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REVIEW
THE INNOCENTS OF GAUSS
AN INTRODUCTORY MODULE

"THE INNOCENTS OF GAUSS"
by Mark Frein
Price: $10.00

The latest product in Chessex's SkyRealms of Jorune game line. Innocents of Gauss is an adventure module designed as an introduction to the game for beginning players and the sholar (the gamemaster in SkyRealms of Jorune). It can also fit easily into an existing Jorune campaign by entering the Gauss Valley.

As an example of the Jorune style of play, the module puts emphasis on collecting and understanding clues. Exploring the cultures and peoples of Jorune is a major attraction of the game. Included in the adventure are background and character sheets for NPCs that can be used as pre-generated player characters.

Attaching the book cover to the pages would prove more helpful in keeping materials together. The character sheets provided are in the center of the book instead of at the end, and may be pulled out to distribute to players.

The locations in the module are clear, sharp and well documented.

It is not necessary for the characters to go through each encounter in order. The Innocents of Gauss is written in an open style, covering all the choices characters might make while following the adventure. Hints are provided to allow the sholar to bring additional NPCs into the game, but the clues and information are best gained by the characters through role-playing (and some die rolling).

Author Mark Frein has packed the conclusion of the scenario with plenty of suggestions on how to wrap up the game.

I found Innocents of Gauss to be playable with a different slant on the typical adventure module. Looting and slaying are not the primary goals of this adventure. I think the open nature of the scenario allows players to progress very quickly. Inexperienced players may have a hard time locating all the clues and putting them together, which could lead to a long, frustrating session if you also have an inexperienced GM.

Experienced role-players should breeze through the adventure in four to five hours - the book contains only twenty-two pages of story, which may seem like slim pickings.

Overall, I recommend Innocents of Gauss to anyone interested in the SkyRealms of Jorune setting. As a resource, it is great for ideas on NPCs, locations and atmosphere.

- Richard Eide

NEXT ISSUE
THE SOMAR
A Complete Adventure along the West Face of Khôdrê.

The thralls used to reach the site of an old manor to the land before the Dhunag's personal heir can arrive to uncover its secrets. Your team is to protect the thralls and the society of maesters residing from the Dhunag's...
THE SHOLARI PACK

A GAMEMASTER'S SUPPORT PACKAGE

I was delighted when asked if I would peruse a prepublication copy of the Sholari Pack by Chessex. As one of the people who worked on the original game, let's see how objective I can be. At one 80-page source 52-page book, as well as a four-panel GM screen, it certainly seems a fair value. But does it give you what you need as a sholari?

Well, you'll find the Sholari Companion packed with all sorts of useful items, beginning with the errata for the Third Edition rules (unfortunately, all too useful). This is followed by rules clarifications and expansions which flesh out various aspects which we didn't have the space to cover in the basic game. The Occupations portion is especially good as it streamlines the character creation process by gathering all of the information into one area for easy reference. This is followed by a two-page Player's Glossary, which can be photocopied and given out to players as an introduction to the world and as an ongoing reference tool. The Jurune Timeline adds immensely to the background detail of the world and is worth a close read for scenario ideas.

The middle 16 pages of this saddle-stitched book are designed to be removed for ease of use and include a variety of forms as well as a complete calendar of the Jurune year. This can be exceedingly helpful in keeping the unique feel of Jurune throughout those long, cross-country adventures, when you simply must know how many and which moons are up (and all of you cap out there know just how important that info is). Most of the rest of the book is a Sholari Glossary and Gazetteere which puts a great deal of necessary and colorful information at the sholari's fingertips. Some of this is from older works no longer in print and much is created fresh for this publication. Next is a solo micro-adventure designed to give a beginning sholari a taste of Jurune life. It was a bit too simplistic for me, however, and the continuity was rough. This will supposedly be addressed before it goes to press (ah, the joy of playtesting!). An index for both the Sholari Pack and the Third Edition rules is thoughtfully compiled for your use as the last two pages of this book.

The adventure book included, "Voyage of the Aylon Star", starts in Jasp, a human nation to the north of Burdith, and concerns the flight of a crystal schooner, one of those工伤ous ships that ride the air above the submarine (sub-bournean?) molten crystal flows. This adventure reads more like a Jasp supplement than a scenario with most of its pages dedicated to the history of Jasp and the nature of the crystal schooners. This information is handled well, but the adventure elements seemed tacked on and almost an afterthought. A sholari will have to do some very real fleshing out of these, but the source material on Jasp makes this book a value all by itself. You just may want to think of it more as a supplement than an adventure. Still, one hopes for some truly "Jurune" scenarios in the near future.

The combat screen itself was unavailable for review.

My overview of this product was generally quite good with some mild reservations. The material will all prove tremendously helpful to Sholari out there who have been dying for more information and tools to help their gamemaster. As a set of game aids and source material, it succeeds. The organization of the materials is a bit haphazard, however, making reference difficult (thank god for the index). In addition, the adventure elements are weak and would require some imagination to work into something usable. But then, since when have sholari lacked imagination?

— David Ackerman

THE ORACLE DIE

AN ALTERNATIVE TOOL FOR SHOLARI

There are times in SkyRealms of Jorune (and any other game) when the existing game system doesn't meet the needs of the game. To meet these challenges I use the game dice as an oracle - asking questions and requiring my players to roll on some occasions to determine the direction of the adventure. This is a little different from rolling on behalf of the NPCs or making a true roll against the players and becomes more important in games like Jorune where the action is not always combat.

I phrase my questions to the dice and the meaning of the outcome (not out loud, of course - players get nervous when they think the referee doesn't know what happens next). For example: "Do the players avoid being hit by pieces of an abandoned detonated throw-explode? Low is better." I roll a 9 on one d20 which tells me someone is in danger. I count of my players (again, silently), then according to the number of players in the team - roll a 1d3, 1d4, 1d5 (a d10 divided by two) or 1d6 to determine who needs to evade.

Or, the players need to be able to smell the chemicals of a deash capsule but the game provides no "scent" skills - I tell my human characters to roll on their Spot+3, wofzen and crugar to +3 on Spot +2 and bronch roll on Spot -1. (You may disagree with my assignments, but you can create your own).

Key responses by players to the quality of their success on the roll - a 1 gets much more than a 7, and a 17 isn't worth beagre poop.
HISTORY OF THE GAME
(PART ONE): FROM ENGLISH CLASS TO JORUNE

I first caught a glimpse of the game Dungeons & Dragons back in 1976/1977. I was amazed. Until then, I had only played board games with my friends and had no concept as to what a role-playing game was. So, after I was introduced to *Empire of the Petal Throne*, a game which found a place into my heart, but a game which I never played. It was as though it was not in my world, as though it was a shadow from which there was no return. I believe that “Darkness, not of the sky but of the mind desecrated by Tashii forever.” (or something like that.) The rules for D&D, particularly combat, left me unimpressed. I wanted tactical options in combat that would allow players to play, rather than simply resolve combat. A problem with doing detailed design work was that I didn’t own any of the games I had mentioned. I had no reference works. I was a 7th grader with a buck twenty-five allowance and a passion for the movies. If I wanted to get into this hobby, I’d need to own a game system. I purchased a copy of *Metamorphosis Alpha* and set out to turn it into “my” game. After months of work, we played our first few sessions. I had designed a combat system (similar to the one in Jorune today), modified the creatures, and created my own “Warden”, the name of the space vessel in the game I presented this work as my science fiction project in 8th grade English class and received a top grade.

I was lucky (in a way I would not understand for years) to meet Miles Teves during my first day of my first class of 7th grade. We met in Mr. Leonard’s English class where we became friends and partners working on class projects together and later Jorune. We’d come up with ideas together and he’d illustrate them. I’d work out the system and the numbers. He’d play, I’d referee.

In the beginning, we called it *Metamorphosis Alpha*, but over time it diverged more and more until the game took place on Earth. It was “Earth 2220” for a couple of years (79 & 80) and then in 1981 Miles and I took the change. We decided that the alien creatures and abilities we had created could not be confined to Earth, but needed a world of their own, one with realms and savage beasts and alien societies.

The first step was to understand the subterranean natives of our world. The name “shantha” was finally settled upon and the design of their culture was begun. The world still had no name and it wasn’t until the summer of 1981 that I came up with the name “Jorune.” I was sitting in on one of Miles’ figure-drawing classes at Otis Parsons Art School in Los Angeles when the name came to me. I remember the rush as I realized that I had it. Over twenty hours had been spent searching and in that instant I felt certain that the search was over. The term “Skyrealms” came a few months later and eventually we made the connection to “Skyrealms of Jorune.”

All this rough material was in no shape for anything but gaming. And game we did. A regular Jorune group met each Sunday. Ideas were revised, numbered tweaked, new concepts were introduced. Two years passed quickly as I attended Hartnell Community College in Salinas and then moved to Berkeley for more schooling in math and physics.

In Berkeley I met Mark Wallace (again, my first day at a new school, which would become one of the game’s co-designers and chief architect of the revised combat system (which first showed up in 2nd edition). It was the fall of 1983, and Jorune was a hobby that took no more than 5-10 hours a week. During the course of that year, my sister Amy became involved in Jorune. She incorporated us into Skyrealms Publishing in April of 1984, wrote a business plan and defined the format we would publish 1st edition as. We printed 400 copies as a proto-type and learned greatly from our mistakes. GenCon 1984 was an incredible experience. Held in Kenosha back then, it was in a beautiful, rural setting where Miles and I were devoured by mosquitoes.

— Andrew Leyrer

Next Issue: FROM KENOSHA TO 2ND EDITION

Artwork by Miles Teves. Illustrations used by permission from Jorune, 1st Edition © 1984 Skyrealms Publishing. All rights reserved.
A NEW SETTING

ZANNIR:

THE RISING LAND

ORIGINS OF ZANNIR

In 926 PC, four ships of the Jaspian trading fleet, plying the modest trade routes established along the shore of the large continent from Dowshu Bay in Jasp to the swamps of Syitra, entered a great isho storm in the Bight of Carrisey. The heart of the storm was strong enough to open a series of sea warps which pulled the ships through at least three warps to a land unknown to the rest of Jorune. With the goods from their business dealings, less than 300 humans, mudra, woffon, bocond, and brothit settled the archipelago of Zannir. In the few years before they could be sure their durlig crop would survive in the new land, the four ships explored the largest island of Zannir, then covering less than one half of its current land area — and its small number of satellite islands.

For almost five hundred years the society of displaced Jaspian traders struggled to establish their first cities. Infighting between the descendants of the crews of the original ships cragged almost immediately along racial lines. Before long it was difficult to find a wooffen living in a mudra city, a brothit living with a human or anything but the most superficial mixing of societies. This segregation continued until 1225, when a virulent fever wiped out the entire population of brothit in less than one generation. The races came together to claim the deserted brothit cities jointly, with a brief period of peace during which Uhada became the city of peace and remembrance. When families again began fighting for control of land and trade on the islands, Uhada maintained its neutrality and raised a force to defend its peace within its marked borders.

Isho storms swept the island on a cycle ranging from every 23 to every 47 years. In 1405 another powerful isho storm opened a northern sea warp that brought four ships of random Gire with their thrivin attendants. The ships were seeking new sources of shirm-eh to help their homeland. Volgirre was in the grip of a rot plague that swiftly destroyed the populations of three of their large, western islands, and during their passage through the warp, the ramian fought their way through a few fishing boats to land on a northern island of Zannir, where they found lush fields of shirm-eh. Expecting opposition from the island inhabitants, the ramian attacked the isolated city states of Zannir, looting more shirm-eh from their fields. The attacks surprised the Zannir powers because shirm-eh was a useless weed by their reckoning and they felt the ramian performed a service by taking it away.

The raiding Gire attempted to set sail for home, but by the end of the year, they returned seeking refuge in the land they had razed. They met at Uhada with representatives of the different cities, surrendered their hard swords, and offered to kill away third Gire to prove their sincerity. The Zannir, who had come to view the loss of the brothit as a great tragedy, refused the offer of a death penalty by the Gire and offered the ramian a home on the northern island, which the Gire named Leffitree, or the Land of the Defeated.

The most recent arrivals to Zannir appeared a generation ago when a small ship and its salu crew passed through a sea warp south of the island. With their advanced sciences related to star conditions, currents and the bits of debris that travel out to sea, the salu were able to locate the island chain quickly and have attempted to identify routes back to the known quadrant of Jorune. When your adventurers arrive the salu are still building their tidal city of Pallawa and have charted the vacant seas for two thousand miles in any direction, failing to find sea trails back to our map of Jorune. (SHOLARI'S NOTE: They will probably succeed in the next few years — they only have 700 miles to go in a north-east direction!)

SECRET SHOLARI KNOWLEDGE

Zannir was a string of three islands in the days of the lamorr invasion. If there is a third die in your party, he will have trouble calculating their position on Jorune. When he succeeds, let him stink up your players with a near total breakdown because this island isn't supposed to exist. It does not appear on any map at Tan Iriddor or in the databases of any surviving Earth-tek computers (although the colony maps will show five islands at this location).

Zannir did not "just happen." See THE FINAL SCENE for the shanthish side of this isolated archipelago.

THE THRONE CITIES OF ZANNIR

The society of Zannir has remained small due to the unusually short life spans of the inhabitants. The original inhabitants of the Jaspian trading ships reflected Jasp's open attitude of equality between the sexes and the castaways who founded the islands gave birth to a flourishing population of short-lived descendants. The crops and livestock of the trading ships became the foundation of Zannir agriculture and economy.

Approximately one half of the population lives in farming communities of 10 to 40 people who grow crops of durlig, wheat, rice, root crops, fruits and the native Joruni plants the original settlers were able to digest. Six horses were included in the fleet's cargo, intended to provide breeding pairs to nobles along the routes. Zannirri terrin and dhatterrin are notable for their lack of thombo -- none were on the island when the trading vessels landed and there were none on board the ships.

The half of the population not tied to farming or fishing run the modest but vibrant economy of Zannir.

Dhoshos (Population 12,000) Established 950 PC as a bronct city, now inhabited by humans, mudra and boccond. Dhoshos, a shanthish word for alternate or other teacher, is founded on an upwelling of isho that makes the people of the smallest of the throne cities...
slightly mad. If they are away from home for several weeks, Dhoshe nor may calm down but never quite reach a level of true sanity.

Hindo (Population 14,000) A city of boccard, built on the ruins of a brocht city. A city of merchants and traders, this is the pleasure city of Zannir, officially chastised and ever more important in the politics of the islands. Under a boccard rule, thin and other entrepreneurs offer every game or vice that could be desired by a Zannir.

Homa (Population 24,000) The great city of Zannir, shared by human, musdra, boccard, wofen, ramian, thin and sal. Homa was the first great settlement where the first piers were built almost four miles from the current shoreline. As the islands rose from the sea, Homa raced to remain at the shore. The old part of the city holds the oldest relics of Zannir, including lists of ancient Earth-ac and some engravings telling the story of the first fleet and the founding of Zannir.

Udada (Population 18,000) A large trading center dominated by humans, but represented by all races. Udada is a Beru word meaning "homestead" and its architecture is modeled on the comfortable oods of Dobr. The town was the site of the great brothel complex, where the part in the founding of Zannir, their bow with the plague and their last hero - Brok Haroo. Summed up in one phrase, it is the council city of Zannir, governed by its own force of words who brook no intrigue and no action by one house against another within city limits.

OTHER CITIES OF ZANNIR

Argo (Population 600) Established 930 PC as a broth city. Now inhabited by human and musdra.

Dwees (Population 9,000) Established 1310 PC by thin in a crafts center.

Easa (Population 800) A human city, established 927 PC. One of the earliest settlements in Zannir.

Fahzeer (Population 4,000) The first human settlement in Zannir. Founded in 925 PC, year 1 of the Zannir calendar.

Gawashen (Population 8,000) A human isolationist settlement, created by political schisms shortly after the death of Brok Haroo, the last of the broth who had come to Zannir.

Kiga (Population 1,100) A human enclave founded in 1030 PC.

Keez (Population 600) A ramian city founded in 939 PC on the ruins of a broth city.

Khada (Population 750) A human city, founded in 1005 PC.

Khon (Population 3,500) A thin city, established in 1315 PC.

Kere (Population 800) A closed brocht city, established in 932 PC by broth.

Lei (Population 600) A ramian city founded in 1311 PC. The name means "despair."

Leiliteer (Population 5,000) A ramian city, founded in 1311 PC and center of ramian and thin culture. The name means "Land of the Defeated."

Leish (Population 6,000) A musdra and wofen city from 1073 PC.

Limaw (Population 450) A ramian and thin village dedicated to the manufacture of limbs for all the races of Zannir. A sacred city.

Loleer (Population 250) A city founded in 1335 PC by the ramian.

Mora (Population 700) A musdra farming community, continually inhabited since 986 PC.

Neter (Population 1,500) A city of thin and outcast ramian, founded in 1440 PC.

Op (Population 1,400) A city of 1060 PC populated by boccard.

Pallaves (Population 1,800) A new city in the tidal pools of the northern island by the salu.

Salteer (Population 2,000) A closed city of ramian, established in 1425 PC.

Sagar (Population 1,800) A human city from Boccard.

Teewa (Population 900) A thinning gambling and trading center on the Great Boru Road between Uthada and Homa.

Zaia (Population 600) A human city used to stage expeditions into the great wastes since 928 PC.

THE LIGHTHOUSES

The tower lighthouses are a striking feature of Zannir. Located at high points along the coast the blazing fires are maintained with oil from a petroleum pool near Teewa. Every lighthouse community supports a team of keepers with food, clothing and entertainment to insure an alert staff at their beacon. Even the madmen of Dhoshe keep their lighthouses in good repair and blazing to guide their fishermen home.

The lighthouses are considered sacred responsibilities and to be above the politics that drive intrigues in Zannir, but lighthouse keepers have been known to engage in message passing and other profiteering from their respected positions in Zannir society.

KEY PLAYERS

Zannir intrigues usually center on the great families, not unlike the internal politics of Thanter and Heridith. The cities and villages are under the direction of a "kapr," or mayor, and the "emir" is the ruler of a group of cities and villages - and supposedly the lands between them. There are seven key houses:

Qanteh (Human) - This family claims a lineage back to the captain of the Jaspian fleet during the founding of Zannir. This is the house that currently holds Homa as an open city.

Jassylon (Musdra) - The non-iso using mudras of Zannir claim their descendancy from the mudra navigators of the Jaspian fleet. From their small city of Mor the Jassylon clan provides scribes, philosophers, tacticians, and advisors to the other great houses. Any city that is not closed will have a Jassylon house where the city's mudra congregation.

Gawage (Wofen) - The masters of Gawashen and its island must maintain trading centers in other cities. Descended from the several dozen wofen sailors, they are dissatisfied with the direction of society under the control of the hairless humanoids. Zannir wofen tend toward long fur with distinctive markings of brown, black and grey in their pelts. Wofen families on Zannir are small, with several siblings caring for each pup - infant mortality is high.

Banan (Boccard) - The Banat control the closed cities, but encourage continued work on the Great Boru Road. They are porters, construction engineers and hired muscle on Zannir, and demand fair payment for their services. The Banat have been raiding outlying islands controlled by families who have cheated them in their contracts and maintain a powerful, threatening presence in the open cities.

Chod (Ramian) - The family ties of the ramians are unclear, but their Khod Diri Vrait has actively encouraged other races to visit the grim ramian island and cities. A ramian entering chozer may be mortgaged by his own family, rather than allow his mage to endanger their tenuous position on Zannir. All ramian of Zannir have adopted the name Chod when dealing with the other races, but have heard to refer to each other by different names than the ones given on outsiders.

Thobed (Thinin) - The Thobed clan are the weaponsmiths, furniture builders and craftspeople of Zannir. Usually quiet, several young adult thinins have entered non-traditional fields, such as hiring out as condors to other races. In response to this departure by some young people, the thinin have opened their homes to orphans from other races to train
COMMON ZANNIRI NAMES

The people of Zanniri will often name a child after a deceased parent or grandparent. Historical names are popular from the first millennium of Jasp. Fleet names are often given indiscriminately to boys or girls in some races. A middle name is usually given to define the season in which the child was born - it is believed children of crith and eris are most favored, while children of mullin and auz carry some heavy debit from a previous life. Changing your name is considered evil. Determining the sex of ramiani is something best left to the trible, but even better left alone - the name will never tell.

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BELIEFS OF ZANNIRI TERINS

Among the strongest faiths on Zanniri is a derivation of Earth-based Christianity, Judaism, and Islam, called Terins, which teaches that Jorune is the one god's punishment for abandoning Earth. Terins teach that the shanthas and other non-humanoid life forms are devils and demons to torment the faithful. From other Earth-based religions the Terins also teach that the Zanniri are reincarnations of the original colonists and that when a Zanniri dies, he or she is reincarnated on Zanniri for further torment.

According to Terin gospel, the first colonists were damned for coming to Jorune, and further damned for fighting the one god's will and fighting with the shantha. Jasp's attempts to expand its influence with the fleet by which Zanniri's first inhabitants arrived was heresy. They also teach that god was a loving god by sending the great brohth. Terin teach that the brohth had all the answers and that they took their secret of true death - breaking the cycle of rebirth - when they successfully died during the plague of 1225.

As a result of their faith, very few Terins live in the large cities, preferring life on small, rugged farms on the slopes of the rising lands. They have a very difficult time dealing with woffen or ramiani, and might go into a kind of shock if a brohth were to appear through the warp.

JASPA

Jasp is a positive, upbeat religion that uses increase to show the protective and regenerative force of the isho wind, which is revered as a non-defiled spirit of life. Jaspans follow the Jaspian occupation of trade within their limited society, eagerly claiming new land to expand crop fields and making a cart with trade goods part of every faithful family's necessary possessions.

The Jaspans took the thivin craftsmen and spirit of industry as evidence of the isho wind, sending proof of the destructabilty of trade, even with the raiding ramian.

Almost all of the powerful Zanniri families claim Jasp as their clan religion, primarily because they have proven successful within the Jaspian tenets and are given a great deal of validation by the religion.

THE PATIENTI

The Patienti are the "Waiters", or those who wait for restoration to the general society of Jorune at the whim of the isho wind. They constitute the majority of servants and laborers on the islands. They greet each new arrival with hope for a way from Zanniri to the legendary land of Jasp.

Patienti are cheerful about their lives. They value their families and live with the motto "If not me, perhaps my children will see Aylon." They have three feast days during the year to celebrate family: the beginning of the planting season, the summer solstice, and the day after the harvest. At these meals they invite neighbors without family or who may belong to one of the other faiths of Zanniri to share the meal, company, and an ancient chant from old Jasp. (Sholari Note: Players will arrive two days before one such feast and will be invited to join one of the Patienti families for observance. If the adventurers sit in on one of these meals, it will be very good, but they may be surprised to find the quiet, pious people singing a very bawdy song that would make a sailor blush! In the sing-song chant style it seems to be far more mystery than dirty limerick to the faithful.)

ISHO AND ZANNIRI

Members of your party who are isho users will notice a 50% increase in their isho during the first 24 hours on the island; non-isko users will increase by 25%. By the end of the second day isho users will feel violently ill if they have
not kenneled, and the non-isho users will feel ill if they have not ingested at least two ounces of keether, which is the base of Zanniri health tea.

Zanniri is an outcropping of molen crystal that may become a very large skyrelem. The isho upswelling, focused through Dhosho, rises over two miles into the sky, but then cascades down on the island.

The increased isho burns out Earth-based life, and seems to shorten the thivin and ramian lifespans as well. The average life of a Zanniri is barely 40 years, and a village elder may be as young as 35. Large families are the norm, and the loss of two out of every five children before the age of six is considered a sad reality with which all Zanniri must contend.

**ISHO IN DHOSHO**

Any player isho user in Dhosho will find his eyes grow slightly orange or bloodshot from the excess of isho in his system. He will be at -3 for any roll related to Education or Learn characteristics, and -4 to any roll on mental skills, such as History, Math, Lore, Flora or Fauna recognition, or any other "data" type skill. Non-isho users will be at -1 for these mental functions.

The manic effect of the excess isho will also give a +3 Advantage when using a weapon or physical skill.

Any player in Dhosho will become ill after three days without a minimum of four cups per day of Zanniri health tea (1d3 more for bronch, bronch, madaa, ramian, and tolega).

If players do not kenne, drink appropriate amounts of health tea, discharge dyshas or lose their isho in some new way, they will receive 1d6 of burns to random parts of the body (roll 1d20 for each burn location).

The first roll to use any sensitivity skill or signature skill will result in blindness for 2d6 minutes on any roll other than a 1 - the isho is too strong and comes through as a brilliant flash of searing white light. If he tries again he rolls at a -3 penalty; if he succeeds, his discovery of the strength of isho in living things on the islands should be a warning of the isho danger.

**ZANNIRI HEALTH TEA**

The regular beverage for adults is a sharp tea called health tea, or roba. Ramian and thivin make their light grey roba from shimmer-eh and a sweetening herb called keseh. Other races drink a dark green tea from fresh keether and a bit of sugar from tulldige stalks.

Health tea cannot be taken with alcohol. If alcohol is consumed within two hours of a cup of health tea, the tea has no effect.

Humans, wofen, crugar, cygra and thivin normally require two cups of health tea to keep from burning with excess isho. Boccord, bronch, tolega and ramian require a minimum of three cups per day.

**STORY IDEAS**

Your players will probably think that getting back to the known sector of Jorune is their primary goal. As isho users you may permit this by sharing information with the salu of Pallawa.

You may also choose to string your players for a while. Let them get a boat if they want, but bring them back to the island. Adventure on Zannir will offer role-playing possibilities for characters who practically only thought in terms of the power of the Earth-tee or Earth-tee by encouraging them to find new goals and ways to turn the adventure to their advantage.

Zanniri society can be involved in familiar intrigues between the various clans (deliveries, hired assassins, guards, kidnappings, treasure retrieval and similar jobs are always available). Characters of an intellectual, larcenous or mystic bent may find Zanniris eager to create a new religion based on the character's new teachings - no matter how improper or outlandish!

If a bronch or thivin is in your party, a private life may become impossible.

Broth are objects of worship and a simple act like picking a nose or having a body odor may cause the ire of the zealots, leading to possible assassination. Being a good broth will lead to captivity of the most pampered kind, but captivity nonetheless.

Thridle are the stuff of legend for Zannir; there was minimal contact between isho and any thridle (although some contact with the Earth colonies may be assumed). Thridle will be horrified by the curious, the scholars and the less scrupulous of the great houses because the thridle's knowledge will represent great power on Zannir. Your adventurers may need to protect their thridle, or rescue one from kidnapping.

**THE FINAL SCENE**

If you simply must return your characters home, they may uncover an inner circle of conspirators among the Qanthep, Jasayon, Gwens and Benal clans. Members of these clans may engage the characters for a wild goose chase, which the players may suspect early on.

These four clans are holding secret meetings with blue-robed Ca-Shal shamans in a cavern near the city of Homa. I always like to end sessions with cliff-hangers, like the adventurers peering around a corner in a crystal cavern to see their Zanniri hosts with four Ca-Shal shamans, then ending the game until next week. Keeps the players on their toes.

Should the adventurers attack, Shal dyshas - faint, blinding, brain blast, craze and drain - can be effective weapons, but the other dyshas containing Shal - stuff, healer, faint touch - are also available. The shantha's co-conspirators will also defend the Ca-Shal.

Through combat or negotiation, the surviving players may learn that 1) the warps that have brought the inhabitants of Zannir to the islands were created by Ca-Tra at the request of the Ca-Shal; 2) Zannir is a rising skyrelem, known to the shantha (the inability of the Zanniri to find their way back to mainstream Jorune is also a shantha manipulation); 3) Zannir is a major experiment by the Ca-Shal to sear ramian, thivin and the hoo-man strains can survive in the embrace of sho-see, the isho wind; 4) the shantha want the experiment to succeed because they agree with the Ca-Du that all life can be harmonic with Sho-Caudal.

The adventurers can be freed or even offered their passage to the west face of South Khoode, to Sillapuso or Lunders by warps from this island, if the players convincingly promise never to reveal the secret shantha origins of Zannir. With nautl crystals the shantha will have non-isho users manifest nautls to determine the truthfulness of their agreement to the terms of the return. Lying to a shantha is not advised (they can detect lies through reading the nautl, or with a 16 or less on 1d20).

If you write a Zanniri adventure, share it with us so we can include it in a future issue of SHOLARI.
Zannir is an island in the southern hemisphere of Jornum, off the known maps and isolated by shanty warpspells from accidental discovery. Human, boccor, muadra and wofen dominate the islands. Ramian have joined the population of Zannir with a culture vastly different from that of Votigire. Zanniri ramian are ashamed of their siblings who succumb to the rages of chiver and, as a matter of honoring a pledge by an ancestor who negotiated a home for the blue-skinned warriors, will often engage newly revealed chiver in combat. Thivin have created a position for themselves equal to humans, muadra, boccor, wofen or their ramian cousins. While the adults retain their title as accomplished craftspeople, their young people will often leave their homes to go adventuring with brave souls of all races. The salu are newcomers and remain isolated from the mainstream populations. Their advanced ship designs have become a favored fishing vessel, but the details of their society remain a mystery.

Brotch have become near-mythical heroes beyond the follies of mere mortals. While this group of Iscin's children are not openly worshipped, many Zanniri men and women will whisper a prayer-like question to the vanished race for guidance or rescue.
The wider society of Jorunna has a hint that Zennir exists. A fragment of Thantierian epic poetry from the Fourth Dynasty court of Ket the Younger (approx. 2110-2055 BC) speaks of a young fisherman-prince finding a refuge from the sea. The story fits the style of the scribe-poet-slave Raaqaa Sha, who was known to be a favorite in the house of dynasty Jamool's sixth Prince, Ket.

The fragment mentions Iransis Gir Demoti, legendary Ga-Leunstra trained healer of the 4th Dynasty court. It further identifies the village of Lis Koral, now identified as the ruined site 19 fishing village, associated with the court city of clan Jamool.

The translation is from the Thantierian royal language. The text used in this translation is believed to have been copied from the original manuscript over two hundred years after the death of Jamool Ket.

Over half of the surviving copy of the document has been lost over the years.

- Ka Hirin Sed, copyist

Surviving text of 4th Dynasty Thantierian document

THE SONG OF KET JAMOOL AND PARS QANTEH

1. From the mist of cruel dark sea, from the fury of storm and noho, came the boat of Pars Qanteh, to the village of Ket Jamool.

Ket as eldest, house Jamool, mending nets by lamp and moon, heard the sound of wave on ship done through waves... (section missing).

3. Dead or dying, frail life flying, Qanteh lay in slumber dread, on skiff floor, courageous with marks of wounding on his head.

Alone in starright, alone in moon Ket beached ship and let not fall. Lifting Qanteh, running alone to the leasrin of Lis Koral.

4. Gir Demoti, outland healer with limilute and broken green fetched the soul of sleeping Qanteh bound in fever, lost in dreams.

Free of mind, weak of hunger Qanteh slept six passing Leunstra before the scales fell from his eyes before his words...

[sections missing]

8. Came the morning, early eere Qanteh rose in mid morning rains, asking for his homeland wonders confounding sages, speaking dreams.

Ramian, brothers to pure human. Woffen, muadra, boccord, kin.

Sculpture fragment found at Site 19, thought to represent the Man from the Sea, or Pars Qanteh. Note colony/Thantier design backward and odd "Zennir" cap.

Each a city, each a culture, trading cities all mixed within...

... [Large section missing]

14. Called Qanteh for his father's greathouse, called Qanteh for lost Zennir.

Went Qanteh his wife and children sang Qanteh his new land fear.

Gave Qanteh a new song speaking, sang his life that brought him here. Shellfish cooking, deep sand baking, ways of lost Zennir now he shared.


Bent, sword, a prince's armor, and most with new silk sail gift of father granting three years, 'til Ket sang his Prince's tale.

17. Hunting Ket for farewell feasting, fishing Qanteh from gratitude. Shared Qanteh the ring-net making, learned Lis Koral his fishing tune.

18. Early morning, late in mullin, Pars and Ket with no farewell, sailing into daylight waters, riding high on high tide swells.

swore Ket Jamool Qanteh's cause.
Sailing west and south two ebba, sailing east two ebba more greater circles, Jamool guiding, knowing Qanteh's heart is torn.

Nighttime Qanteh watching skyward, seeking stars like those of home. Jamool watching, silent feeling Qanteh's despair, his 'alone.'

...[large section missing]

Qanteh sing a new song talking, taught him as his father's son. Qanteh tell of Zannir's fear of being under another sun.

Zannir found through warp and ocean, twenty hundred years before. Zannir claims newborn mountains rising from the ocean floor.

Qanteh weeping, singing, speaking, peace and hoping for the first clan. Fishing, hunting, all clans growing, sharing Zannir...

...[section missing]

Qanteh left his wife and daughters, three boats, brother, son, three fishing. Great storm, driving Qanteh farther six Layntro floating saltless starving.

Dreams and nightmares, then Ket's friendship, thinking Zannir never was. Gratitude, repaying, searching, Learning to accept the loss.

Raising sail, Ket is singing of his friend from the crith dark sea, three years granted, three years searching, two and two months still to be.

Sailing west again this southward, to a land of monsters black. North then eastward, south then west never Zannir, always back.

...[large section missing]

Qanteh quiet, came returning in Ket Jamool's three year time. Weapons bearing, new life sharing, serving new Prince Jamool's line.

Trusted friend, Prince Jamool Ket, Qanteh ceases singing song. Twenty seven years Ket's servant, dying Zannir, dies alone.

Grieving Jamool, wives and children, grieving all Pasqanteh's death. Hires a singer to write the story, being all that I have said.

---

SHANTHIC POLITICS

The seven sects do not agree with each other. In the distant past this resulted in a 1,000 year war of great savagery, but today these disagreements involve discussion, reexamination, and debate that may take place over hundreds of generations.

After the Human-Shantha War 3,500 years ago, it took the shantha almost 2,000 years to re-establish themselves. Many parts of their culture remain lost to them.

The Ca-Tra, arguably the most powerful of the seven sects, has taken the role of intervention by communicating with the many non-native races, and occasionally their sacred knowledge of the Sho-Gaual to retrieve lost artifacts or to pursue hoo-mans to go places where shantha fear to go (like the shyeem lands of the Doban-al). Ca-Tra have taken a hand in training the most isho-wise of the invaders; did not Sho Copra Tras of Tashka train the hoo-man maadra Gends?
The Ca-Gobey want to reestablish their great cities and disrupt any non-shantha from those great dwelling places. As blademakers they possess the skill and the technology to enforce their desires, should the other shantha agree on that course of action.

The Cie-Edha seek more knowledge before drawing a conclusion on the proper course of action. It is rumored they secretly treat with the thriddle for artifacts and to retrieve the most ancient sarcens and crucdorn.

The Ca-Desti, the most powerful shantha in war, side with the Ca-Gobey, but feel nothing short of extermination will cleanse the Isho wind.

The Ca-Launtra seek healing and balance among all the living things of Jorune, whether originating on this world or not.

The Ca-Shal belive that the offspring of the ancient invaders had been slowly shaped by Sho-Caudal to live in peace with shantha on Jorune.

The Ca-Du side with Ca-Shal, but feel a more direct approach is to be taken by following the direct intervention of Sho Coptra Tra. By taking acolytes from among the clumsy walkers in Isho and training them in the ways of the shantha, extracting pledges against the use of Earth tec, and placing no restriction on who can become their devotees, the Ca-Du hope their experiment of teaching will prove the successful path.

The shantha submit themselves to the guidance of one sect in its own cycle. The Cie-Edha refuse when the lanterns arrived and their search for knowledge almost cost the shantha their world. The Ca-Launtra were concluding their cycle of leadership when the Earth colonies were established, but it was under the leadership of Ca-Desti that the Isho was funneled through warps to nearly exterminate all life on Jorune.

Soon the Ca-Gobey will take the mantle of leadership, but for now the Ca-Du are the voices of Sho-Caudal. Under the Ca-Du the Ca-Tra continue their ways of recovering shantha artifacts and legendary from the clumsy offworlders, and the Ca-Shal experiment with the inhabitants of Zamir. The Ca-Du will open their teaching to any who will learn.

**EBIDU**

The shanthic art of ebidu is moving mediation to satisfy the most contemplative and most aggressive of the shantha. By embracing the whole of the seven sects, Inner peace can be found which will be reflected in the harmony of Sho-Caudal around all living things.

With the great blades wrought from thrilliers of the Isho, the practitioners of ebidu dance through the seven phases of the moon to achieve their desired state of being a single thought in action.

**Movement Du** - the drawing of the star: The boundaries of the movements are established with a slow, fluid set of movements describing a seven pointed star where the acolyte dances. The tip of the sword marks the farthest point of the acolyte's reach; one foot or one hand is always at the center of the star. These movements can be used in combat to establish a sword reach beyond that of the opponent.

**Movement Desti** - the drawing of the power: Seven circuits of the star, danced to a slightly increased tempo than Movement Du, draws the Isho of the surrounding area into the dancer at levels twice that of his max Isho. All seven forms of Isho are drawn, according to the ambient Isho and the prevailing Isho weather. This energy must be quickly dissipated in the exercises. This movement can be used in combat to draw up to 2D6 Isho from your opponent as part of the drawing of power.

**Movement Shal** - the knowing of the power: With increased speed the dancer masses the Isho in his brain and heart, coursing the power between the seven points of the body – the mind, the heart, the bowels, the feet and the hands. This movement can leave the dancer vulnerable during combat.

Movement Gebey - the directing of the power: With stark, snapping movement the dancer draws the sword over his head, gripping the tip of the blade with the opposite hand and flexing the drawn Isho thru the once-living fabric of the thiller blade. The dancer jumps smoothly to each of the seven points of the described star and forces the sword to carry the Isho in a circuit running through the blade, down the grip on the handle, down the arm, across the shoulders, up the opposite arm and back into the blade. This movement can be used to loose two dyshas from the tip of the sword during one round of battle (limited to dyshas the character possesses).

Movement Lautra - the channeling of the power: Flashing the blade above his head, the dancer describes the star in a frantic dance with the blade moving so fast it is a blur to an observer. This movement will leave the dancer's legs vulnerable during combat.

Movement Ebba - the freeing of the power: The dancer's voice and Isho are used to build a sphere of sound and Isho, discharging the dangerous levels of Isho amassed during the earlier movements. To those with ears, it is a living siren; to those with Tra sense, it is a beacon of Isho. For the daily exercise, this is the final movement. It is acceptable to project the voice so low or so high as to be inaudible to human and lacin race ears. This movement will cause an opponent -5 to the next Advantage roll on the defender's failed roll on Constitution.

**Movement Tra** - the striking of the target: Seven cuts must be made with the sword in Movement Tra, which is executing with lightning fast violent slashes of the thiller blade. The targets of these strikes must be determined prior to the beginning of the exercise.

**BENEFITS OF EBIDU**

If an acolyte successfully accomplishes ebidu in a day, that character has a +2 Advantage and a +4 to injury. A player may attempt ebidu no more than twice in one day.

An acolyte with an ebidu rank of 9 or above may attempt to use ebidu in combat. It will take six action rounds to effect, it cannot be stopped once it is begun and the seven strikes of Movement Tra will be possible on rounds 7 (2 strikes), 8 (2 strikes), 9 (2 strikes), and 10 (1 strike).

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<th>Round</th>
<th>Action</th>
<th>Roll</th>
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<th>Effect</th>
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<td>1</td>
<td>Movement Du</td>
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<tr>
<td>2</td>
<td>Movement Desti</td>
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<td>Drain 2D6 Isho from opponent</td>
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<td>3</td>
<td>Movement Shal</td>
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<td>Vulnerable, +4 to opponent</td>
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<tr>
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<td>Movement Gebey</td>
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<td>Fire 2 Dyshas, 1 Round</td>
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<td>Movement Lautra</td>
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<td>Legs vulnerable +4 to opponent</td>
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<td>Movement Ebba</td>
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<td>-5 Adv. for opponent on failed Con.</td>
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<td>Movement Tra</td>
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<td>+6 to injury, each strike</td>
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<td>sword - 2X</td>
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<td>+6 to injury, each strike</td>
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<td>sword - 2X</td>
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<td>10</td>
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<td>+4 to injury on success</td>
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Failure on a roll means the following advantage is -2 the indicated advantage, minus the penalty for any previous failed rolls during ebidu in combat. Successful completion of all seven movements means the character is at a +10 Advantage (minus failed roll penalties) and +4 to injury for the rest of that day.
### CHARACTER GENERATORS

The following options are provided as possibilities to apply to your Jorune game. If you have similar materials for your games, you are invited to share them with us.

A caji crystal reader offers to tell your fortune for a few generic's in almost any alley in Ardoth.

### RACES

with distribution in a given area (roll 1d6 and 1d20)

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### OCCUPATIONS (ROLL 1D6 AND 1D20)

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### NEW OCCUPATIONS (ROLL 1D6 AND 1D20)

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NEW OCCUPATIONS

ACOLYTE COST: 10
Follower of Ca-Du shanita. These people have more access to Jorune history than any other occupation, including querrid. They must perform ebisu successfully once each day to maintain their bonuses for Advantage and Injury. Acolytes take a -3 to Social and -2 to Education, but gain a +2 to Advantage and +3 to Injury.

Minimum: 11 Con, 10 Isho, 11 Agility
Additional Points: 3 Character, 2 Rank
+360 Isho
+456 Color
B ridge: Experienced V Hard
Fauna Recognition Experienced Easy
Flora Recognition Experienced Easy
Geology (Adv.) Familiar Hard
Geology (Basic) Seasoned Easy
Language (Shanetic) Familiar V Hard
Lore (Jorune) Experienced V Hard
Lore (Shanetic) Familiar V Hard
Sword, One-Handed Familiar Combat

ARCHIVIST COST: 11
This is a librarian or museum clerk. They know a great deal, but the sedentary lifestyle takes a toll on Constitution, -2 to Strength, and -2 to Advantage.

Minimum: 12 Education, 13 Learn
Additional Points: 1 Character, 2 Rank
B ridge: Familiar Easy
Geography (Adv.) Familiar Hard
Geography (Basic) Seasoned Easy
Getting Around (Local) Experienced Easy
Investigation Search Experienced Easy
Knife Familiar Combat
Lore (Burdith) Experienced Easy
Lore (Jorune) Familiar V Hard
Lore (Shanetic) Familiar V Hard
Underground Info Experienced Hard

BOUNTY HUNTER COST: 8
Jorune has a problem with pests: beagre, scragg, and people who take anti-social actions. Bounty hunters may earn a meager living by turning in the bodies of dead vermin to the kinmit or they may track down an individual or object for a reward.

Minimum: 12 Con, 10 Isho, 12 Agility
Additional Points: 2 Character, 3 Rank
1 Weapon Seasoned
2 Weapons Experienced Easy
B ridge: Experienced Easy
Bureaucracy Experienced Easy
First Aid: Character, 3 Rank
Getting Around Seasoned Easy
Set Traps Seasoned Moderate
Tracking Experienced Easy
Wilderness Travel Experienced Easy

CHATTLE COST: 3
Chattle have signed their lives away for a set period of time. They are, in effect, slaves. By surrendering their free choice and submitting to a master under a written contract, they receive food, shelter, clothing, medical care and some instruction in exchange for their labors. Chattel contracts are usually one, three, five or seven years, as a cash payment at the end of the term of service. Some chattel then become hired servants and live apart from their employer. In nations that do not permit slavery, they are seen as contract employees. Being a slave, however, has its costs: -2 to Education, -3 to Learn, -2 Constitution, +2 Listen, +2 Spot.

Minimum: 6 Education, 9 Constitution
Additional Points: None
B ridge: Experienced Easy
Conceal Self Experienced Easy
Cook Experienced Easy
Getting Around (Local) Experienced Easy
Investigation Search Experienced Easy
Stealth Experienced Easy

DAJIC COST: 9
Human fear of the mudra has led to two types of "isho-police" - true dajic (who eat the flesh of the dead) to enable them to live, and crystal dajic (who use powdered charged crystals to detect the flow of isho from spent dajic). In recent years, yobocerd, waffen, and boccord have become dajic for cities outside the borders of Burdith. Burdith permits only human dajic. Training gives them +2 to Spot and +2 to Learn.

Minimum: 12 Con, 11 Isho, 12 Color
Additional Points: 2 Character, 1 Rank
1 Weapon Familiar -
Bureaucracy Seasoned Easy
Contacts Experienced Easy
Crystal Reading Experienced Easy
Dajic (Local) Experienced Moderate
Getting Around Experienced Easy
History (Local) Experienced Easy
Lore (Calj) Familiar Moderate

GUIDE COST: 7
Guides have become familiar with a particular area - city, jungle or desert - and hire out to show travelers their way.

Minimum: 7 Learn, 11 Spot, 11 Listen
Additional Points: 1 Weapon Experienced -
B ridge: Experienced Easy
Bureaucracy Experienced Easy
Fast Talk Experienced Easy
Fauna Recognition Experienced Easy
Flora Recognition Experienced Easy
Geography (Local) Seasoned Easy
Getting Around (Local) Seasoned Easy
History (Local) Experienced Easy
History (World) Familiar V Hard

SERVANT COST: 5
A hired servant. It's mind-numbing, but honest work. The player needs to name his employer and their occupation. -2 to Education, -4 Social.

Minimum: None
Additional Points None
Artimetic Experienced Easy
B ridge: Experienced Easy
Conceal Self Experienced Easy
Cooking Experienced Easy
Fast Talk Experienced Easy

SLASH COST: 5
Low ranking military employee who clears jungle and growth. A slash will go into the jungle with a team of other slashes for up to ten weeks. With machetes (treat damage as sword) they hack their way through the brush to keep open land between Burdith and the jungle, and to keep the trails wide and passable. -3 to Social, -2 to Learn.

Minimum: 12 Strength, 12 Constitution
Additional Points: 3 Character, 1 Rank
2 Weapons Familiar -
Cooking Experienced Easy
Flashing Experienced Easy
Flora Recognition Seasoned Easy
Geography (Local) Experienced Easy
Hunting Experienced Easy
Machete Experienced Easy
Training Experienced Easy
Wilderness Travel Seasoned Easy
SECOND OCCUPATIONS

If, after deducting the cost of your occupational skill from your education, you have enough education points to qualify for another occupation, roll 1d20 on Learn. A successful roll will add four years to your age and allow you to gain the skills basic in the second occupation. NOTE: If you buy a second occupation, you receive only the base skills and you no longer have Education X 3 points to distribute to your occupation skills, but must rely on your Education X 3 Practical and Common points to improve existing skills.

VARIANT SKILLS

Lore and Getting Around - Simply having the skill is insufficient. Getting Around should indicate the exact area familiar to the character - a city or region. For Lore you should indicate the type of lore: national (Easy), shamanic (Very Hard), colony (Hard), racial/cultural (Moderate) or the Very Hard “Jorune” skill.

BASIC VS. ADVANCED SKILLS

If you are given a skill (such as Earth-toc, bio-toc, geology, geography, history, etc.) that has a specific or implied prerequisite skill, you must spend points to bring the basic skill up to experienced in order to use the advanced level of the skill. For example, someone with “Mathematics” must be experienced in 1st “Arithmetic” to do the calculations. It is unlikely that you will be Seasoned in World History and not know who your town was named for.

NEW SKILLS

Crystal Reading (Moderate) By using powdered crystals of the seven color groups, a dajic can read the strength and direction of a discharge of isho. A crystal dajic will use sets of hand held tuned crystals to find an isho discharge.

Unfamiliar - User can tell that a certain color crystal tinges.
Familiar - User can associate tingle with a specific direction.
Experienced - User can identify direction and, on a second successful roll of 1d20, can triangulate dysha discharge.
Seasoned - The exact combination of crystals responds will reveal the dysha used and the direction to the source of the discharge. A roll of 1 indicates knowing the freshness of the discharge.

Note: A fraudulent form of “crystal reading” is practiced by some non-iso using muscles and a few humans and dajics. These use an iso’s weather circle chart and pinches of tossed crystal dust to form a pattern in the seven segments of the circle. The reader will then tell his customer’s fortune.

Ebizud (Hard) - A shamanic martial art. The daily exercise consists of seven movements, corresponding with the length of the lunar orbits. By the time the practitioner reaches Movement 12, he becomes a blinding flash of steel and velvet. This must be accomplished once each day. No bonuses to ebizud. There are no level differences; one succeeds or not. (See the section on Ebizud on the Ca-Du article.)

Machete (Combat) - A sword-like jungle weapon with a large flat curving blade. Treat as sword for damage. Machete confers no advantage to offense and a -1 to defensive advantage.

SURVIVING MINIMUMS

If you use random rolls for an occupation, before you begin calculating points, redistribute up to 6 points in each column to qualify for the occupation. Use the bonus character points after you have qualified for the occupation.

JORUNE AND A HALF

CRYSTAL WEAPONS

The time was when your players couldn’t use the pistol and rifle skills unless they were a human with an Earth-toc weapon. Thankfully, thinvin ingenuity has come to the rescue with a new design of pistol and musket utilizing the properties of crystals.

The new weapon begins with the barrel, a masterly craftwork of ceramic embedded with spent crystal dust. These barrels, called slammicks, can be used separately (which will be explained later).

The load for the gun consists of a mix of Gobyey and Desi crystals with a silver of fire crystal in the butt of the load to cause the charged crystal to expand, jamming shot through the barrel toward the target. These paper wrapped loads can be purchased by those with a character points in their spare time.

The loads for the guns are placed in a two shot rocker (sorry, no six-shooters), giving a player two shots before they lose a round to reload.

The long ceramic/crystal barrel restricts the expansion of the isho released by the load. This produces a powerful flow of isho that can propel a payload for several dozen yards—bits of metal, glass, scrap crystal shards, nails or anything else the player character or NPC can load into the barrel. Both pistol and rifle forms of these weapons are at -2 to hit because of the spread of the blast. They take their damage from the tables for pistol and rifle. For range use the bolo table in Third Edition for handguns, the sling range table for rifles.

In an emergency the barrel of this weapon—or even a rough substitute like a bamboo reed—can be used to fire a charge. Thinvin can even fetch a good price for defective barrels by selling them as ‘slammicks’. To use a slammick, put the load in one end (it is usually a bit smaller to allow further constriction of the released isho) try to aim, and slam the flat crystal against a solid object (a rock, tree, building or even your belly if you wear armor). The problem is that a slam stick also does damage to the surface against which it has been struck (you better be wearing good armor). Slamsticks are 5 to hit, 3 to damage for a rifle, and an additional 50% of the damage is distributed to the striking surface (damn good armor, boys).

Sadly, the barrels for these weapons give out every 3d6x10 shots and must be replaced. But they’re fun while they last!
WELCOME TO SHOLARI (2)

Is it done yet?

Funny how little projects grow and take over your life. I've been involved with magazines and books for several years and should know how to draw the line. A deadline - nothing more happens after this date! Or this one.

(Oooh, that would be neat, we can wait a couple more days ...) Okay, this is the real deadline. Seriously.

The artwork for the Somar adventure didn't arrive in time so it has been pushed back to Sholari #2. I lost Andrew's version of the editorial and he had to write it again from scratch (thanks, Andrew).

And the copy editor had the idea of asking the editor of Jorune 3rd Edition to review the Sholari Pack - and Mr. Ackerman accepted! (Thanks, Janet, Thanks, Dave.)

I conned my gaming buddy Rich into reviewing the Innocents of Gauss (it didn't seem right for me to write a review on a product I helped shape, thanks, Rich.)

Two of the people on my Jorune teams agreed to do art (Thanks, Steve, Thanks, Jerry) and I found myself getting back into some of the art styles I've always enjoyed so I did some good art of what it is one of the perks of being editor, publisher and grand high pooh-bah of the magazine.

This issue is Aus because there will be a Critic issue in February (and I don't want two Critic issues). I originally wanted to get Sholari in the mail by November 15th to avoid holiday mail, but my computer hiccupped with the entire layout. I did a print out for proofing and the next time I opened the file it was a previous version with no indication the layout I had finished had ever existed. And I have the print out to prove that it did. "SIGH"

So I went back to work, reconstructing the magazine.

Unless it says otherwise, the words here are mine. Art is identified by name on page 2 - if it isn't identified, it's one of mine.

Next time around I want to see a lot of other people's work. See page 34 for the contribution guidelines. You can reach me with e-mail through GEnie (koleman21), through American On Line (radiojoe), or through Internet (koleman21@akanshe.com).

I want to see short adventures, new ideas (weapons, cultures, races, etc.), and I hope to see some humor.

My eyes is large enough that I can fill up pages, but the idea is to share a mutual love of life under the seven moons of Jorune.

JORUNE AND A HALF
QUICK NPCs

One of the most frustrating things for any gamemaster is to be unable to come up with an NPC on the spot - name, occupation, and abilities. This kind of quick reference helps me develop background characters quickly without resorting to names like "Dwayne the Dorn." Of course, this is not a complete system, but it gives you a starting point. Certain races cause special problems. Thriddle use a three name system and the letter 'O' seems to be of great importance in their nomenclature. Corasin have their own method (explained by the game's creator on the following page). Crugar and cygras seem to prefer purr, growl and hiss sounds. Cleash and Ramain seem to best be known as "eek, it's one of them - run!" Sharan have names related to their proficiency with iaho and defense of the planet.

Feel free to adapt the system to your needs and then share the new material with other readers.

Many of these names are based on NPCs found in Third Edition.

For NPCs see, roll any one die; even = female, odd = male. Then roll 1d20 for name and again for family name and race. Decide which race is more likely for your characters to encounter in this location. Roll 1d20 for the characters general ability with physical skills, his access to knowledge and his basic combat level (remember, the race may determine the weapon of choice).

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<th>Female Names</th>
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JORUNE AND A HALF
CORAS TIN NAMING
TRADITIONS

Corastin names break down into three
groups. The parent's choose the first name, the
child the last name. The last name is chosen in
adulthood to represent the corastin's true na-
ture. A corastin parent's dream is to have a child
with the same first and last name. For example
"Addascar Re-Addascar" is an adult corastin
whose parents wished him to be wise and he
believed himself wise as an adult.

Generally you want longer sounds from the
last name, but some prefixes might work. For
example, the last name in the thinkers is started
with a "Re-"

Here are a few names from each of the three
types:

Apden Kosen Drahs
"Thinkers" "Social Ones" "Pummeiners"

Guest name, (last name, (last name,
add - - ) add - - ) add - -

Appro Kosa Drauma
Appstil Kosin Drauter
Appsm Kossill Drauma
Appscn Kosy Draum

Addascar Kostindrills Drauv
Addam Kostinger Draubbt
Adday Kose Draubbt
Adapsalta Kosoboy Drauvo

Parents of Apden hope for better
temperaments, Kosen parents hope for social
children, and Drahs hope for real sluggers.

-- Andrew Leker

CONTRIBUTORS
GUIDELINES

If you have art, maps, news, information,
ideas, original game creations or adventures
you would like to share, you are invited to
contribute.

ARTICLES and STORIES: Standard
manuscript submissions - typed double
spaced on clean white paper, one side
only, 4 pages maximum for game
creations, 8 pages maximum for mini-
adventures.

ARTWORK: Submit photocopies; don't
send your originals through the mail
without prior approval.

ELECTRONIC SUBMISSIONS: We can
accept text submissions on Macintosh or
IBM 3.5" disks in text, RTF, MS Word
(IBM or Mac), WordPerfect, Works or
MacWrite format. Art on disc should be in
FIC, FICT2 or TIFF format. If you
have a large submission, use
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work appears, or one copy each of the
next three issues. We hope to offer a cash
payment in the future, depending on
subscriber and advertising response.

Deadline for Crit: 1994 issue:

Send your contribution, art or letter to:

Joe Coleman, Editor
TALEWIND PRODUCTION
Box 12631 * Berkeley, CA
94701-2631 USA

JAROON
IMA HUNKI FADRI ADDRESSES THE
RECRUITS...

Sometimes I wonder about the thriddle military...