appoint the Crown Kesht during the year of the Keshtan elections. The Crown Kesht may not be the Monarch, the Monarch's spouse, any of the Monarch's children, or anyone who is fourth or higher in line to inherit the throne. The Crown Kesht also may not be an existing member of the Keshtan, although they could of course

stand down to allow themselves to be appointed Crown Kesht. The position of Crown Kesht may become vacant due to: 1) the holder stands down, 2) the holder dies, 3) the holder loses Kesht status, or 4) the position is revoked by the Monarch. The Crown Kesht may not stand for election for any of the other Keshtan posts.

The sixth Kesht, also called the People's Kesht, is a bit of a misnomer because there may be more than one of them and they are not elected by the people. The People's Kesht is elected one week after the four orders have elected their Keshtan members. This is the election which must preserve the ruling of there being one male human, one female human and one non-human member of the Keshtan. If all three categories are already represented by the four orders or the Crown Kesht, then there is only one People's Kesht. Any Kesht may then stand, voted for by all of the Kesht. If one or two of the categories are empty, then an election is held for each category. Only people within the category may stand for each position, voted on by all of the Kesht (two votes are held if there are two categories). Thus after the Keshtan elections there will be either six or seven members. Six is the more usual number but there are seven chairs around the circular Keshtan table. The position of People's Kesht may become vacant mid-term due to: 1) a holder stands down, 2) a holder dies, or 3) a holder loses Kesht status. If there is still one People's Kesht left and there are no empty categories, then the extra People's Kesht position lapses. Otherwise the position is voted on as at the main elections.

If at any time due to mid-term elections within the four orders or re-appointment of the Crown Kesht one of the three categories becomes vacant, then an extra People's Kesht position is created and elections held to fill the empty category. Thus there are always six or seven members of the Keshtan after the main elections, but it is possible for this number to rise to eight mid-term. This has never happened in the history of the Guild, and it would cause some feathers to be ruffled as an extra chair and a larger Keshtan table would have to be made.

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The Keshtan Workings

Quorum for the Keshtan is four if there are six members, and five if there are seven or eight members. All normal decisions of the Keshtan are made by majority vote. If the vote is drawn then the motion is not passed. The exception to this is that if one or more members of the Keshtan have not attended any Keshtan meetings for more than a year, a unanimous vote of the rest of the Keshtan can expel them. Abstentions count as making the vote not unanimous. This makes it possible for the Keshtan to expel members who are deliberately missing meetings to make it impossible for quorum to be achieved. Anyone expelled in this way may never again be an elected member of the Keshtan, but can be appointed Crown Kesht.

The Keshtan directly approves all appointments to Kesht. They must have good reasons for refusing Kesht status though; they cannot just refuse, they have to revoke Kesht points and they have to explain in writing to both the giver and receiver of the Kesht points the reasons for them being revoked. The exception to this is if the prospective Kesht has done something specific that is regarded as criminal or otherwise against the interests of the state. In this case the Keshtan can assign negative Kesht points for these activities. The above criteria also apply to stripping an existing Kesht ie. specific Kesht points must either be revoked or negative points assigned for specific actions.

The same rules apply to Drenn appointments and revokings, except that they are handled by clerks appointed by the Keshtan. The clerks must be Drenn or Kesht status. It requires two clerks to approve and three clerks to deny Drenn status. All information regarding their decision is passed to the Keshtan which may either approve or over-ride the denial. It requires four clerks to recommend that someone be stripped of Drenn status, and again this is passed to the Keshtan for it to decide upon. Alternatively a member of the Keshtan may raise a motion to strip someone of Drenn status.

The Order of Our Lady

This order of Kesht is typically a woman's order, but not exclusively. The order takes its name from Our Lady the Virgin Mary. The order's statue of Mary is

somewhat controversial as she is not holding a baby and she has a bold head-up eyes-forward demeanour, in sharp contrast to standard statues of Mary. The order is not religious, despite its name.

This order used to have the lowest membership and be the least well thought of, but its standing and membership have grown significantly in the last twelve years. This coincides with Keshtia Princess Alissandria reaching Drenn at the age of fifteen and then rather unexpectedly continuing with the aim of reaching Keshtia. She achieved Keshtia in an unprecedented three years and joined the order.

Membership is a complete mix of noble and common human women, with some support from boccord (both male and female). The few male members are all non-human commoners. The order sees the extending of the Drenn Guild's operations to the entire of the Holy Terran Empire as both a threat and an opportunity. It is a threat because it may only attract noble males, but it is also an unprecedented opportunity to get some of the Imperial women to be more independent. The position has some similarities with Koistra when the Drenn Guild was founded, and the order already has plans in place to encourage female Imperial tauther in Drenn St. Hilary's name.

The Order of Seekers

This was originally an order for woffen and explorers. It still tends that way, but its membership is now wider. It attracts muadra and some other non-humans due to the woffen links, although it loses some boccord to The Order of Our Lady and some bronth to The Order of Freeman.

Membership and status is fairly stable due the wide base of the members. The order does not see the extending of the guild's operations to the entire of the Empire as likely to have any particular effect on them. They believe they will pick up the odd member here and there as they always have. Kesht Wilson is the newest member of this order, and he does not think their future is as secure as the average member believes.

The Order Noblesse

This order is noble based. It is a little short of numbers these days, partly because the nobles have become complacent in

the last forty years (less of them reach Kesht) and partly because more noble keshtia are joining the Order of Our Lady. Keshtia who dislike commoners still join The Order Noblesse however. The order has also recently allowed in a small number of very wealthy merchants to bolster numbers, including Kesht Mastrantonio. (If he is convicted of anything a reversal of this policy is likely.)

Numbers in the order are not really falling, but the membership is getting older on average. Similarly they are not the weakest order, but they used to be the strongest thirty years ago and they don't like losing their position. What they dislike most is that they know it's their own fault - as noble Kesht it is their job to encourage other nobles to become Kesht. The recent opening of the Drenn Guild to Imperial citizens was proposed by The Order Noblesse, who believe it will benefit them because they believe only males and only nobility will bother trying to become Drenn and then Kesht.

Others point out that if they can't get off their backsides enough to encourage more noble Koistran Kesht, how do they propose to influence events in the mountains? Another school of thought says they won't have to - the Emlyn nobility will pursue Drenn and Kesht status to prove that they are civilised and the Koistran nobility will be forced to try harder to be seen to be keeping up. Only time will tell who is right.

The Order of Freemen

This order is commoner/merchant based. A name change is being debated because the number of female Drenn and Keshtia has risen significantly in the last 15 years and many of them are put off the order by its name. This is not really affecting numbers in the order yet, but it will eventually. The order tends to attract bronth due to its name and commitment to equality, and the most likely new name is The Order of the Free.

This order is more worried than any of the others about the extending of the guild's operations to the whole of the Empire. They are worried that the imperial women will join The Order of Our Lady, the imperial nobility will join The Order Noblesse and the odd ones out will join The Order of Seekers. The Order of Freemen, while

potentially attracting a few of these groups, really needs to get the average farmer in the imperial fields to aspire to Drenn and then Kesht status, which could be difficult. Some of the membership suggests cutting their losses, changing their name, and thus trying to attract more of the Koistran common Keshtia instead.

The Role Of The Orders

The idea of the orders was to try to ensure that a reasonable range of views are represented on the Keshtan. At an early stage, nearly three quarters of the Kesht were noble members of The Order Noblesse, but due to the other three orders still supplying a member of the Keshtan each the nobles did not dominate the Keshtan (although the People's Kesht was always a noble at that time).

Today the orders are fairly evenly balanced. The Order of Seekers is stable but is possibly a little complacent. Fortunately Kesht Wilson has realised this danger but not many of the members are listening yet. The Order of Freemen thinks it has a problem when in fact it hasn't, but a name change would probably ensure it doesn't develop a problem.

The Order Noblesse believes it has the problem of the growing influence of The Order of Our Lady when in fact its real problem is not enough noble kesht. Drenn Princess Hervia (the Koistran Ambassador to Ardoth) has realised this and both she and her husband are close to kesht. The question is which orders they will join and whether it will be in time to give The Order Noblesse the change of direction and kick up the backside it needs.

The Order of Our Lady is fairly buoyant at the moment, having gone from lowest status fifteen years ago to parity with the other orders. There are two problems on the horizon for it though. One is getting any Imperial women to become Drenn and Kesht and the other is the unnecessary attentions of The Order Noblesse, who need a scapegoat for their own perceived failure (which hasn't actually happened yet). On the plus side there has never been a kesht monarch before so Keshtia Princess Alissandra's membership is a great boon. In fact if the orders had been balanced when she reached Keshtia, Alissandra would not have joined any of them as a political compromise. Now that she is a member of the order, leaving it

would send negative ripples. Alissandra is compromising by having little to do with the running of the order. She was asked to stand at the order's Keshtan elections in 3416, but she declined saying that state business would give her too little time to attend Keshtan meetings.

Note that despite what the above may imply, the orders are not at war with each other. They all value the independence of the Drenn Guild and they all wish to see standards maintained. The Guild and the Keshtan are virtually unbribable, and are also strongly patriotic. The Drenn Guild as a whole views extending their operations to the Empire as a way of increasing Koistra's status within the Empire.

Behind the scenes

The most significant and most secret deal currently is one proposed by Drenn Princess Hervia to Alissandra. Hervia pointed out The Order Noblesse's problems, and Alissandra agreed that something needs to be done. Given free choice Hervia would rather join The Order of Our Lady, but as a diplomat and ambassador she knows that things are not that simple. Therefore both she and her husband plan to join The Order Noblesse. This will stop them moaning so much about The Order or Our Lady due to the boost in status of having Hervia as member: she is a sister of Drenn King Sharnax and she is also the Koistran Ambassador to Ardoth. This will actually make her their highest status member by a significant margin, although she is lower in status than Alissandra and almost twice her age. Hervia will not stand for the Keshtan and neither will her husband as they are both in Ardoth too much. What they will do is point out to The Order Noblesse what its problems really are and try to do something about them.

The other behind the scenes operation of note is a solo one started by Kesht Wilson in his own inimitable style. Whenever he is in imperial lands, he tries to convince promising prospects to spread the word of exploration and the benefits of being a Tauther, then Drenn then Kesht. Wilson hasn't actually told anyone he's doing this, but he hasn't particularly kept it secret either nor gone somewhere he otherwise wouldn't have. He is simply exercising his favourite saying: if you want something done, do it yourself.

Elections in practice

The Order of Our Lady almost always elects a woman (occasionally a female boccord). The Order Noblesse always elects a human male. The Order of Freeman usually elects a human male, but has been known to elect others. This usually leaves the big issue being whether The Order of Seekers elects a non-human and hence the vote on The People's Kesht will be free, or will the seekers elect a human and thus constrain The People's Kesht to be non-human. The seekers have in the past deliberately elected a human to force The People's Kesht to be constrained due to the seekers having most non-humans anyway. This has back-fired more often than it has worked though, either by one of the other orders electing a non-human or due to The People's Kesht favouring one of the other orders anyway. Thus the seekers have given up on this tactic. This all assumes that the Crown Kesht is human male, which they usually are. There have been exceptions though.

Drenn and Kesht points

As in Ardoth it takes 50 points to become Drenn and 200 points to become Kesht. Unlike Ardothian Kesht points are formally tallied and there are no penalties for non-humans. You must however be a citizen of Koistra or the Holy Terran Empire. Technically there are no restrictions on which race may become Tauther either. In practice humans, muadra, boccord, woffen and bronth are let straight in ie. the obvious races with a significant population in Koistra. Other races are either not present in Koistra, very dodgy in general or both. Races that would have to provide extremely good references and proof of Koistran citizenship to register as Tauther are thriddle, blount, scarmis, crugar, cygra, acubon, salu, corastin, thivin, trarch and shantha. Races that would just be given the run-around but would point blank not be allowed to become tauther are cleash, croid and ramian. Note that tologra are just legends and so are not on any of the lists. If they appeared they would start in the middle category due to obviously being an Iscin race.

Ellemin Notes

by Paul Roberts

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Ellemin is heavily agricultural and has a large creshi fleet. The major crop is durlig, although some diversification is starting.

Ellemin is a prosperous city state situated on the shores of the Esh-Eye Bay in north-western Heridoth. It is bounded by the Alligre Forest to the west, the Ments Mountains to the south, the Dantrella Mountains to the east and the Essajean Sea to the north. It has a main city, Ellemin, a secondary city and half a dozen small towns as well as the normal scattering of small villages and hamlets.

Ellemin, the capital city, is situated at the foot of the bay at the mouth of the river Eye. The population of Ellemin at the present time (3420) is approximately 40,000, roughly half the total population of the state. The seafront on either side of the river mouth is devoted to dock facilities, protected by a large sea wall. This sheltered deep-water port facility makes Ellemin a major centre for international trade. There are also many buildings in the city that are of interest. The East Bank contains the Old Quarter. This is the site of the old town; some of the original walls, built over 1000 years ago, are still visible. Also of interest is the church of St. Christopher. This is one of the oldest churches on Jorune; parts of the building dating back to before 1000 PC. The West Bank, more recently built up than the East Bank, is somewhat higher, rising to a low hill. Most of the larger civic buildings are on this bank. Situated on the top of the hill, looking out over the city it dominates, is the great cathedral of St. Benedict and the Heridothian Martyrs. This elegant building contains some masterpieces of stained glass that visitors of all religions will find inspiring. The Ellemin Iscin College, recently refurbished and now housing the most active research community in Heridoth, is also in the West Bank, as is St. Luke's Enclap.

Dursen, the second city of the state, is situated at the base of the Dantrella peninsula in the north-east corner of The

Esh, the plain on the eastern side of the Esh-Eye Bay. Its population is currently of the order of 15,000. The eye of the visitor is drawn first to the tall spire of the Abbey church of St Michael and All Angels. This imposing building, situated a mile or so outside the city walls, is heavily fortified and is inhabited by a chapter of the Order of St James, a martial order. The rest of the city is relatively low-lying and has a large number of bridges, occupying, as it does, part of the delta of the River Dur.

The mouth of the bay is flanked by Aber, on the west, and by Aber-Esh and Haven on the east. The headland above Aber is capped by a tall needle of carved granite, a memorial to the citizens who died defending the town against the assaults of the Eelshon She-Evid. Haven is heavily fortified, a reminder of its past: the main base for the notorious JarHar pirates.

Twenty miles south of Ellemin, in the foothills of the Ments Mountains, is Mentfut, situated in the confluence of the Rivers Eye and Dile and overlooked by the castle of High Gate, built to control the road that runs past Mentfut and into the Holy Terran Empire. A further twenty miles south-east up the river Dile is the town of Newton Dile, a new town, founded about 5 years ago to settle some of the overflow population from Ellemin itself.

The town of San is about 10-15 miles south-west of Ellemin at the edge of the Alligre Forest. It is the centre of the timber industry, which is one of the mainstays of the Ellemine economy.

Ellemin Government

Ellemin is ruled by The Council. This is composed of representatives, called lystra, of each of the 18 dicas. The lystra select from among themselves a dharlystra who heads The Council and presides over its business. The lystra are elected by their dica for a seven year term of office. Elections are not coordinated between the dicas but, as you can probably work out for yourself,

Ellemin Glossary:

The Council — Ruling body composed of dica representatives.

Dica — Autonomous organisation loosely based on craft boundaries. Functions as a craft guild / residents' association.

Lystra — Member of The Council.

Dharlystra — Head of The Council.

Nishia — Training rank within a dica.

Eyman — Most junior of full dica members.

Coprata — Full dica member; may vote in dica ballots and supervise nishia.

Dharcoprata — Senior dica member; may stand for election to the dica kim or The Council.

average out at 2 or 3 each year. The Council makes most decisions to do with the running of Ellemin, although some issues may be referred to a vote of the dica kim, or even to a vote at a dica open meeting. By tradition the Archbishop (previously the Bishop) and the senior copra are non-voting members of The Council.

This, of course, leads us on to a central part of Ellemine society: the dicas. What are they and what do they do? The dicas are autonomous organisations based roughly on craft lines, although there is some overlap, particularly in the older dicas. Dicas represent their members on The Council and provide training and large capital assets (e.g. the Chausis dica operates a large creshi salting and smoking plant to the east of Ellemin). They provide financial services such as loans for large investments (e.g. creshi smacks and merchant ships). Perhaps most importantly, they provide a social framework and a limited degree of social security for members and their dependents (e.g. creche facilities, schooling and crisis aid for the dependents of deceased members). Almost every adult in Ellemin belongs to a dica.

Children usually join in their 16th year and have a 5 year nishan, working for a particular coprate or dharcoprate. Induction may be at any time of the year but the vast majority of youngsters are inducted at the mid-crith festival. During their nishan they are pretty much at the beck and call of their coprate or dharcoprate and have their freedom slightly curtailed. For example, they need his permission to marry (sometimes a mere formality, other times not; it varies from dica to dica). The dica has, of course, no power to prevent the marriage, although if a nishia marries without permission the dica is not obliged to pay for the education of any children that result from that union.

After they have completed their nishan they are promoted to eyman. At this point they are free to practice their craft as they wish, with minimal interference from any one else.

After a further period, which varies depending on the candidate's ability, they may be promoted to coprate. This promotion, which is based on ability and accumulated experience (having nothing to do with sex, race, religion, or parentage) takes from 5 to 10 years normally; the legal minimum is 4

years. Most individuals are capable of reaching the rank of coprate, although doing it solely on the basis of experience rather than ability will take quite a while. As coprate they are entitled to supervise nishia, vote in dica meetings, vote in elections for the dica kim and vote for the lystra who will represent the dica on The Council.

Most people will never rise higher than coprate. Exceptional individuals may be promoted to dharcoprate. Dharcoprate are eligible for election to the dica kim and The Council.

The population of Ellemin, roughly 80,000 in 3420, is approximately 80% pure-bred human, 7% muadra, 7% boccord and 6% other (mainly woffen, with a few bronth, corastin, thivin, etc. plus a small community of thriddle attracted by the Iscin College). There is no background of racial friction. Due to its relatively isolated location, the people of Ellemin tend to be slightly aloof and suspicious of outsiders rather than of other races.

Just over half of the population are practicing Christians. Ellemin is the historical home of christianity in Heridoth and has the seat of one of the two northern Archbishops. The province extends through northern Heridoth, Essanja, Lusail, Ardis and Gauss. The other major religion is Shocaudal, which is professed by about 20% of the population. The remaining 30% is composed of a smattering of minor religions (Mundell, Pluran, Dypran etc.). Recently the Lunar Buddhists have been making a lot of converts; only time will tell, however, whether this is a flash in the pan or will stand the test of time. As mentioned elsewhere, the Archbishop and senior copra are traditionally extended the courtesy of non-voting seats on The Council.

The major festivals in the Ellemine calendar are Christmas and Easter. During the long period of migrations following the Shanthic Wars, the ability to calculate the correct dates for these feasts was lost and they have become fixed festivals. Christmas is celebrated in early Auss (roughly corresponding to harvest-time) and Easter, which is the major festival in the year, is now celebrated at mid-crith.

Ellemine society practises fostering of children. This means that instead of an intense connection with a nuclear family, less intense links are formed with a much larger group, the fosterage. Inter-race

fosterings are not the norm, due to the low proportions of non-humans, but are sufficiently common that they excite no comment amongst the Ellemines. This is also one of the reasons that racial tension is not a problem.

Traditionally, individual birthdays are not celebrated. Instead they are all celebrated at the mid-crith festival. The mid-crith festival is also the time when most youngsters are inducted into a dica.

There is a strong thespian tradition in Ellemin, actively fostered by the current Council, which runs an annual arts festival that has achieved international recognition. The thespian tradition is rooted in a cycle of traditional street plays, similar to the medieval miracle and morality plays.

The national sport is barrel-ball. This is a fast-moving, five-a-side, ball game. The barrel is propped horizontally on a central barrier and each team has to score in one end of the barrel (i.e. from one side of the barrier). Knockabout games are common on the shore with crews from rival creshi smacks competing against each other using an old pickling tun with the ends knocked out propped on the top of a net-drying frame. There is an active inter-dica league and, recently, the game has proved popular enough to start a Heridothian Championship, competing for the Ellemin Challenge Trophy.

Children of both sexes and all races attend primary education from the ages of 7 to 13. These schools are run by the Iscin dica. They collect fees from the other dicas for educating the children of their members.

At the age of 13, children start training in different crafts. They undertake two 2-season assignments, followed by two 1-year assignments. This gives a basic grounding in four different crafts before they start their nishan, enabling them to select a dica which will suit both their aptitudes and their preferences. A side-effect of this is to provide a large semi-skilled work force in the case of an emergency.

IN FUTURE INSTALLMENTS...

Team Heridoth will present information on Dowsen, Meard, Sholis, the Holy Terran Empire, the greatest playwright of Heridoth, the Inter-Yord treaty, the controversial "woffen on a stick", and much, much more.

Heridothian Fashion

by Dominic Green

BLOOD WEDDING

by House of
Mr. Dave

*Who says satirical fashionwear is dead?
Go ahead, bridegroom, make my day!
This chick's got spurs on her feet for
the hen night! Yowzer!*



MUNDELL CRUSADER

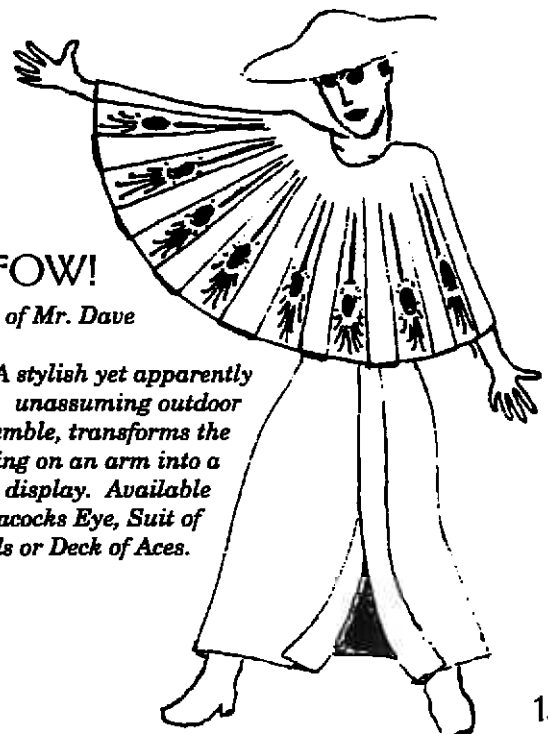
by Otto Schreck
of Simib

*A characteristically monochrome
schreck confection; let there be light!
This spiraling and cushindell creation
is a bolt from the black!*

PFOW!

by House of Mr. Dave

*A stylish yet apparently
unassuming outdoor
ensemble, transforms the
lifting on an arm into a
dazzling display. Available
in Peacocks Eye, Suit of
Cards or Deck of Aces.*



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Additional Occupation Classes

by John Kahane

ADVENTURER Cost 10

Extra Characteristic Points	+2
Extra Characteristic Points	+2
Extra Skill Rank Points	+3
Min Strength	13
Min Constitution	14
Minimum Speed	13
Minimum Spot	14

The Adventurer is a character that is very rare on Jorune, although one might expect the type to be more common. Jorune is a highly dangerous world, one that is hostile to man in many ways. These brave men, women, and members of other races have chosen to wander the world seeking their fortunes, and have the skills that are necessary to survive in the great outdoors. By their very nature, they are taciturn, have a strong sense of self, and are well-respected among the toth and tauther of society. In the eyes of drenn and kesht, the Adventurer is a rogue and a hero (sometimes a villain), but can be useful for jobs that normal Condrij cannot be hired for.

- One weapon at Experienced
- Two weapons at Familiar
- 2 Languages at Familiar
- Familiar with 2 Interaction and Etiquette skills (from languages above).
- Foraging or Hunting/ Fishing at Experienced
- Wilderness Travel at Experienced
- First Aid at Familiar
- Choose 2 skills at Familiar
 - Conceal Self Cooking
 - Silent Movement Set Traps
 - Tracking Set Up Camp
- Choose 2 skills at Familiar
 - Bargain Bribe
 - Fast Talk Bribe
 - Fast Talk Getting Around
 - Hiding Contacts
 - Bureaucracy

- Geography and Weather (Practical Knowledge) at Unfamiliar +2
- Choose 1, roll D6=6 for another
 - Animal Handling at Familiar
 - Flora Recog at Experienced
 - Fauna Recog at Experienced
 - History (Practical) at Familiar
 - Etiquette skill at Familiar

BOUNTY HUNTER* Cost 10

Extra Characteristic Points	+3
Extra Skill Rank Points	+2
Extra Characteristic Points	+3
Extra Skill Rank Points	+2
Min Strength	14
Min Constitution	12
Min Aim	11
Min Agility	13
Min Spot	13

* Seeking persons for the reward

The criminal element is not all that common on Jorune, given the nature of the planet and the manner in which humans are distributed on its surface. There are those individuals on Jorune who are willing to hunt all manner of prey, both four-, six-, and two-legged for profit and wealth. The Bounty Hunter is the being who hunts

down human, non-human,



or even animal prey for the sake of money, since someone is willing to pay for the effort. The prey does not have to be delivered alive, but is usually worth more in this state (unless the contractor has specifically stated that the target is to be brought back dead). Bounty Hunters are considered almost criminal in some places on Jorune, and some of them are Woffen, Crugar, Bronth or Ramian. Bounty Hunters tend to be suspicious, have a rather cruel streak, and are fond of the thrill of the hunt.

- One weapon at Seasoned
- One weapon at Experienced
- Bargain at Experienced
- Bribe at Familiar
- Bureaucracy at Familiar
- Conceal Self at Familiar
- 2 Moon Skills +2
- First Aid at Familiar
- Getting Around (one area) at Experienced
- False Signature at Familiar
- Silent Movement at Experienced
- Tailing at Experienced
- Wilderness Travel at Familiar
- Tailing at Experienced
- Geography (Basic) at Familiar
- Set Traps at Experienced
- Tracking at Experienced

DIYORDA

Cost 5

Extra Characteristic Points	+2
Extra Skill Rank Points	+1
Min Constitution	13
Max Social	11
Min Learn	11
Min Speed	12
Min Spot	13

While criminals of any kind are rare on Jorune, this does not mean to say that such do not exist. The Diyorda (or criminal) is one who has been caught in the act of committing crimes, and has been sentenced to imprisonment in a herris or the like. Unlike Githerin, the Diyorda do not have any form of guild, and once released from herris after serving their sentence, these men, women, and other beings are allowed to attempt to reclaim their lives on Jorune. They tend to be a bit bitter about their lives, and have a strong sense of "what's mine is mine, and you had better not try to take it!" Most Diyorda learn a trade while they are imprisoned in herris, and will never be

permitted the use of Earth-tec and the like for the rest of their lives. It will cost these characters an extra 15 Points to achieve Drenn status, and an additional 50 Points to achieve the rank of Kesht.

- One Klade Skill at Experienced
- One weapon at Familiar
- Choose 3 at Experienced:
 - Hiding Searching
 - Pick pockets Pick locks
 - Underground Info
 - Tailing
- 1 Practical Knowledge skill at Familiar
- Jump at Familiar
- Climb at Familiar
- Swim at Familiar
- 1 Skill of choice at Experienced
- 3 Skills of choice at Familiar

FARMER

Cost 5

Extra Characteristic Points:	None
Extra Characteristic Points:	None
Extra Skill Rank Points:	+1
Min Constitution	12
Min Strength	11

The Farmer is the being on Jorune who would seem to be the least important, but has the most important task on the planet. These are the men and women who grow the crops on Jorune, who harvest animals for meat and food, and who cultivate the durlig and gerrig and coditch that is the staple of the diet for many people. Simple in taste and manner, the Farmer is well-respected in some parts of Jorune, and earns nothing more than disdain in others.

- Farming at Experienced
- Weather at Experienced
- Flora Recognition at Familiar
- Fauna Recognition at Familiar
- Flora Recognition at Familiar
- Fauna Recognition at Familiar
- Klade Skill of choice at Familiar
- Foraging at Familiar
- Choose 1, roll D6=6 for another
 - Conceal Self at Familiar
 - First Aid at Familiar
 - Cooking at Familiar
 - Foraging +2
 - Wilderness Travel at Experienced
 - Silent Movement at Familiar
 - Set Traps at Familiar
 - Tracking at Experienced



- Set Up Camp at Familiar
- Choose 1, roll D6=6 for another
 - Bochigon at Experienced
 - Horses at Familiar
 - Tarro at Familiar
 - Pibber at Familiar
 - Thombo at Experienced
 - Lore (region) at Familiar
 - Current Events at Familiar
 - Bargain at Familiar
 - Fast Talk at Familiar

HUNTER Cost 10

Extra Characteristic Points	+1
Extra Skill Rank Points	+3
Min Strength	12
Min Speed	14
Min Aim	13
Min Spot	12
Min Listen	13

Unlike the Bounty Hunter, the Hunter is that man or woman who enjoys the hunting of animals and meat for food and is known to be a good guide in the wilder lands of Jorune or for providing the forage that most villages and towns require for their survival. The Hunter is one with nature, and has a better grasp of the world of Jorune than most, having a respect for

nature, a protective sense about the wilderness around them, and a willingness to live at one with it. Most of these men and women disdain the use of Earth-tec and Bio-tec, but are willing to use it if the need justifies it. These individuals are strong-willed, do not frighten easily, and have a respect for the shanthas and their environment.

- One weapon or Bow skill at Experienced
- One weapon or Bow skill at Familiar
- Wilderness Travel at Seasoned
- Hunting/Fishing at Experienced
- Conceal Self at Familiar
- Foraging at Experienced
- Tailing at Familiar
- Set Traps at Familiar
- Tracking at Experienced
- Woodcraft or Bowyer/Fletcher at Familiar
- Mask Signature at Familiar
- 1 Animal Handling skill at Familiar
- Fauna Recognition at Experienced
- Flora Recognition at Experienced
- 2 of the following skills:
 - Conceal Self +2
 - Cooking at Familiar
 - First Aid at Familiar
 - Hunting/Fishing +2
 - Set Up Camp at Familiar

Review Jorune

The Gire of Sillipus



Mark Frein, author of *Innocents of Gauss*, brings us *The Gire of Sillipus*. It is published by Chessex, and the sixty four page book has a suggested price of twelve dollars. This is similar to other books put out by Chessex where it is both a source book and an adventure module.

However, the *Gire of Sillipus* concentrates more on the adventure and playability where the *Sholari Pack* and *The Sobayid Atlas* concentrated on source material.

The adventure is very well done. It takes the players to the pirate island of *Sillipus* (south-east of *Ardoth*). The characters become part of a complex story involving the locals of *Sillipus*, the less than ethical merchants, and *ramian gire*.

There is an amazing amount of data on *ramian*. Previous to this sourcebook, there was very little information on the race. *Ramian* are shown with more depth than before - not just flat, crazed killers. There are some terrific drawings of *ramian* that aren't *Miles Teves*! They are drawn by George Barr, and they're fantastic. It's really nice to see some artwork that isn't old *Teves* reproductions, although there are the normal amount of those, too.

Along with the *ramian* artwork, there's some of the info from the old, out of print, *Companion: Burdoth*. In addition to this

otherwise-lost material, several pages about the island of *Sillipus* and the flora and fauna that exists there. There are quite a few maps ranging in detail. According to a source of mine (Joe Coleman), Chessex put the wrong map on page eleven. However, I've seen the correct map, and the Chessex-wrong map is functional.

The correct map involves more street names and the name of the port, *Sallay*. The maps are very helpful in easy GM navigating - even the Chessex foul up.

One of the things that makes *Jorune* so interesting to me is the way that the inhabitants behavior of *Jorune* isn't governed by their race or occupation as in some games. *Ramian* and other *NPCs* aren't necessarily evil here. The reverse is also true. *Bronth*, normally abhorrent of slavery, can be found on *Sillipus* hearing slaves without a second thought. This is one of the many things that makes this adventure deep and interesting.

As I read through the adventure, I was suprised more than once by what could happen to the *PCs* next. The adventure is designed to be flexible, but not cumbersome. If the *PCs* kill the main *NPC* in the first few minutes of the game, the adventure is flexible enough to handle that and continue somewhat along the original plan.

One of the prize peices that will sell this book is Janet Aulisio Dannhei-ser's cover artwork. There is a drawing of a *salu chausis* ship on the cover and inside the book. I don't think the bowsprit is practical, but other than that, the "open hull" design of the *salu* is displayed very well.

The *Gire of Sil-lipus* is written in a manner that it isn't stuck to being played only in *Skyrealms of Jorune* games. The skills are given for all of the *NPCs*, and all of the monsters mentioned are given stats and a small description in the back of the book. This would translate easily into *GURPS* or *Traveller*. Hey, that gives me an idea.

Game on.

Fred Langen
May 1995



THE GIRE OF SILLIPUS

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H Slam Desti, Boy Yord

L SUMMARY

R Cheap, popular fiction comes to Jorune as
I hundreds of cheap yule-novels are read by children (they'll rot their minds if they read that stuff). One muadra boy has gone missing and his parents believe he has run away from home.

M The new employees of Toth's Justice in Miedrinth
A are confronted by a muadra woman who works as a
G baker in the Whorden. Her son has vanished - her
A husband doesn't know - the boy isn't in school, didn't
Z come home last night (it happened once before). The
I mother knows the boy loves these new "yule dreadfuls"
N that come down from Ardoth and his father has
E forbidden any more of the pulp magazines in the house (but mama knows he hid some around the house).

The boy is bright, was doing well in school until this year. He has a thivin boy as his best friend and they have started reading trashy boys' papers, printed on cheap paper and badly written novels of adventure

and excitement. The boys are particularly fond of "Slam Desti, Boy Yord" - a regular feature in Two Fisted Tales.

There are lots of leads - the boy's home and school, the boy's teacher and copra, the thivin friend and the thivin's parents, local yords, two corastin brothers, the father's employer - a jaspian remain merchant, and possibly the author of all these trashy adventure stories. If your players are keen to pick up the clues and rolls are good, the players may find themselves lost in the Cashiln Tunnels (See "The Sobayid Atlas" for details) on their way to unopened caches of Earth-tec!

NOTE: A list of back issue contents for the trashy pulps is provided for possible links to further adventures.

Drenn Howath

male muadra Age 47
drenn proprietor
PHS: 12
MEN: 16
COM: 16



WEAPON: sword

"How does this benefit anybody?"
Howath is a short man, a muadra merchant from Jasp with a finely trimmed goatee, pale skin and strawblond hair. He has no dyshas (we suspect he burned out his isho skill with earlier use of dalj and sheeja. He knows a lot of muadra lore, a great deal about Jaspian history, and is very good with the flexible Thivin sword he carries. Usually well dressed, Howath does not mind ruining his finery in a good fight.

The Adventure

SETTING: The South Gate Market in Miedrinth. The story can easily be set for another major multi-racial city - I've run it in Ardoth's Arkin district and in Glounda City - but I like the Sobayid.

Quick NPCs

Quick NPCs are three stat characters for the Sholari to run in the adventure. The stats are Physical (PHS), Mental (MEN) and Combat (COM). Some characters may have special skills or abilities which are determined by d20 die rolls.

Toth's Justice

Toth's Justice is an organization that can serve as a focus to bring your troupe together, and can be used in later campaigns as a source of jobs, shelter, information, supplies and adventures.

Drenn Howath is a wealthy Jaspian merchant who happened to be in the right place at the right time - he prevented the assassination of Dhandrenn Allonkarb at a meeting of the Council. The Assassin, Chaln Zharmant, is a direct descendant of Chaln Chur and was massing forces for an invasion of Burdoth with a pact between ramian, cleash and freebooters of Sillipus.

For his actions, Howath was awarded drennit by the Dharsage - a just reward for the effort.

Howath was not impressed. The more he learned of the Drenn system, the more he sympathized with the plight of the toth in Burdoth. Toth cannot bring charges against those of higher rank within the system, just as Howath would be unable to bring charges against a Kesht or Keshtia. As a result the Jaspian saw what he considered abuses of the Drenn class against those below, including depriving them of justice through the courts.

Howath decided to take the annual income that came with his Drennit and use it to establish Toth's Justice private yiordeh service for toth. Fees are negotiable or non-existent, but Howath finances a team of freelancers to investigate cases. They are paid a per-diem, provided with housing and food and are expected to provide reports on a regular bases - the cases they are investigating and the results. If there is treasure or bounties to be received, Howath leaves it to their consciences, but suggests they keep half, give a quarter to the Green Order who provide healing services without fee, and the other quarter be divided amont the other investigators at Toth's Justice.

The first TJ was opened in the T'lane district of Ardoth, near the Claysis. A second was opened near Lake Elgrey in Glounda City last year and this year a new building has been constructed in the Whorden of Miedrinth for Howath's next team. Howath maintains an apartment for himself in the Glounda and Miedrinth TJ offices, but lives in his estate in the upscale muadra neighborhood of T'lane when in Ardoth.

Howath has hired a secretary for the Miedrinth shop and construction was just finished, so the employment is just ready to begin when the game begins. Players will find out by word of mouth, notices at the thriddle center, or a notice at the Danstead office in Miedrinth.

Since most adventurers have need of a steady income and shelter, the PCs go to the new Toth's Justice building in the Whorden - together or separately, as a result of overhearing gossip about TJ in a shenter, a recommendation from someone at Danstead Society, or a notice posted in one of the town's thriddle centers.

The building is quite attractive, with a large courtyard and thombo stables - but it isn't quite finished. While your party talk to Drenn Howath and his assistant in the unfinished reception area, Dali's mother, an attractive, older muadra woman, will enter. She has taken time from work, has spots of bread and pastery dough on her dress and apron, and repeatedly apologizes because she knows they aren't really open. She asks the Drenn and the adventurers to help find her son.

The Boy Is Missing

Dali is a little hellion. When he was missing from dinner, his parents were overly concerned. He has been missing dinner two or three times a week these days. He usually turns up covered in something - mud, his mother hopes - and is flustered with having too many exciting stories to tell in too little time to tell them. Once he showed up at the table with a light dusting of frost on his shoulders.

But Dali didn't show up last night. His father became angry and locked the doors - "If he wants to stay out, let him stay out!" The boy's mother was concerned and kept looking out the window for him, but he didn't show up.

Kala enjoyed the luxury of a night with no older brother to bother her, but by the time our adventurers run into her, she is just a little concerned.

Mya and Kala know that Dali usually played with his thivin friend after school. Kala knows he plays down by the Old Trinnu House ruins, although he's been told not to. Kala knows he sneaks his father's old military sword from the sheath over the mantle and will stick a dagger in the scabbard to make it look like there's a blade in there. Kala takes great pleasure in exposing more of Dali's life that will get him in trouble.

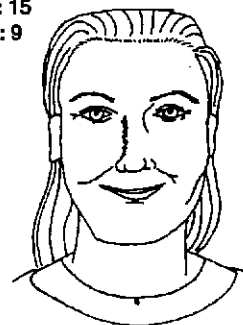
Dali was supposed to go to school at the Cassadons. In the past few months he has had trouble in school and Mya has had to meet with the teacher.

Kint has forbidden him to play with Oomo.

Mya has been asked by the local Yord stations to keep Dali from bothering them.

Mya Shurr

human female Age 32
baker, Dali's mother
PHS: 11
MEN: 15
COM: 9



WEAPON: none

"Dali is a good boy. That thivin boy is a bad influence." His father has forbidden the pulps in his house, but Mya knows that Dali has a few stashed away. She has had to make a few trips to the kladeschool and has talked with Oomo's mother.

Jen Lowri

female woffen Age 22
site manager
PHS: 13
MEN: 14
COM: 14



WEAPON: knife, power hold (13)

"Well, let's just say if you make me mad there could be accidents with your pay." Jen has a very good knowledge of the Trinnu jungle culture, flora and fauna. She has adopted a fashion from dytepunk - a dyed shock of green hair from the point between her eyes to the back of her skull. She also likes to wear three earrings in each ear. At her hip you will find her favorite weapon - a machete from her days as a slash. She sometimes mentions her boyfriend, a woffen sailor named Agrak.

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Li Handot

human female Age 45?
neighborhood babysitter
PHS: 8
MEN: 12
COM: 7



WEAPON: large spatula or kitchen knife

Kala Shurr

human female Age 8
Dali's little sister
PHS: 9
MEN: 11
COM: 8



WEAPON: Likes to pick up a stick or run away.

Kint Shurr

human male Age 34
Dali's father
PHS: 14
MEN: 13
COM: 12



WEAPON: knife/ sword

Oomo^(oo-OH-mo)

thivin male Age 12?
thivin, apprentice,
Dali's best friend
PHS: 9
MEN: 9
COM: 11



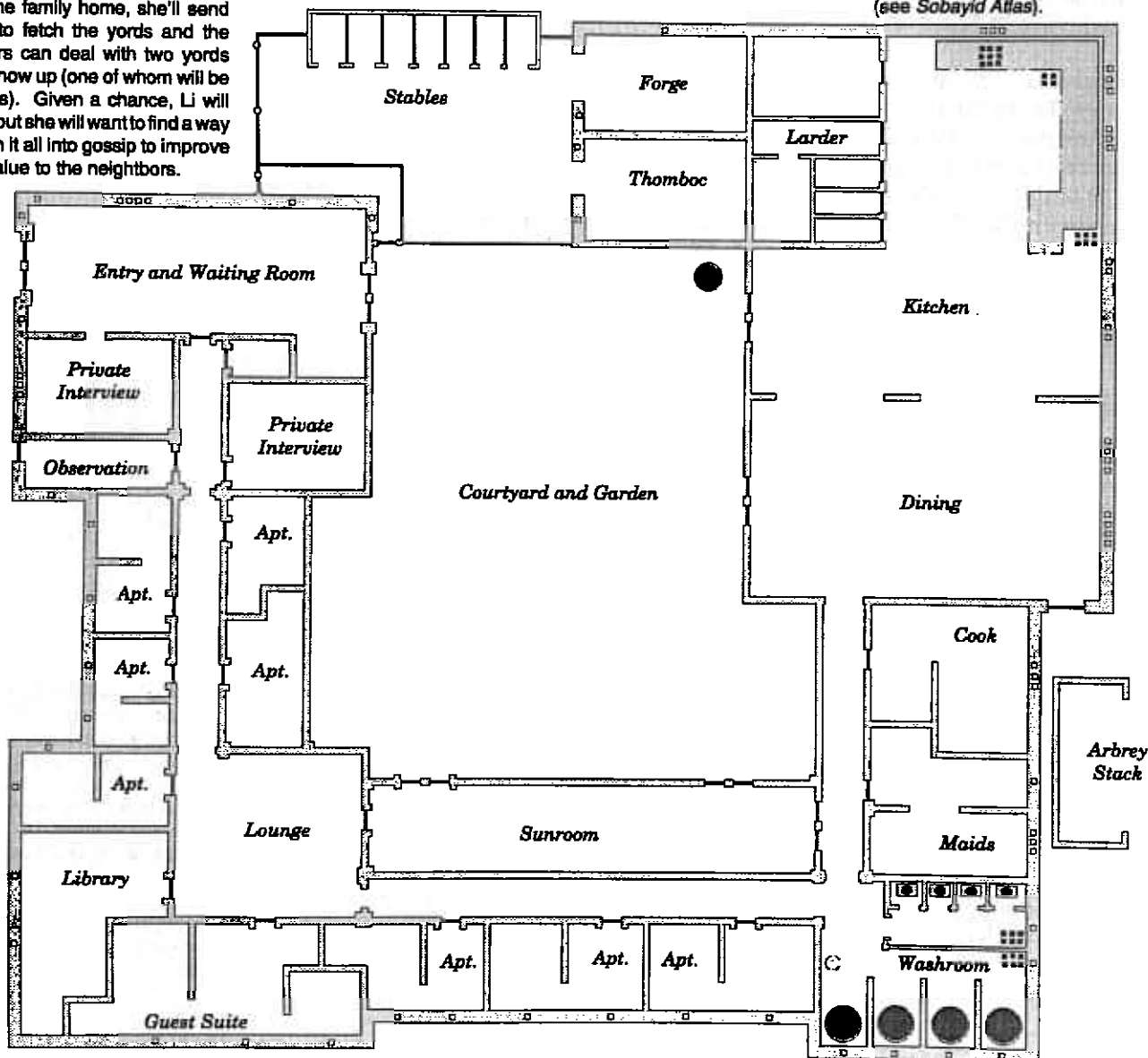
WEAPON: knife, club

Dali's friend. He gets to read the pulp stories when Dali is through with them. Dali is more fun than the other thivin kids - he knows where Dali likes to go - the tunnels under the city. What he describes are low, hand-dug tunnels, very old and without harm. But there is a place where these tunnels open into the Seytra tunnels, and one of these leads to the Cashlin tunnels (see *Sobayid Atlas*).

"Really? Tell me more." Li is the neighborhood babysitter and gossip. She runs child care from her home for a few yules per week, is very friendly, and very protective. She likes Dali and confides that Kint was worse when he was young. If the adventurers break into the family home, she'll send Kala to fetch the yords and the players can deal with two yords that show up (one of whom will be Kowos). Given a chance, Li will help, but she will want to find a way to turn it all into gossip to improve her value to the neighbors.

Chants "Dali's gonna get a beating" or "I'm gonna get my own room" with obvious relish. If you treat her with some respect, she'll show you where Dali hid his secret stock of forbidden pulps and can show you where he played in the abandoned buildings.

"That woman is too soft on the boy." A veteran and Cassadib klade-trained carpenter in the shop of Jasplan merchant Cin Ko Rea, which qualifies Dali for a good education. He's the papa so his word is law! Dali wouldn't dare do what Kint said he shouldn't do, would he?



Dali told Mya he won't need to learn dyshas if he can get a shanthic gun - and he has been skipping his lessons with Caji Homas. She suspects he has been using the money with which he was to pay the caji to buy more of this trashy little magazines.

The mother apologizes but simply must get back to work. She leaves.

The Mother's Work

Mya works at a bakery where she specializes in bread (with and without durlig), rolls (with durlig), road cake (always with durlig), flatdough (finely minced durlig), thivin horns (sweet bread with honey, berries and just a little durlig). She will hardly be able to talk to the PCs - her boss is not sympathetic to her problem. He has no children, and you can understand why this nasty little man may never have a chance to breed.

The Family Home

Because of Kint's military background and his long membership in the Cassadon Klades, the Shurrfamily qualifies for a little two story bungalow on a street of almost identical buildings. Each home has a little food garden, some beagre-repelling flowering vines, a fence, a couple of outbuildings (privvy, tool shed, etc.).

The neighbor lady cares for Kala and Dali when they are not taking classes or with their parents. When the adventurers begin looking around the house, she will come over to see what is happening. If the PCs try to break in, Li will scream and yell and get almost hysterical. If they do not try to break in she will try to help them and encourage Kala to help them.

The Father's Work

If the players go to the Father's work, they will go to a furniture shop in one of the nicer streets. In the front of the shop are luxurious pieces in popular Khodran and Japsian designs. In the back are stores of chairs, tables, stands, chests, shelves and other servicable pieces for the working class. Outside is a covered work area where Kint, Dali's father, can be found plying his trade as a master furniture maker.

Kint works for an unusual person - a Jaspian ramian. Chemin ko Ree is several generations removed from Voligire and one of his ancestors served on the Council of Servants. He is overdressed in finely tailored cushindell silks and velvets, accessoried beyond good taste. He has also not quite mastered the human custom of "showing teeth" to indicate pleasure. He means it with the greatest entrepreneurial obsequious puffery, but it looks like he is about to eat someone.

Chamin ko Ree

Jaspian ramian Sex??
merchant Age ??
PHS: 16
MEN: 14
COM: 16



WEAPON: hardsword, knife

"Very noisy child. Little thivin friend. Very strange. You buy nice chair?" Chamin is a rare person - doubly rare in a Jaspian ramian. He has no links to Voligire - his family has lived in Jasp for over twenty generations. Chamin has come to Miedrinth to open a new market for fine Jaspian furniture. He wears a golden circlet but does not have the chiven rachuh stains at the temples. He is quiet, sits alone in the back of his shop in a specially constructed, canopied "quiet" chair. He forces his social disadvantages and can be friendly on a roll of 12 or less on 1d20. The most disconcerting thing is he tries to emulate the human "showing of teeth" and displays scary smile. He has seen Dali many times. The boy likes to spend time his dad. Sometimes Chamin pays the boy a yule to sweep up the shavings from Kint's woodworking.

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The Corastin Brothers

Kint's shop contracts for delivery with Kaito and Koro, two corastin brothers with a two wheel cart they drag across the landscape. The brothers are proud of their success - "carry much, not many bits" is their motto. They see much, but talk little and will need some lubrication to talk easily - some live beagre would be a treat (their feet hurt from all the work), or they will take money if it is bits, the smallest monetary denomination. But a 2 gemule pile of bits will make them downright chatty.

The brothers know the boy. They say things like: He comes to father. He sweeps. He is loud. He tries to steal rides in cart. On time try to ride to Coise. But not pay. He play at old hotel-fall-down. You pay more? Not

Kaito and Koro

corastin brothers Age 20??
- porters
PHS: 17
MEN: 13
COM: 19



WEAPON: club

"Carry much, cost not many bits. You pay now. What we know? You pay now. Boy with big sword? Yes. We see. You pay now. Play in alley. Play in street. Play in broken building in Free Quarter. Noisy noisy. Want to ride to Ardoth on our cart. We say no. Is good? You pay now." The brothers say the boy wanted to ride to Ardoth or Glounda. They caught him as a stowaway on the way back from Laidis once - don't know how he got there.

S Koswos Houk

H woffen male Age 30
O yord, Klade Station
L PHS: 14
A MEN: 12
R COM: 14
I DYSHA: 11



WEAPON: knife, sword, power hold

"That boy has been driving me crazy. He has this idea there are 'Boy Yords'—have you ever heard of anything so silly? And he insists that I know but I just won't tell him. He was bothering the yordin over at the Free Quarter station. Keeps hanging around the old buildings and construction sites. Hope he gets paddled good!" Friend is Rears, a female, woffen yord at the Free Quarter station.

Rears Ki (REE-are)

Woffen female Age 27
yord captain
Free Quarter Station
PHS: 12
MEN: 16
COM: 12

WEAPON: knife, spear

"Oh - HIM. Had to go get his father to take him home. You know how easy it is to spot a kid that size will a grown man's sword?" She can show you where the Trinnu House stood - an old lerin house that had been in Miedrinth for centuries. Contractors are buying the land a few square rods at a time to build smaller shops. About half a block of ruins make an interesting playground, especially if you go into the old basements...

remember more. Oh - some bits more? Ask if we know stripe shantha. We laugh. Say boy will be little yord - baby yord - boy yord. We laugh. Boy smart but much loud. Maybe boy and little blue boy with horns play too much at old-hotel-fall-down. Tunnels underneath fall down. Not come back some day.

The Yord Station

There are two Yord stations in the story - in Miedrinth they are in the Klade Quarter and the Free Quarter. Dali is known to one half of the yords at each station. He has aksed them how to become a boy yord. On a roll of 3 on 1d20, the yord you talk to will know about Slam Desti and 'boy yords'. And they think it is a good idea — "keep kids off the streets, teach them good things..."

The Boy's School

At school the PCs find that Dali has been a good student until about a year ago. In a drawer the teacher has a stack of very primitive papers. She chooses a recent essay by Dali.

The boy wrote that his father was a friend of the Dharsage from Earth and that he had actually seen and fired a shanthic gun.

Willa Tomon

(TOH-mon) female
boccord Age ??
Klade teacher
PHS: 13
MEN: 17
COM: 8



WEAPON: pointer, ruler

"Says he's going to be a Boy Yord, or get a drennit solving some big corondon smuggling ring. The other day he said he's going to get a shanthic gun." She's been teaching too long. She's heard it all, she's seen it all and that Shurr boy is going to come to a bad end. Feels sorry for the mother. The father isn't worth two bits, and that boy lies. Says he knows the Dharsage from Earth, that he met the Striped Shantha...

Yesterday, the teacher gave Dali a note to take home to his mother. (Mya never mentioned getting any notes from school yesterday.) The teacher is genuinely concerned - she likes Dali and just hopes that little thivin boy hasn't gotten him into trouble. She has seen Oomo waiting for Dali after school.

The Muadra Teacher

Caji Homas has a room over a small leather shop in the south Gate Market. In the evenings he uses the open square before the shop to teach The Way of Gends, basics of kerning, elementary naull weaving and a sense of responsibility to other living things. He lives on the donations of parents whose children he teaches.

Dali was a promising pupil, but before puberty a young muadra needs to develop the thought systems that will make weaving possible in older life. A young muadra who neglects his meditations and kerning will have a difficult time making first weaves because he has not established the 'channels' of thought that make isho wielding a natural activity.

In the past few months Dali has skipped lessons and has only shown up when his mother or father actually brought him to the Caji for sessions. He is convinced that the shanthic gun and the shanthic pill will take the place of discipline, meditation and practice.

Homas asks if you have any idea what the boy is talking about.

The Thivin Potters

Oomo lives with his family in a large house in the Free Quarter. Thivin tend to live in clans - several siblings, parents and grandparents, aunts and uncles, cousins and unrelated thivin may all inhabit one large building. Oomo's clan house is a three story affair salvaged from an old estate house. There are probably 40 people there when the PCs arrive - the only ones who are not involved with a craft are the smallest children, and they are kept busy fetching supplies for the thivin who are working.

From school age to advanced thivin senior, everyone is doing something. Some children are making jewelry, the youngest gathered around an older child who teaches the techniques. Others weave - baskets, a rough cloth, a small rug. Others prepare large quantities of food - a green dough wrapped around small pieces of durlig that will later be fried as "byritt."

When anyone asks about Oomo, someone will direct them around back, where a large kiln with doors on all sides is roaring away. Half a dozen potters are there - mostly women - shaping the red clay into vessels of various descriptions or painting the kiln-dried pots for final glazing. A large, muscular thivin is removing dried and finished ceramics from the kiln and setting them to the side to cool.

When anyone asks for Oomo one of the painting women No'Qwi and the thivin removing finished pots Ta'Owil respond. Oomo is also there, he is painting a leaf design on a set of mugs. They are worried by the appearance of the PCs - Is Oomo in trouble?

When it is clear that the new arrivals are looking for Dali, the father snorts and goes back to work. Surely Oomo wouldn't disobey.

The mother quietly takes the visitors to the front of the building, and Oomo follows. The mother is not happy that the boys' friendship has continued, but understands that Oomo likes his human friend.

Oomo is worried about his friend - he didn't play with him last night because he had to help paint some pottery. He heard Dali whistle for him (their secret sign, taken from the pages of Two Fisted, and their heroes Slam Desti and Oolomil).

If asked, the boy will talk about playing Slam Desti, about the magazines and their games in the stockyards, the old hotel (the one that fell down) and the time they rode almost all the way to Coise in the back of a corastin's cart. (No'Qwi will be shocked.)

If the players ask nicely or offer a payment for the service, Oomo may be allowed to show the player characters the old hotel ruins.

Caji Homas

male muadra Age 45
PHS: 12
MEN: 14
COM: 12
DYSHAS: 17



WEAPON: Sword and dyshas. Homas has Lighting Blast, Lightningstrike, powerorb, suspension orb, faint touch, spider touch and tumble.

"Not a bad kid. Showing good isho for his age. Can almost weave a naull, but Dali won't practice. Says he won't need dyshas once he has his shanthic gun..." Homas is supposed to help the boy study isho in preparation of his first naull, but the boy has been driving him crazy. Oh yeah — Dali didn't show up for lessons yesterday.

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The Thivin Kiosker

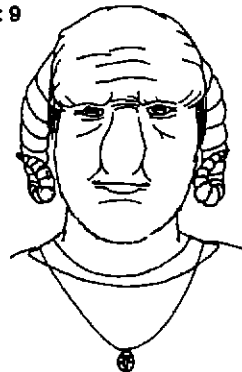
If the players get on the trail of the pulp magazines, they will notice some of the thivin Kioskers sell the magazines alone with almost anything else they can hang from their pushcart. Their prime business is quicklunch, so if the players buy a yule bag of byritt, the thivin will be willing to discuss how popular these magazines have become. He gets them from a cousin in Ardoth and they sell out quickly. While they talk, a couple of children of various races buy magazines from the stand.

On the stand they will find the current issue of Two Fisted, featuring Slam Desti; Dharlerrin Romance, Trinnu Jungle Tales and a new thing called Pibber Man, a magazine in drawings to tell the story of a lone man who wears a pibber mask (with three eyestalks) who fights for justice. His battle cry is "Do No Evil" before he runs off in the night.

The kiosker thinks these are trash, horrible trash, mind-rotting trash — but they sell well. Back issues are almost impossible to find, but if they want to they could try the publisher, who has an office here in the Whorden.

No'Qwi (NOH-kwee)

thivin female Age 317
potter, Oomo's mother
PHS: 11
MEN: 13
COM: 9



WEAPON: knife

"Oomo's a good boy - a good apprentice. That human boy is a bad influence." No'Qwi is a respected artisan and her handpainted pottery is sought after by housekeepers in the Drenn Quarter. Drenn Howath probably has several of her plates and bowls in his kitchen. She has talked with Dali's mother.

ta'Owil (tah OH-wil)

thivin male Age 357
potter, Oomo's father
PHS: 10
MEN: 11
COM: 12



WEAPON: club, knife

"Is he in trouble? I'll give him more work, that will keep him out of trouble. WHERE IS HE???" Short tempered thivin, Oomo's father. His pots are good, but her glazing makes them art and raises their value. He is very similar to Dali's father and under the delusion that if he says something, everyone obeys.

S Del Vodwos

H human male Age 49
trashy publisher
PHS: 11
MEN: 16
COM: 12



WEAPON: He'll smack you with a printers mallet and try to sic his trusty thivin printers on you, each of whom carries a knife.

"Yeah yeah yeah, whatdya want? I'm busy." Del is a force of nature, always moving, always look over his stock, shouting orders, complaining about labor costs, writers, artists, shipping and the cost of paper. You suspect he sleeps in the office and can't imagine him having a social life.

Mord Jalaror

human male Age 35
writer, former adventurer
PHS: 10
MEN: 15
COM: 9



WEAPON: empty wine crock (damage as rock)

"Mord who? Never heard of him. He owe you money? Maybe he lived here before. Who are you? You work for Black Jat Ulwit? Who are you..." Mord talks through a door barely cracked open. He drinks more than he should - more than anyone should. If you say you think you want to be a writer, or you actually tell him Dali, Mord will invite you into his squalid little apartment. If Mord gets nervous, he'll call one word - "Dadin" - and then you better run.

The Publisher

A stereotypical petty business person. "Will it make a profit? Do it. Will it be a benefit to the audience? Who the hell do you think you are? GET OUT OF HERE!!!"

The yule novels are selling well and he can't get enough product to satisfy the demand. He's opening new printing shops in Glounda and Kirilan to print more copies in the local market.

He'll sell you back copies for - "ah - they're rare. Ah - hard to find. I got the only ones. Three yules. Five yules. Yeah - five yules." You can get a complete set of back issues.

The Writer

Morl is a pretty miserable guy. Once he was an adventurer - until he lost the leg and began drinking far too much. Now he lives over a tavern in the Free Quarter and he makes a small living writing these adventures. He won't want to talk, he's seen far too much and there are hints of what he knows in his adventures. (See the sidebar.)

For all his protestations, Morl is surprised anyone would come to visit him - all of his friends are dead or in foreign prisons. He tries to be gracious but is severely out of practice.

Morl has two friends. The man who owns the tavern (a woffen named Haruki) usually brings up a tray of food once a day - Morl probably would not eat otherwise. If Morl is threatened and cries out, the light from the open doors to the balcony will darken and you will meet Dadin Dado. Dadin is a corastin for whom Morl once did a great favor (Morl saved Dadin's brother from being sold into slavery) and Dadin has made it his duty to protect Morl, so he sleeps in the alley just beyond Morl's balcony. If you are a friend of Morl's, you have a friend in Dadin. If you try to hurt Morl, you are a gooey smear on Dadin's club.

The Tunnels

In the ruins of the old hotel are some of the tunnels dug by the Seytra (see Sobayid Atlas), but one of these tunnels connects to the Cashiln Tunnels (also in Sobayid Atlas). Dali and Oomo found the Cashiln tunnel and have gone in twice. Once they found themselves in snowfields (Giltaw) and another time they were in a jungle so thick they couldn't get through the undergrowth to check it all out (not Trinnu, but a large island off to the southwest of the Jorune known world map).

Roll 1d20 to determine where the adventurers go and how they will find Dali. Understand this isn't a case of One Great Truth - it's an adventure and this determines how it happens in YOUR adventure.

Ending Generator

- 1-4 Coastline (Delsha - see below)
- 5 Forest (Heridoth, 25 miles west of Ellemin)
Dali is near a small campfire. It is raining, but he has managed to set his fire up in a small sheltered bower. He goes gladly.
- 6 Savannah (Temauntro, 300 miles east of Chaln Imagri)
Dali is being chased by 2d6+2 crugar hunting party. Each has MENTAL: 11, PHYSICAL 14, COMBAT: 15.
- 7 Jungle (Trinnu, 20 miles south of Baysis)
Dali is hiding from a the sight of 3d6 bandits of various races, who have attacked a caravan through the jungle.
- 8 Forest (Southern Drail, 15 miles from the Great Bay)
Dali is wandering, hungry and tired - he wasn't able to find the opening of the tunnels after 'exploring'. On 3 or less on 1d20 the party will encounter 2d6 trarch out hunting.
- 9 Desert (Hobeh, 60 miles south of Dobre)

Dali is unconscious. It is easy to follow his footsteps and see the ruins of a city in the distance. There is no water nearby.

- 10 Ice Fields (Gilthaw, dead center of the wide land mass)
Dali has fallen asleep in the snow. From his tracks, he walked for several miles, had turned to get back to the tunnel. On a roll of 1 or 2 on 1d20, the party will encounter a 2d3 vodra (see Gire of Sillipus).
- 11 Ice Fields (Jasp, 25 miles east of Aylon)
Dali is sick. He ate some local berries and has been vomiting. There is a pool of water nearby, but it is salt water, not fresh. (See Voyages of Aylon Star).
- 12 Forest (Voligire, 60 miles west of Vinteer)
4+2d6 young ramian are out "swording" - practicing by chopping down trees with hardswords, celebrating by burning the wood they have destroyed. Dali is hiding watching the event. Ramian will spot the party on 7 or less on 1d20. Each is MENTAL: 10, PHYSICAL: 16, COMBAT: 14 with Hardsword.
- 13 Coastline (Lundere, near eastern tip of peninsula)
Dali has found 2d6 young woffen who have taken him home. Dali doesn't want to go home, and the woffen are willing to fight to keep their new friend.
- 14 Desert (Doben-al, 40 miles south of Yobreh)
Dali has been found by nomad Seytra and they want ransom to return the boy.
- 15 Coastline (20 miles north of Auklin)
Dali has walked toward the city visible to the south. He is lost in Auklin with the thike fighters, drunken miners and people on the run.
- 16 Forest (Glounda 15 miles east of Lake Elgry)
Dali is treed by 3+1d6 dharmee and he is squealing like a little piggy.
- 17 Jungle (Northern Drail)
No Dali, but there are 1d3 wild talmaron who do not like the party's smell or isho isgnature.
- 18 Coastline (west coast of Ponteer, facing Tan Iricid)
There is an island way out there, but there is no road, no sign of city, no sign of anything - including no Dali.
- 19 Mountains (Southwest Gauss, 20 miles northwest of Coshami)
A forst thriddle and his flock of merbian are on their way to market up in Cerdia and he hasn't seen the boy. No Dali.
- 20 Farmland (Thantier, 25 miles north of Thantis)
No Dali. But if any of the party are not pure-bred human, they are sure to encounter 2d6 Thantierian anti-thone rednecks who will fight on general principle. Each is MENTAL: 11, PHYSICAL: 10 and COMBAT: 12.

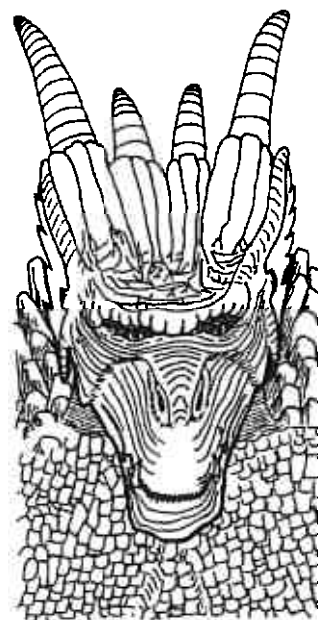
Delsha

This is the home of the shantha. It is not open, no effort is made to accommodate visitors. But your team has arrived in the fringes of a meeting of the Eelshon - the 21 member council that rules Jorune. The ca-Du are in charge these days, and the fate of all non-shanthic life on Jorune is being debated. Dali is hiding behind a crystal-laced rock, not knowing the crystal distorts his isho signature to the shantha. The new arrivals have no such masking and are immediately perceived by the eelshon - and their ca-Gobey honor guard!

If your players will look around for up to 6 action rounds, they have a chance of spotting Dali hiding behind a rock on a roll of 4 or less. If, at the end of 6 rounds, they are not running for the tunnel entrance as fast as they can run, they will be overtaken by 2d3 ca-Gobey swordsmen.

Dadin Dados

corastin male Age 25?
bodyguard for Mord.
PHS: 18
MEN: 12
COM: 17

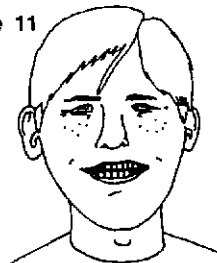


WEAPON: Club, stick, might drop a couch on you.

"No hurt Mord. You hurt Mord, Dadin hurt you two times two. Hit hard - you no like. No hurt Mord." Dadin is a big mo-mo. He is very loyal to Mord and is obviously not just doing this for the money. If you get him talking he'll tell you how Mord help Dadin rescue some poor croid slaves - but that was before the accident. Dadin spends most of his time on the balcony of Mord's apartment, yearning to go back into the Trinnu jungle, but staying out of loyalty to Mord.

Dali Shurr

human male - age 11
student
PHS: 8
MEN: 9
COM: 4



WEAPON: Sword (stolen from his father), kitchen knife, wooden hand-carved "shanthic gun" which can work as a small club.

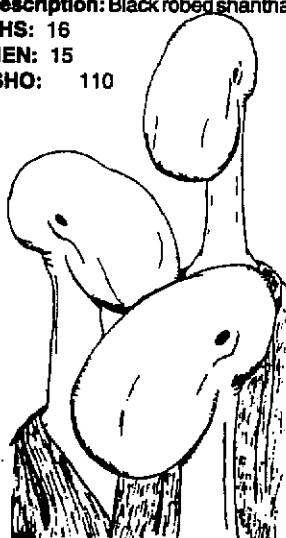
"Slam Desti wouldn't be afraid..." Young adventurer, fan of the Trinnu Jungle and Two Fisted Tales yule books. He tends to put what he's read in the pulps into his school assignments, such as the Striped Shantha, the Dharsage from Earth, the Black Market Corondon Ring, and others. He wants to be a Boy Yord and acts out Slam Desti's adventures with his friend Oomo. If you get on his good side, he'll show the ratty little woden carved gun he made - it's his "shanthic gun" until he can get a 'real' one.

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S H O L A R I M A G A Z I N E

Description: Black robed shantha
PHS: 16
MEN: 15
ISHO: 110



COMBAT: 17 (Sword)
 11 (VH Dyshas)
 14 (Hard Dyshas)
 16 (Mod. Dyshas)

COLOR: For our purposes assume your shantha has enough color for the dyshas you roll up.

SPECIAL: Each swordsman has a random roll of dyshas to use as he sees fit. **NOTE:** Three swordsmen can open a warp if they weave jointly (40 Isho each). Their warp will not be in the same warp cell in which the cashin gate is located. The party will go to a completely random location - Sholar's choice.

Shantha Dysha Generator

Roll 1d20 the appropriate number of times to arm your shanthas. Duplicates may be re-rolled, or you can determine the dysha can be used as many times as it is rolled.

1d3 Hard/Very Hard Dyshas (Isho)	2+1d3 Moderate Dyshas (Isho)	3+2d3 Easy Dyshas Isho
11-5 Suspension Orb (10)	1-2 Blinding (5)	1 Deflector (1)
4-7 Spinner (50)	3-4 Power Hold (3)	2 Calm Animal (10)
8-10 Shield Shatter (20)	5 Power Orb (5)	3 Faint (20)
11-13 Lightning Strike (40)	6 Quantum (5)	4-5 Flingers (10)
14-16 Reflect (50)	7 Spider Grip (10)	6-7 Lightning Blast (10)
17-18 Body Freeze (35)	8 Body Shield (30)	8-9 Shield (5)
19 Wall (60)	9-11 Levitate (20)	10-12 Stiff (15)
20 Crater (30)	12-15 Frost Bolt (20)	13-16 Tumbe (10)
	16-19 Healer (10)	17-19 Push (3)
	20 Bubble (20)	20 Fire Touch (5)

The Red Shantha

This is not "a" ca-Desti shantha, but *the* Red Shantha who threw the lamorri from Jorune 5,000 years ago. This is *the* Red Shantha who designed and constructed the Eelshon She Evid. This is *the* Red Shantha who created the great thosks that shot a lamorri starcraft from the sky. This is *the* Red Shantha who has spend 5,000 years in a keeper rod, was released in 3475 (think about it) and has spent the last 20 years understanding how Jorune has come to be home to over 20 intelligent races.

The is *the* Red Shantha who wants all non-shanthic intelligent life destroyed!

We hope you get Dali home! Dali's response can be rolled on 1d6:

- 1 "That was great! Let's do it again!"
- 2-3 "Wow, did you see that! O Wow. Wait till I tell Oomo about this!"
- 4-5 "I'm going to get a beating, aren't I?"
- 6 "I think I wet myself."

From Dali's magazine Collection:

THE BOY YORD (From Two Fisted Tales #1)

Written by Mord. The first of the Slam Desti adventures, in which Slam and Oolomil meet for the first time and provide valuable services solving the theft of a Great Crystal Crown of Thantier. He is made a "Boy Yord" in Ardoth yards and given a preference chit to become a calprin - when he grows up, of course. This is a worn book, obviously read/re-read by Dali and his friends.

THE DHARSAGE FROM EARTH (From Two Fisted Tales #2)

Written by Mord. Has pictures of a man in a clear glass helmet and dozens of bizarre Earth-tec items is encountered by adventurers in the jungles of Drail. The man in the glass helmet claims to be a Colonist who has been asleep in a ship circling Jorune for thousands of years. **NOTE:** This is true. Mord encountered a recently awakened member of the original colony crew. Mord could give good directions to the landing site, but thinks nothing was left behind when the visitor left.

THE STRIPED SHANTHA (From Two Fisted Tales #4)

A new kind of shantha, pink with dark brown stripes, builds "shanthic guns" and makes pills to give you isho. Nothing of value beyond the source of Dali's desire for a shanthic pistol.

THE SHANTHIC PISTOL (From Two Fisted Tales #5)

Part II of the Striped Shantha adventure. In this sequel the pistol is stolen by bloodthirsty raman giv and their trarch henchmen. Slam must rescue a princess and retrieve the pistol for the friendly shantha.

THE SHANTHIC PILL From Two Fisted Tales #6

Part III of the Striped Shantha saga, in which the shantha is kidnapped and held for a ransom in Earth-tec. Slam and Oolomil must use his pills and discover they give the boys the ability to see isho like a shantha for 12 hours.

THE CORONDON SMUGGLERS (From Dharlerrin Romance #1)

Criminals are bringing corondon into the stockyards to sell off their orb-lobes for a small fortune, and their skin for thalier armor. Uala Sowa, a bronth princess visiting Ardoth, and her young boyfriend, Orgo of the Iales, must stop the dreadful abuses of the poor animals. Patent nonsense designed for the 14 year old female readership. (Is this one of Dali's magazines? Or is his sister getting into them?)

THE METAL WARRIOR (From Wild Adventures and Stories #1)

Written by Mord. A great, lurid cover with a 20 foot tall metal man with six arms and a belt that fires earth-tec weapons. The picture is wrong, but someone who knows about such things will understand the author (Mord) is describing an activated combaton. **NOTE:** This is how Mord lost his leg.

A BOX OF MAGIC (From Wild Adventures and Stories #3)

Written by Mord. An adventurer finds a huge box buried in the ground in the grasslands of eastern Trinnu Jungle Lands, but cannot get it to open. He is sure that it holds great treasures, because it is defended by metal recos that drive away any possible invaders. **NOTE:** If you read the description of the box, your players might 'get' that Mord is describing an unopened cryobin and two small keshtons that defend it from external interference.

THE SERVING RECO (From Wild Adventures and Stories #5)

This one is not written by Mord, but is a bad copy of his defending robots in "A Box of Magic". This story has no value to new adventures.

PIBBER MAN #1 (A new magazine, first issue, new "picto" format - lots of woodcut illustrations.)

A super hero panel story told in woodcuts. Wears a pibber wool cap with three protrusions (pibber eyes). Sometimes uses sets of three throwing knives to stop the bad guys (thisting claws). Cries out "Do no evil!" before running away. A Joruni Power Ranger.

Shanthic Skills and Structures

by John Snead (jsnead@netcom.com)

The art of Ebidu was described (quite well I might add) in issue one of Scholari. The Shanthic martial art of Ebitra has been mentioned briefly in the main book, both as a technique the Shanthas use, and as the basis for Sis-naun (the Gloundran martial art).

Here I will describe Ebitra in more detail, and discuss the mysteries of Ebi-Laun, the art of quiet knowing.

Ebitra

This is a hard skill which may only be learned from the Ca-Laun Shanthas. Many Shanthas know it at experienced level, though all of the Ca-Laun are seasoned at this skill. Only Muadra, Boccord and Crugar may learn Ebitra. It is theorized that Thriddle, with their ability to weave dyshas, could also learn it, but no Shantha would teach something as silly looking and physically helpless as a Thriddle martial arts.

The essence of Ebitra is channeling isho through your body in order to enhance your ability to strike, dodge and block with your body. When using Ebitra your body becomes your weapon.

Shanthas will not teach Ebitra to anyone who is not at least familiar with Shanthic speech and interaction, and who is not at least experienced with punch and kick, and familiar at defend w/o weapons. Even then, you must first find a cooperative Ca-Laun Shantha.

To use Ebitra in combat you must roll your Ebitra skill before, or when entering, combat (depending on your level of skill) and spend 10 points of isho. You will then be able to

engage in Ebitra for up to one minute with no additional expenditures of isho and no additional Ebitra rolls. If for some reason combat does go on for more than a minute you must spend another 10 isho and roll for Ebitra again to keep using the ability. However, if you are already using Ebitra you do not need to meditate again to continue using it.

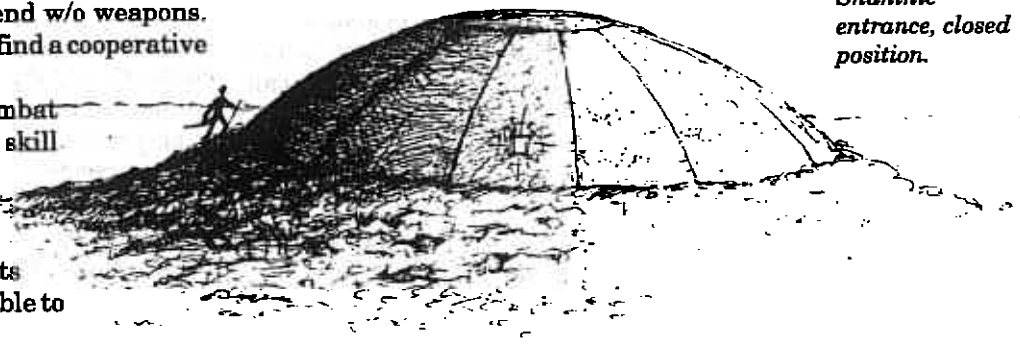
What the skill levels mean:

Familiar: You gain +2 to damage with fist and kick, and +4 to defense. You may block sharp and dangerous weapons with your bare hands without risk of injury. You must meditate for 2 full rounds before entering combat to use Ebitra at this level.

Experienced: In addition to the above benefits the isho running through your body lets you subtract 1 from all of your injury rolls, regardless of the cause. You need only meditate for 1 full round before entering combat to use Ebitra.

Seasoned: In addition to the above benefits, kicks and punches are now treated as knife blows for purposes of armour penetration. Instead of using kick damage +2, use the knife damage column for kick damage when using Ebitra. At this level of proficiency you may roll for using Ebitra on the round you enter combat.

*Shanthic
entrance, closed
position.*



In all cases the meditation is silent, and does not involve remaining stationary. It is even possible to defend w/o weapons when doing so, but you are at -2 to your defense roll when meditating.

Ebilaun: The Way of Quiet Knowing

Ebilaun is the Way of isho practised by the Ca-Laun Shanthas. It is an inward style of meditation and understanding which focuses on developing inner peace and becoming one with the world around you.

The Ca-Laun Shanthas will teach any who care to learn their way. In order to learn Ebilaun you must have an isho of 10 or more, a color of 14+ and you must be at least familiar with Shanthic language and interaction. Ca-Laun dislike violence and are disinclined to teach belligerent or warlike individuals. All adult Shanthas are at least familiar with Ebilaun. All Ca-Laun are Seasoned with this ability. Ebilaun is a hard skill.

Familiar: You know how to meditate. In addition, you have learned how to become one with the elements. You can endure hot or cold weather without harm. To do this you must make a roll every hour, failure indicates that you react normally until you have had a chance to rest in less extreme conditions. Success allows you to walk through a snow storm without a coat, or walk through the desert without becoming overheated. Don't abuse this, the basic limits are 0 to 110 F, anything more or less than this is just too much for you, and you react normally.

Experienced: You have learned inner control of your body. If you meditate for 2 rounds you can stop all your apparent life-signs, and will appear dead to any medical examination which does not involve earth-tec devices. You still have isho though, and must use the Mask Signature skill if you wish to appear truly dead to everyone.

You can also dislocate all your joints at will (useful for escaping bonds) and can eat glass and sharp objects without suffering any internal injury (fine control of your digestive system). Think of the tricks yogis can do, so can you.

If you meditate quietly for half an hour (and make a successful roll) you may heal up to 4 stamina points of wounds. This

healing may be attempted once a day, and may be used only once on any given wound.

Seasoned: You have very fine control over your body, you can make yourself insensitive to pain. You may make an Ebilaun roll immediately after any injury you receive. If this roll is successful, you receive no advantage penalties or ill effects (except lost stamina) from Superficial or Minor wounds for up to half an hour after they occur. After this time you suffer the normal penalties and no further rolls may be made for that wound. Using this ability cost 5 isho per wound.

In addition, if you meditate for a few minutes every morning, and make a successful Ebilaun roll (one try per day) for a week, you heal wounds as if you were using the arrigish limilate. This healing is cumulative with the limilate.

Finally, on a successful roll you may throw off the effects of any limilate or poison you are exposed to. Using this ability costs 10 isho, and some poisons and limilates, such as cyanide or the mathin limilate will add penalties of up to 10 to this roll.

SHANTHIC CRYSTAL CONSTRUCTS

A few such Shanthic constructs are already known, the most common being the arrangements of crystal rods which serve to anchor several otherwise mobile Skyrealms in their present positions. However, Shanthic structures made from large carefully crafted crystals have been used for a variety of purposes. Here are descriptions of several such sites. Only Shanthas, Muadra, Boccord, Thriddle, and for some reason Thivin may activate these constructs. In most cases the only way to discover how to activate these constructs is to be taught the activation procedure.

The Chamber of Healing

This appears to be a low (1.3 m) double circle of slender pillars of green crystal, 4 m in diameter. One of the outer pillars is slightly larger than the others, and is made of clear crystal, with veins of green crystal on the outside which have been carved in the likeness of leafy vines; it is quite beautiful. This construct is activated by touching each pillar, starting with the

largest, while walking around the circle counterclockwise. A moon skill of 12 in Launtra is necessary to activate it. Activating the chamber costs 20 isho.

Up to 2 beings of up to Size +1, or one being of up to Size +3 may fit inside the circle at a time. Once the circle is activated all who are inside the circle will rapidly become quite drowsy, and will enter a calm and restful sleep. Anyone who is uninjured will awaken in 4 to 5 hours feeling quite well and refreshed and like they have just had a full night's sleep. Anyone who was injured will sleep for between 16 and 24 hours and will awaken to find 10 stamina have healed to each of their wounds. Anyone healed for more than 6 stamina will be remarkably hungry upon awakening.

The Chamber of Doors

This is a horseshoe-shaped construct composed of 8 roughly carved 3-meter tall pillars topped with cross-pieces of white crystal (think Stonehenge). These stones form 7 doorway-like openings. Each doorway is 3 m tall and 2.5 m wide. There is a Cle-eshta in the center of the horseshoe. The Chamber of Doors is activated and controlled using the Cle-eshta. Each of the 7 doorways can be made into a warp gate, but the cost is only 50 isho to open each warp. In addition, for 15 Isho points each doorway can be opened to serve as a window, through which it is possible to use both vision and Isho sense to observe what is occurring through the warp.

Several of these constructs have been found, and there is a rumor that one of them allows the creation of windows and warps to anywhere the person operating it has ever seen. The thriddle maintain that this violates several known laws of warp mechanics.

To activate chamber you need a Tra moon skill of 16.

The Black Fortress

This imposing construct is composed of a circle of 30 pieces of dark stone, each of which is studded with bits of black crystal. Each of the stones is 6 m tall and 1 m wide. The stones are set a little over a meter apart and are flat on top. The entire circle is over 20 m in diameter. There is a small

block of plain dark stone near the center of the circle. To activate the construct the user must sit upon this block and must have minimum Gobey and Ebba moon skills of 10 each. Activation costs 30 isho.

When activated each of the stones and each of the spaces between the stones is covered with a wall of strength equal to 100. Each of these walls is fully independent, and if one is destroyed the rest will be unaffected. In addition, these walls heal at a rate of 1 point per minute. If a wall is destroyed it will not come back up until it has recovered the full 100 points. Once activated, the fortress is self-sustaining and requires no external isho or direction. However, the user may lower any or all of the walls simply by sitting on the central stone and willing it so. The fortress may not be activated from outside, but it will remain up if the one who activated it dies. Several of these have been found, and most of them also have the capability to form a dome of strength 60 over the top, making those within relatively invulnerable.

The Theater of Visions

This construct resembles a small Greek-style theater. It consists of a bowl-shaped depression in the rock which is 6 m wide and has irregularities which serve as comfortable seats for Shanthas and similar-sized beings. At one end of the depression is a large slab of grey rock with blue flecks in it. The slab is elaborately carved, and has two niches carved in it, each large enough for a Bronth to stand in comfortably.

This construct is activated by standing within one of the depressions. If the individual activating it has a Shal moon skill of at least 10 and spends 5 isho they are able to project any

thoughts,
memories, or
visualizations



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they wish so that anyone who has a color characteristic of 14 or higher may perceive them. These images are perceived through isho sense, and not through more ordinary sensory channels, so individuals who are unfamiliar with tra sense or the active isho senses may have some trouble resolving what they are observing. The images are quite vivid, and appear in the bottom of the bowl, slightly in front of the slab.

If individuals stand in both niches they may create images together or independently of one another. In addition,

if they desire the two individuals may also experience the memories or images the other is projecting with all of their senses. Each could experience the other's memories in a vivid sensory fashion. However, only memories which are voluntarily projected may be sensed in this fashion. It is thought that these constructs were used either as places for settling disputes, with a "jury" observing the "testimonies", or as a form of entertainment. The Shanthas aren't saying.

Jorune Online

Jorune Net Mailing List

The Jorune mailing list is a world-wide conversation of people who run, play, or simply enjoy the game and/or the world. If you have an internet e-mail address (including a Online, GENie, Prodigy, eWirkd or Compuserve), you can subscribe to the Jorune mailing list by sending e-mail to JORUNE-L-REQUEST@io.com with the subject SUBSCRIBE and the message SUBSCRIBE <your e-mail address> in the message. We talk about a lot of things and many of the articles in this issue of Sholari first saw light of e-day on the net.

FTP Sites

There are two ftp sites for Jorune where you can find errata, maps, illustrations, articles and other goodies of interest to dedicated Jorunists. The primary site is at ftp.csua.berkeley.edu/pub/jorune and opt-sci.catalina.arizona.edu (there is a mirror to the arizona site at the berkeley site). I'm developing a WWW page that will include access to Jorune goodies and there may be other web pages in the work - more details in the next issue.

Sholari Magazine

Sholari - this fanzine - can be reached through TheSholari@aol.com.

Jorune WWW Page

Not yet, but we're working on it. Location announcement will be made through the Jorune mailing list, on America Online and in Sholari Magazine.

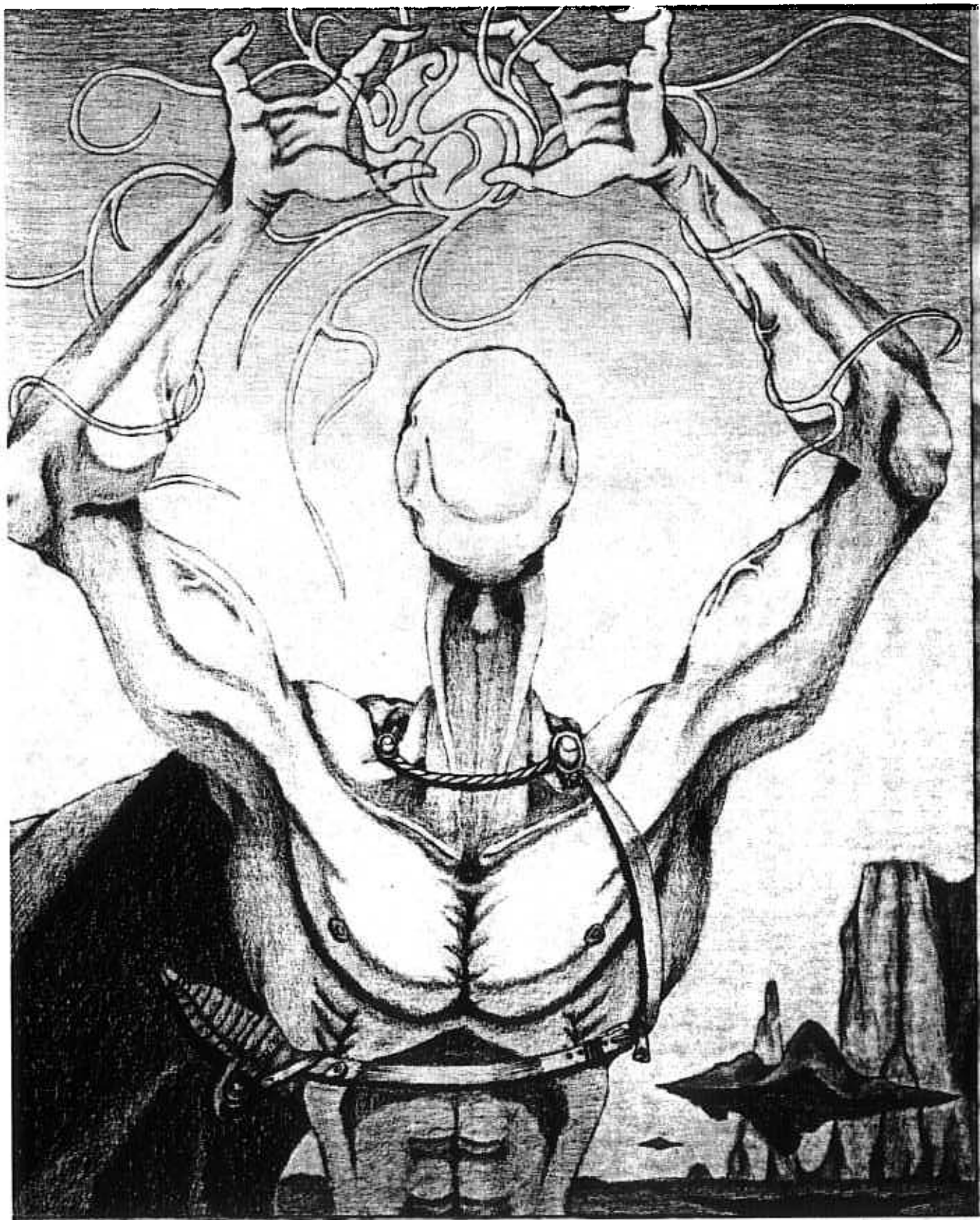
GALLERY

Carl W. Davis

Mr. Davis's illustrations arrived unexpectedly one day and I didn't like them on first viewing. Over the next few weeks I decided to put one of them into the Gallery for this issue of Sholari, so I went back to look at them again. I'm not sure what I was looking at the first time because on re-examination, the style and craft were very appealing.

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I thought I would put two of the illustrations into the Gallery, and the more I looked at them, the more I liked them. Finally, I decided to put two of the drawings into the Gallery, and put the third on the back cover.

Here's hoping Mr. Davis will favor us with more of his uniquely Joruni art.

Joe Coleman

July 1995



Ramian Social Structure

by Joseph Steven Coleman (RadioJoe5@aol.com)

The blue-skinned ramian arrived on Jorune as seritors of the Lamorri and were abandoned to their fate after the shantha expelled the lamorri from the planet. Ramian are a distant relation to the lamorri, but ramian is to lamorri as chimpanzee is to human. After almost 5,000 years apart from their lamorri masters, the ramian culture has developed in a stoic, stratified society that is virutally closed to outsiders. Ramian have established themselves with four locations on Jorune, although Voligire, buried in the cold country south of Gilthaw, is the land most people associate with ramian. Ramian can also be found in Ponteer, Drail and Sillipus.

Ramian society is a brooding caste system, where passage from one caste to the other is cause for despair or the bizarre remain destructive ceremony of Rak, which celebrates the elevation of a ramian to a higher caste while acknowledging the advancing ramian's desertion of his (or her?) family group.

CHIVEN RACHU-EH

The highest level in the Voligirian society is the Chiven Rachu-eh, those who are masters of themselves. Those who assert an amazing level of self-control during chiveer may burst their own blood vessels, particularly on the chest or above the ears, while resisting the desire to breed or draw much blood of those around them. No ramian is born to the caste and there is no caste that is favored within the highest caste. It is not unknown for a ramian to use chemicals or berry juices to fake the exalted bloodstains of the Chiven Rachu-eh, but discovery of the fraud may result in an immediate and painful death for the imposter. Chiven Rachu-eh are chosen to govern, negotiate with other races, administer the minimal governmental



structure within Voligire, Drail, Ponteer and Sillipus. Most gire ships carry at least three chiven rachu-eh to give the force of authority to decisions.

URAT

Below the Chiven Rachu-eh are the Urat, the nobility of Voligire who receive their position by birth. Urat take their high office from hereditary titles that can be traced back to the lamorri servitude and is ranked according to the responsibility the ancestor held as a lamorri slave. Urat seldom leave Voligire willingly, but a formal governorship is held by two Urat in Drail, one in Ponteer and one in Sillipus. Even the highest Urat lives a spartan life, surrounded

by lower caste ramian and affiliated with at least one or two Chiven Rachu-eh (who the Urat consider inferior). Urat governors studiously keep the meaningless ceremonies started by the lamorri to give their slaves an outlet for the need most intelligent races have for ritual. They avoid dealing with non-ramian, with the exception of thivin (who are considered deviant ramian), considering such contact to be distasteful and the duty of lesser ramian.

ZHON

The Zhon are the farmers and teachers of the ramian. Zhon maintain the plantations in Drail and teach the basic hearth skills to the young. The zhon will occasionally join a gire crew to reach a distant port for discussions with iscin and farmers to solve problems beyond the understanding of the other ramian castes. Five Zhon journeyed to the North Valley station (now called Gauss) to discuss the inability to grow a cultivated shirm-eh (the ramian healing limilate) with the scientist Iscin. Iscin travelled to Voligire with the Zhon to attempt to overcome the genetic weaknesses that causes domesticated shirm-eh to fail within three generations, necessitating the constant quest for wild shirm-eh to make healing limilates. (NOTE: It is a thriddle purpose in life to destroy any patches of shirm-eh they discover, destroying established sites. It is also a custom among forest thriddle to mark passage into adulthood by adventuring to a shirm-eh site and salting the ground to prevent it from every growing again. Many of the worst conflicts between thriddle and ramian have taken place because of thriddle action against a source of shirm-eh — and the thriddle are usually not the winners in such conflicts.)

RAMIS

The average ramian. Somewhat shorter and stockier than the lithe ramian gire and chiven rachu-eh, the Ramis are the common farmers, miners, fisherman and laborers. The philosophy of "powerful silence" illustrated by the Ramis — the site of dozens of blue gray Rami in the fields or the great open pit mines of Vinteer, working without uttering a word for days at a time can be very unsettling.

A Rami seldom travels more than a few miles from the site of his (or is that a her?) birth.

GIRE

The Gire are the outcast heroes of ramian society. Because shirm-eh will not germinate in domesticated fields, there is a constant need to discover fresh sources. Other nations, knowing the value of shirm-eh to the ramian, have charged outrageous prices for their supplies of the limilate and virtually forced gire into piracy to raise the jewels, gold and crystals to meet the exorbitant prices the merchants demanded. After a few thousand years, the role of gire as pirate was firmly established and their prowess in sea battles was well known.

A Gire can be feted for bringing ships loaded with unprocessed shirm-eh into Vinteer, and a six day feast, called Gire-sau, is held in the heroes' honor. It is forbidden to kill except in self-defense during Gire-sau and all non-ramian, including prisoners, become guests at the feast, with the understanding that on the sixth day everything will return to its previous status. There are several stories of captive adventurers who escaped from Voligire during Gire-sau — and they are the only ones who lived to tell the tales.

CHIVEER

Below the Gire are the chiveer. The ramian abandoned on Jorune found that their body chemistry changed as a result of being on the new world of Sho Caudal. Their normal mating cycle was changed. Where it was simple part of the reproductive cycle in the lamorri-ramian homeworld, on Jorune the season of the Chiveer ceased to be part of a nomral cycle, but was triggered by build-up of Shal. Chiveer drove some members of the race into a bloodlust accompanied by physical transformation. Chivs, the bony projections other races use as a warning sign to mark mating-mad ramian, do not appear on all members of the race, but only those who have developed an extreme sensitivity to Shal isho. No one is safe from a ramian chiveer in full bloom — the chiveer will kill its parents or children as quickly as it will kill an enemy. The chiveer-sensitive are driven from the main population and commonly take up with gire crews — it is one of the only places they can

go and success as a gire will give them a return to society for a short time during Gire-sau and as giron, or 'hero.'

THIVIN

At the bottom of the social structure are the thivin, who are mutations of ramian who do the dirty work, the monotomous smithing and the trading with other races. Thivin within the ramian societies will never be anything other than thivin; there is no chance to advance or improve their station in life. After a plague reduced the population in Voligire to less than a third of normal, thivin were sent in place of Zhon to trade and negotiate with other realms. Most of the thivin who left did not return, but made new lives as respected craftsmen and artisans in the other cultures.

A free thivin returning to Voligire is subject to immediate capture and will be impressed into a thivin work gang, which amounts to a lifetime slavery.

JASPIAN RAMIAN

A colony of ramian remained in Jasp as hostages for three generations after the negotiations of Harangire (see "Voyages of the Aylon Star"). Many of them remained and Jasp eventually conferred full citizenship and rights onto its ramian citizens. Ramian from Jasp can be unnerving in their casual use of slang and other non-ramian flourishes in their speech (such as anecdotes and jokes). Jaspian ramian have learned the 'showing of teeth' which most races seem to associate with pleasure, but the sight of a ramian attempting to smile is very upsetting to most intelligent species.

CA-DU RAMIAN

Less than a dozen ramian have been accepted by Ca-Du shantha as acolytes, but these few have revealed a completely unknown aspect of the ramian personality — joy. When a ramian first fully understands they can make their own decisions without concern for other ramian, for Voligire, for the Urat or any other traditional concern, they begin experimenting with their new freedom. A newly liberated Ca-Du may make a series of decisions, one after the other, just to confirm the new-found right to think of things as non-ramian.

- Joe Coleman
May 1995



How Big a Nail?

Continued from Page 2



And Andrew Leker, creator of the world we have come to love, has been extremely kind in allowing the bunch of us to run barefoot through his imagination. Thanks, Andy.

Harold Ogle, who has become the badly needed copy editor for my projects, receives my final thanks. Couldn't have done it without you.

Contributions

I need art, folks! New Jorune flavored art. Articles are needed, but I have almost enough for Sholari #4 and #5!

Tips for artists: Line art reproduces better than grayscale art. Computer .TIF files work better for me than hardcopy I have to scan. Try to tell me the story that led to the artwork. I can read 3.5" Mac or IBM disks. Flat art should not exceed 9" x 12".

Articles - sure. We want to keep publishing beyond #5 and it seems the more people see from other Jorunis, the more ideas they have on their own. I only ask that each article give us some new insight as to the cultures. Length is 300 to 6,000 words for articles, and a maximum of 8,000 words for fiction.

What you get - A 3 issue subscription for the contributor. I hope to convert to a paying publication by #5.

I'm tired. It's 1:30AM and I've spent the last four days reconstructing the whole issue from scratch. I'm still hung up on lost files. And I'm cranky.

But, you know - I think this issue looks pretty good.

If you were wondering...

Oh, the title for this installment of the editorial comes from a joke I like. You give someone a choice between having a nail driven through their hand or working in retail sales. "How big a nail?"

See you in #4.

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WANTED:

Jack Ho Trid - The Terror of Heridoth



Er, where to start really! Jack Ho Trid internationally famous eh? A quick listing is:

- Robbed from the rich to give to Muadra. Generally regarded as a folk hero by the oppressed and poor Muadra of the East coast of Heridoth.

- York offered a 1gc reward for his capture. The picture on the ftp site is actually the wanted poster, which said "Have you seen this thriddle?" underneath it.

- Embarrassment of the Sholian diplomatic team to York, later made to walk the plank by the JarHar pirates. I posted something about this before Christmas. Ho Trid buttock cream "for peachy smooth buttocks" goes on sale.

- Jack Ho Trid placed an advert in the Heridothian Times which featured a large picture of a pair of Y fronts. The advert offered a 1 gem bounty on all official undergarments of Yorkni or Sholian diplomats, to be handed in to the Heridothian Times offices in Koistra.

- Jack made an Enoch Powell style "Rivers of blood" speech in the Simban parliament. He was arguing against allowing the immigration of Thriddle into Simbi on the basis of the subsequent race riots it would cause. He then stood for election to the parliament on a "One thriddle, one vote" policy. Whether any other races got a vote and whether there were any other thriddle was never revealed since he didn't get elected. Also in Pan Tahsia (which includes Simbi) to be eligible for election a woman must have given birth to at least one child, a man must have killed an enemy of the state, and a thriddle must run all the way around the city walls with a flaming beagre tied to its trid nodes. Jack Ho Trid successfully accomplished this task, although doing it in Simbi is a bit of cheat since it is smaller than Meard.

- Jack finally died on the Meard/Korrid border. Korrid had some primitive flying device (hot air balloons kept aloft using Ebba crystals) and Jack Ho Trid tried to shoot one down with his field rams (he had a pair). The lifter sort of "bounced" on him (i.e. it crashed and then took off again). All that was found was his hat and his thombo, Black Bennit. Jack Ho Trid was presumed dead but the body has never been found.

- A statue to Jack Ho Trid was then erected. There was some debate as to the inscription, so it was left blank. One morning there was found to be an inscription around the base, saying "... for tonight you join me in paradise." The very next day the first victims of Blue Thriddle Flu died. The mysterious inscription is now being called "The miracle of St. Jack" and there are calls for Jack to be canonised. The church has made no official comment, but since thriddle are not considered part of the church and Jack showed no religious inclinations while alive, it seems unlikely.

With Friends like these . . .



THE DANSTEAD SOCIETY

GUIDE TO YORK

3420
EDITION

The Danstead Guide series is produced without the formal cooperation of the City involved, in an attempt to be impartial. If you have any comments about a City, please pass them to the nearest Danstead Society office for inclusion in future editions.

INTRODUCTION

Well, Tauther, here you are in York. Perhaps not the most boring City in Heridoth, but it's a close race. To be fair, the City Kim has been trying to liven up the City recently, with limited results to date. See the comments on the Crystal Theatre below for an example of their attempts so far. The first thing you will notice is the local dialect. Gender and species do not figure in Yorkist speech. You will hear widespread use of the Triddis pronoun "khe" and the term "man" not only refers to women, but also to the Iscin races, Jorune native races, ramian, thriddle, and any other intelligent organism capable of spoken communication. As a result of this and their determination to ignore religion, obscenity in Yorkist tends to be exclusively scatological. You should avoid sexist and religious comments; they tend to cause confusion rather than insult.

HISTORY

York was originally a puritan theocracy run by the Abbot Benedict who was given to fits of zealous purging, often culminating in the notorious "Auto da Fe" — the ritual burning at the stake of the month's heretics (typically political agitators and party goers). On Eris 13, now known as "Liberation Day", the crowd at one of his burnings overpowered the guards, seized the Abbot and burnt him at his own stake. The fire at the stake was kept burning with every flammable object found in all the churches and other places of worship in York leaving no traces of even the Abbot's bones. In one bloody day, every religious building (of ANY religion) except the Abbey itself was looted

and wrecked and every church guard, minister, monk and priest had either been killed by the mob, fled the City, or taken refuge in the Abbey. The mob laid unsuccessful siege to the Abbey for a fortnight. During this fortnight of anarchy a new government was formed being run by the four Yorkists considered "most able" by the mob. The new Kim's first act was to negotiate a peaceful end to the siege. At the end of the second week the Abbey's inhabitants were permitted to leave with all the possessions of the Abbey, stripping it bare. The Kim then took control of the Abbey and declared York to be stripped of all religions. The Abbey is now York's Palace of Peace and Harmony.

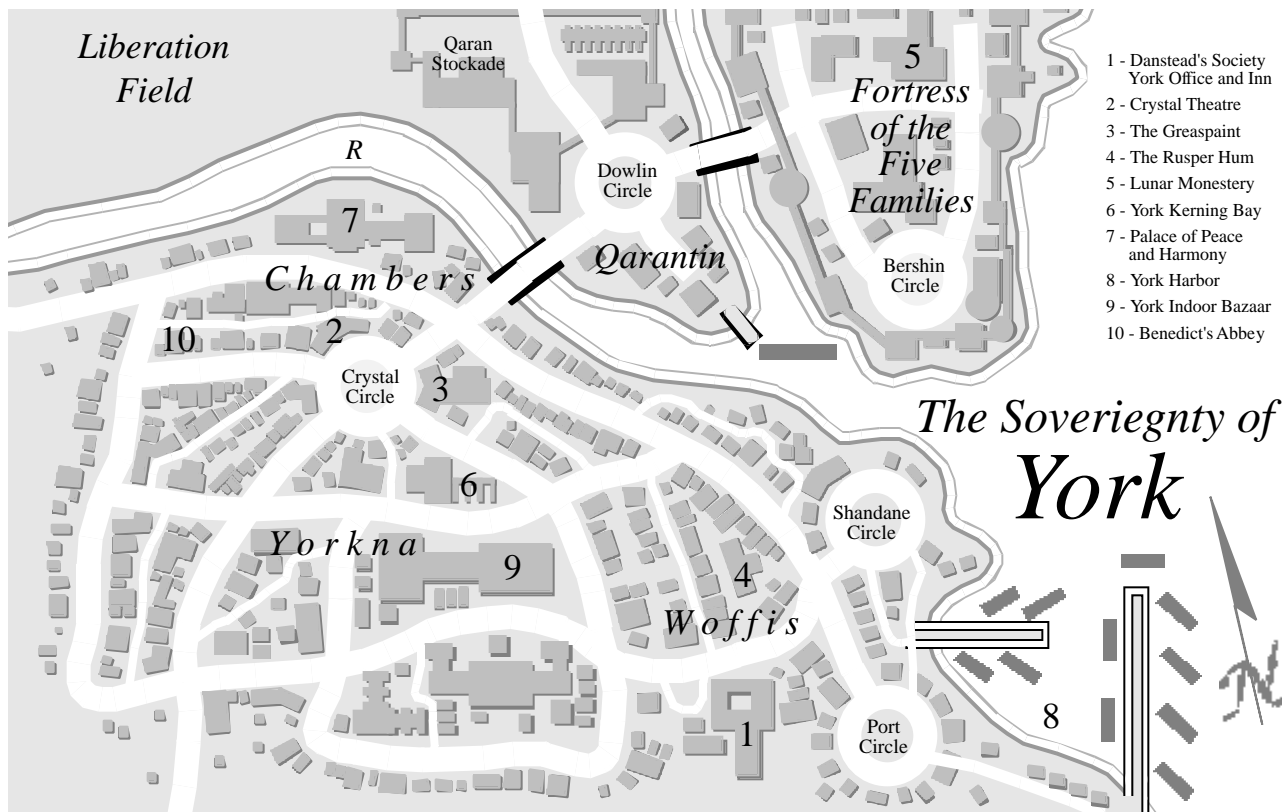
The concept of "most able" has continued with York becoming one of the most rigid meritocracies in Heridoth. While most Cities have a concept of Drennship, York goes to extremes and only the member of each ministry with the highest number of Drenn Points takes the title of Kesht and a seat on the Kim of Four.

YOUR ARRIVAL

You can arrive in York by three routes: land, sea, or river.

OVERLAND TRAVEL

Not a good idea. By now you will be saddle-sore and thombo-tired. There are no great places to stable your thombo, but many shasts have a small stable next to their incleps. Even if your shast doesn't, khe may be able to suggest a friend with a stable.



SEA VOYAGE

The Port is busy and efficient, if lacking in friendliness. The Port cletch is levied solely on “shiploads” so there is no personal port cletch for passengers on cargo ships. If you are travelling as part of a purely passenger ship then the “shipload” toll should have already been factored into your fare.

RIVER JOURNEY

The new river route from Koistra through the Holy Terran Empire is supposed to be open this year. It offers by far the most scenic route into York. By and large the rules are expected to be the same as for sea trips though there is a possibility of a “pay once, half the paperwork” scheme being set up with Koistra.

PAPERWORK

First of all, be sure to be either literate or travelling with someone who is. York likes its paperwork. The basic entrance form requires you to state your home City, status in your home City, reasons for visiting York, expected departure date, means of entry, means of exit, and contact address in York. If you have no contact address in York, then you can often get away with quoting the Danstead Society Office’s address. The Office provides a “poste restante” service for any messages for you from the City authorities. Having some proof of a means of exit is preferred by the authorities. A return ticket is ideal. Alter-

nately, the Port authorities may take from you the money needed to buy a ticket out. Keep the receipt safe. It is hard to sell these tokens on the black market, because they bear your mark. These are sometimes used as surety for loans or for stays in an inclepe where you want to pay on leaving. If you arrived overland, you can take proof that you are stabling your thombo. A letter from the shast is ideal, if you can find a literate shast. The Rusper Hum inclepe on Courage Street has both stables and a literate shast. If you want to do something more exotic, like arriving by river, buying a thombo and leaving overland you will need to convince a yord in an interview. Polish that challisk, Tauther!

PLACES TO STAY

THE DANSTEAD SOCIETY

The Danstead Society has a very nice base in York, down by the Port. They can provide you with basic food and lodging for short periods and, more importantly, help with the paperwork. The housekeeper, Mrs. Meek, is a veritable crystal mine of information and always has the latest tips on places to eat and to avoid. Please support your Danstead Society. All contributions, however small, are gratefully received. (York office only: receipts given.)

THE GREASEPAINT

Reasonable rooms at reasonable prices. Priority is given by the shast to travellers with a theatrical bent. A good place to meet other aspiring thespis. Opposite the Crystal Theatre.

THE RUSPER HUM

On Courage Street, with an excellent set of stables and a shast who is prepared to write notes that you are stabling your thombo there. Actually, the note is combined with the stabling bill, but the yords accept it as proof of stabling. Space in the hayloft for sleeping rolls is provided as part of the stabling costs. Alternately, you can pay a few yules extra for a bed in the common room.

THINGS TO DO AND SEE

EATING

York is a chef's paradise. The Kim funded early cuisine studies in York and since then it has really taken off. If you know a style of cooking that is not reflected in York's multitude of eateries, then borrow the Danstead Society's kitchen, invite an official cook from the Inner Ministries and maybe earn yourself a Drenn Point. ("maybe:" one poor Tauther gave the ministry man food poisoning and received the ancient Terran "Toxic Hazard" mark on khe's challisk. That copra's going to be fun at interview.) One other word of advice: if you have a pet, keep it away from the kitchens. The chefs of York take a perverse delight in cooking the most unusual products.

If you can't face any of the more unusual food — and do beware anything labelled "Koistran" or "Dharkoistran" if you don't like hot food — then you can always fall back on the reliable "Mr. Happy Durlig" chain for standard fast food. MHD has its home in York and the big MHD in the centre boasts that it has every recipe offered by any of its branches in Heridoth. If you want to live dangerously try the "Grimes Special". Grimes is York's premiere chef and is on contract to MHD to produce "new & exciting" recipes for their baked durligs. Some of these work; some of them don't. The number of "toxic hazard" copras that should adorn Grimes' challisk is a City-wide joke.

THEATRE

The new "place to be seen" in York is the Crystal Theatre. Tickets vary in price according to seat and performance. Performances vary in quality, and the sad fact of the matter is that no works have been written for the Crystal and all the performances are imported from other places. Standby tickets are available for about a quarter of their face values one hour before the performance.

Don't try busking by the queues without clearance from the Theatre Manager. Auditions for the evening's buskers are held at noon each day. Khe will give you a token which you must wear visibly while you are busking. The yords do not tolerate unlicensed busking. If you are part of a theatrical troupe, make yourself known to the Manager at the same time if you wish to play the Crystal.

The Greasepaint inclep opposite the Theatre is a favoured haunt of the theatrical trade and if you want to rub shoulders with the luvvies then it's your place. Prices go up before a performance, though.

CHURCHES

There are none. A word of warning about preaching and praying in York: be careful. There is no law about preaching per se but any attempt to suggest laws along religious lines will have the yords at you in two shakes of a thriddle's trid-nodes. The Yorkists have a firm separation of state and church and they want to keep it that way. The only religion to have caught on in York is Lunar Buddhism and that's mainly for the weird martial stuff.



THE KERNING BAY

If you feel the yearn to kern, do check out the rather wonderful kerning bay. Should an isho storm hit, get over there with a couple of bottles and prepare yourself for a wild time. The bottle opening trick dyshas are widely practiced. Beware of flying shards from novices who haven't quite got them right yet. If you want to practice unweaving, pop along at any time except during a storm; there's often a caji willing to oblige.

THE PALACE OF PEACE AND HARMONY

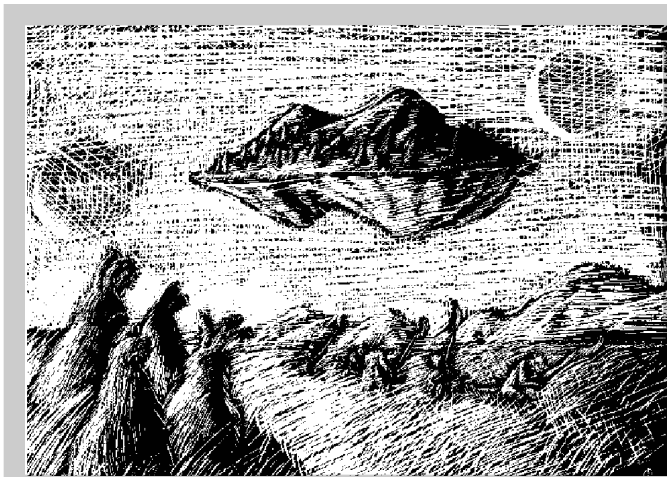
This huge building used to be an abbey but the monks were expelled during the Great Liberation and its cells and library were transformed into offices and record rooms for York's four ministries: Inner and Outer Peace and Harmony. You won't get in, but a walk around the building is quite interesting. Note the empty statue alcoves. The religious statues were smashed during the Liberation and the empty spaces are supposed to symbolise the freedom from the religion once symbolised by the statues. Scanning the roof, you can see the stubs of all the snapped off crosses that once decorated it.

THE HARBOUR

The harbour has been known to contain Terran dolphins. Ask at the shen if there are any in residence at the moment. Do not, repeat NOT, try to harpoon dolphins as trophies. They are awarded special privileges in York and are a "protected species". Anyone found harming them is liable to arrest and confiscation of goods.

WAYS TO EARN MONEY

Work permits are hard to get. Very hard. There is some unofficial work done in the fields, but the yords stamp down on it hard when they discover it, confiscating the goods of the employee and fining the employer. If the goods confiscated do not reach a certain value, a black copra is placed on the employee's challisk and khe is unceremoniously dumped outside York with instructions not to return until khe has achieved drenn. To get a permit, go to the Palace of Peace and Harmony with a letter from a prospective employer who is Drenn in York, stating that khe has a vacancy for which you are better suited than any citizen of York.



DANSTEAD SOCIETY GUIDE TO YORK

supplement for
SHOLARI

*Written by Bob Dowling
Illustrated by Joseph Steven Coleman*

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