With Friends like these ...

SHOLARI
The Fanzine for Skyrealms of Jorune

STARTING THIS ISSUE
REPORT FROM TEAM HERIDOOTH

Also in this issue:
- Ramian Society
- New Occupations
- Jorune Online
- Complete Jorune Adventure
and more...
How Big A Nail?

Whine, Whine, Whine

You know, if it wasn’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 anyway. Last fall I went from a Macintosh to an IBM in order to work on the multimedia 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. Now I had to use my old computer, which I had been using (a friend of mine). A 240 Meg external hard disk was zapped 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 to old to use 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. I 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 - oh! - the layout 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 reliable 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 TANTIT, 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 Heridith. Mike Tittener was the Sholari for this interesting experiment in role playing. Owen Smith is the one who spelled the beans to me about the existence of the game and provide seeds of material through e-mail. And a couple of wonderful bundles from Britain with pages, illustrations, stories, the Heridithian newspaper, disks, etc. Alan Glover volunteered to help me organize the complete re-keying for Skywraith. What Team Heridith has created may not be "official" but their creativity, 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.

This month’s issue is a special thanks to all of you 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 gapping holes of my art needs), Paul Langen (for re-editing a last minute demand for the review in this issue).

Continued on page 37

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JAROON

WANTED:

Jack Ho Trid - The Terror of Heridith

* Jack made an Enoch Powell style "Rivers of blood" speech in the Sinbad parliament. He was arguing against allowing the immigration of Thrillde 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 thriddles was never revealed since he didn’t get elected. In the same Parliament (which includes Siamb) 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 bearg to tie to its triad buddies. Jack Ho Trid successfully accomplished this task, although doing it in Simbi is a bit of game since it is smaller than Meard.

* Jack’s final death on the Meard/Korrid border. Korrid had some primitive flying devices and had balloons that kept aloft using Ebba crystals and Jack Ho Trid tried to shut one down with his field rums (he had a pair). The lifters sort of "bounced" on him (i.e. it crashed and then took off again). All that was found was his hat and his gloves, 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 Thrillde 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 thriddles are not considered part of the church and Jack showed no religious inclinations while alive, it seems unlikely.

—Dominic Green
Team Heridith

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# Sholari: The Fanzine for Skyrealms of Jorune

## Volume One • Number Three • Summer 1995

### Artists in this Issue
- David Ackerman (Cover)
- George Barr
- Joe Coleman
- Carl Davis
- Steve Devaney
- Dominic Green
- Christopher Lackey
- Harold Ogles
- Paul Parker
- Miles Tew

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**SPECIAL SUPPLEMENT**

DANSTEAD GUIDE TO YORK by Bob Dowling

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Contributors (Some)

Howard Chatley, 37, lives in Milton, near Cambridge, and is a project manager and computer programmer. He reads SF & Fantasy, also some horror, in a fairly frequent manner. 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 1500 (the days of the Bishops and Edward II), one set in something like ancient China, and one loosely based on Traveller (ISF).

Joe Coleman, 44, radiolad@uol.com is a retro-pop punk with a firmness for underdog media—radio theatre, pulp magazines, role playing games, etc. He has published several game scenarios over the past two years, all of which were involved with stage and radio productions. His name new game THAI TANT will be out at Gen-Con and he assures 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 Jursure and other role playing games, he plays base guitar in a local band and studies eaten languages.

Bob Bousing works with Data systems, supporting system administrators in the University of Cambridge (UK) and can be reached at 944@cam.ac.uk. He has been role-playing since he was 15 and gaming from 18. His principal other hobbies are board games and space travel. His favorite drink is a stretch whisky, food in Greek salad, and color in red, no blue, no ARGGH!

Dominic Green was born (1997), and not yet dead (1999). Dominic is currently a data entry gobble. Went to university with everyone else in the Heroldist FMM. Hobbits include taf chi kung fu, and motorcycling with orangutans. Played Meerkat in the Heroldist FMM, later age Hunterx Hunter Bob Yang.

Fred Langham, 25, email at fred@mejaas.com, from the fine town of Milpitas, Califomia. BMO Software Production Engineer, Asugma fire, and plays Air Hockey very, very well. Currently in the book in Jerusalem's Fast Games playing Brahm the Loin Zeodogist. Noted for: Criminal Fumbles and comic relief. Also playing a lir going to Thrakier. Quote: (As looking at character sheet) "what's that a job? Oh, her hat? (sob) I forget what I wrote."

Harold Ogle, 25, small at harold@skills.org.uk, is a newcomer to personal hygiene and has only recently been broken of a nasty habit of crushing small creatures between his toes. Eats with mouth open (unlike he gives me a box).

Paul Parkers, 24, email at glair@telenet.com, is a newcomer to game art and has published books with Skyraiders of Jurahe, IV Aston's Collection of Games, Telepath, Albus Greys and various computer art projects.

Paul Robert lives, works and plays over in the UK. Molecular biologist by day. Interested in medieval history and involved with living history group. E-mail: perfo2000.co.uk

Erwin Smith, 29, computer programmer, email sweens@uk.co.uk. Currently lives in Cambridge, England. Owns plays BBC Doctor (form of tomb) in the City of Gardner's Brass Band, and has done orchestral work. He was playing钾心 in a drama play by game.

John Flaxwood, 33, email @fastnet.com, "I'm an anthropologist, a struggling free-lance writing, and a Wizoo Press. I'm currently living in Portland Oregon and have co-authored the Faerie and Human subgroups for Ars Magica."

Sholari Needs Help!

You know, if you'd send me your NPC sketches, Jurahe 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 SholariNeedsHelp.com, or over the net at Talewin@bigpage.com. Snail mail still works through Talewin Print & Production, P O Box 12631, Berkeley, CA 94712-3263. Your submissions can be on Mac or IBM 3.5" disks

How Big a Nail?

And Andrew Laker, 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-Jurama favored art. Articles are needed, but I have almost enough for Sholari #4 & #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—are. We want to keep publishing beyond #5 and it seems the more people see from other Jurama, the more ideas they have on their own. I only ask that each article give us some new insight into the cultures. Length is 1,000-4,000 words for articles, and a maximum of 6,000 words for fiction.

What you get—A 3 issue subscription for the contributor. I hope to convert to a paying publication by #6.

I'm tired. It's 1:00AM 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 a nail driven through their hand or working in retail sales. How big a nail?"See you in #4."

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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-es will not germinate in domesticated fields, there is a constant need to discover fresh sources. Other nations, knowing the value of shirm-es to the ramains, have charged outrageous prices for their supplies of the limilite and virtually forced gire into piracy to raise the jewels, gold and crystals to meet the exorbitant prices the merchandise 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-es into Vintee, and a six day feast, called Gire-sau, is held in the hero's 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 Vintee during Gire-sau - and they are the only ones who lived to tell the tales.

CHIVEER

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

RAMI

The average ramian. Somewhat shorter and stockier than the ramian gire and chiven rubu-ches, the Ramia are the common farmers, miners, fishermen and laborers. The philosophy of "powerful silence" illustrated by the Ramia - the site of dozens of blue grey Ramia in the fields or the great open pits mines of Vintee, working without uttering a word for days at a time can be very unsettling.

Heridoth

A NEW FEATURE

Report from
Team Heridoth

Burdoth

Dowsen

Essanjuan Sea

Shols

Ellemoin

Ardoth Bay

Koistra

Simbi

York

Heridoth

Meard

Trinnen

East Trinnu

Pau Roberts
May 1995

MULLIN

1 9 9 5

NOTE:

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

Koistra is a feudal state, but the feudalism has a twist. The state operates a separate Tauther, Dreen and Kostrin 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 Dreen or Kostrin 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 Dreen 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. It is believed to be a political compromise after a civil war. Originally Koistra had the standard eldare male chieftain 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 are Ardothian Dreen. 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 Dreen wives (usually the daughters of rich merchants). This faction wanted a partial or complete change to a mercantile system.

Another faction was from people disillusioned with Dreen 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-Adorthian 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 Keshrith), 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 gen 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 Dreen, but not being citizens of Ardoth they could not (or without relinquishing too much of their links to Koistra). The king loved his daughters dearly, so he set up an independent guild to establish a Dreen system modeled closely on the Ardothian system. This also appeased the pro-Adorthian faction somewhat, and surprisingly the guild has managed to keep its independence from all who have tried to model it in it to this day. Most of the people who become tauther are nobles or of Ardothian descent, but the guild is virtually unbreakable and everyone has to work as hard as anyone else to achieve Dreen status. Parents cannot just give all their chalilink marks to their children, because the guild validates all marks and has enough standing to enforce its rules.

Things started 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 defense, and the whole thing boiled over into a civil war. The king’s faction, the pro-Adorthian faction and the anti-Adorthian 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-Adorthian faction wanted complete control for Dreen, 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 15 to be not considered when a title was passed.

The blue-skinned ramian arrived on Jorune as serfs to the Lamorri and were abandoned to their fate after the shantaka expelled the lamorri from the planet. Ramian are a distant relation to the lamorri, but ramian is to lamorri as chimpanzees 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 virtually closed to outsiders. Ramian have established themselves with four locations on Jorune, although Voligire, buried in the cold country south of Gilhath, is the land most people associate with ramians. Voligire is also be found in Pontier, Draal and Silliap.

Ramian society is a brooding caste system, where passage from one caste to the other is cause for despair or the bizarre ramian destructive ceremony of Rak, which celebrates the elevation of a ramian to a higher caste while acknowledging the advancing ramian’s death. Ramian society is a caste system, where passage from one caste to the other is cause for despair or the bizarre ramian destructive ceremony of Ralak, which celebrates the elevation of a ramian to a higher caste while acknowledging the advancing ramian’s death. Ramian society is a caste system, where passage from one caste to the other is cause for despair or the bizarre ramian destructive ceremony of Ralak, which celebrates the elevation of a ramian to a higher caste while acknowledging the advancing ramian’s death. Ramian society is a caste system, where passage from one caste to the other is cause for despair or the bizarre ramian destructive ceremony of Ralak, which celebrates the elevation of a ramian to a higher caste while acknowledging the advancing ramian’s death. Ramian society is a caste system, where passage from one caste to the other is cause for despair or the bizarre ramian destructive ceremony of Ralak, which celebrates the elevation of a ramian to a higher caste while acknowledging the advancing ramian’s death. Ramian society is a caste system, where passage from one caste to the other is cause for despair or the bizarre ramian destructive ceremony of Ralak, which celebrates the elevation of a ramian to a higher caste while acknowledging the advancing ramian’s death. Ramian society is a caste system, where passage from one caste to the other is cause for despair or the bizarre ramian destructive ceremony of Ralak, which celebrates the elevation of a ramian to a higher caste while acknowledging the advancing ramian’s death.
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 Jovani art.

Joe Coleman
July 1995

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-Arduth faction suggested that only Dreenn could inherit (which is what the king wanted them to say) and the anti-Arduth faction agreed that this answered their demands too, since anyone who had made Dreenn 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 personnel used new inheritance law, and it said nothing about gender. It simply said "The eldest of the most closely related Dreenn to the deceased shall inherit the title. If there are no related Dreenn then the title reverts to the crown." The rest of the document defines terms and conditions, and sets out in detail the relationship closeness order. For example Ardithian Dreenn can't inherit, only Edebrann Dreenn. It is notable that the inheritance law says nothing about race, and various authorities have since pointed to the king's fairmindedness. 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 Dreenn status. In due course the eldest sister inherited the throne, and from there the next three monarchs were all eldest sons. Virtually the entire royal family is now Dreenn - no matter how far down the inheritance list you are it is the done thing to get out there and become a Dreenn in the service of Krista. 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 Krista'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 Dreenn 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 Dreenn Queen Ruth had to modify it. The inheritance order got difficult if a noble died young, his children were too young to have achieved Dreenn, so the title went to the noble's brother (for example) and the new noble then died without issue, but in the meantime some of the original noble's children had reached Dreenn. Does yet another sibling of the inad Dreenn 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 (oldest Dreenn 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 Dreenn (unlike in Arduth) but you aren't allowed to become Gaith stern until 18 (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 Dreenn, the title is held in trust. At this point it is a race - first child to Dreenn inherits. This favours the elder children, but not 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 Dreenn then they have lost out for now and the title goes to the eldest most closely related Dreenn of the old title holder, usually either a sibling or the children of a sibling. If at this point there is no Dreenn 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 Dreenn 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 Kealthia, the eldest son is Dreenn and the middle son is just setting out to achieve Dreenn 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 exist 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
The woman of the country have been inspired by the Princess, and the number of female Taughter has doubled over the last 5 years. They used to account for about 20% of the Taughter (basically noble women) in the past. Now, the proportion is rising at an alarming rate. 

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 traditionalist do not need to gain the upper hand, and still they need to do is assassinate her to ensure a male heir. The faction’s goal is 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 effort was to get into an argument with the Princess and then challenge her to a duel. The Princess played the part of the strong-willed but dainty lady well and all but her closest friends expected her to have to name herself a champion of the princess. 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 suit her, but everyone now knows that her sword and armor are not far away and she has taken to wearing leather and light armor 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.)

Kashet are rare, as nobles tend to return to their estates as soon as they reach Kashet status. About 60% of the Kashet are noble, but they account for only 20% of the Kashet. Some of the Kashet are starting to demand more 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 Kashet. The Princess is very popular with the people due to her Kashet status; in fact she sometimes commands more respect than the King. If she were assassinated (or died under dubious circumstances) riot in Kashet would be inevitable.

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 Sholaris, so I went back to look at them again. I’m not sure what I was looking for the first time because on re-examination, the style and craft were very appealing.

GALLERY

Carl W. Davis
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@com.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 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 Jorunis. The primary site is at ftp.csaa.berkeley.edu/pub/jorune and opt-sci.catalina.azodona.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.

The Keshitan of the Koistran
Denni Guild
Denni Guild policy is decided by a council of six Keshian called the Keshatan. At all times the Keshitan must contain at least one male human, one female human and one non-human member, unless there are no such Keshian. There are currently (3419) about 90 Keshian (1 per 1500 population), and it seems unlikely that any of the 3 categories will ever be empty. The members of the Keshitan take the title Dhar-Keshit or Cle-Keshita, but this title lapses if they leave the Keshitan.

There are four orders of Keshit. Upon attaining Keshitan 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 Keshit may choose to leave an order at any time and may then apply to join another order. The only way to expel a Keshitan is to have their Keshitan status revoked. Order-less Keshit are possible; you may either not apply to any orders or alternatively you were refused by all of them.

The elections for the Keshitan are held every six years (usual elections due Mullin 3422). Each of the 4 orders of Keshitan selects a representative to the Keshitan from among their members. If one of these positions becomes vacant mid-term, then there is a re-election for that position. A position may become vacant due to: 1) the holder stands down, 2) the holder dies, 3) the holder loses Keshitan status, or 4) the holder is voted out by the appropriate vote of the Keshitan.

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The fifth Keshitan is called the Crown Keshitan, although the holder uses the title Dhar-Keshit or Cle-Keshita as for the other positions. The Crown Keshitan is appointed from among all of the Keshitan 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 Keshitan during the year of the Keshitan elections. The Crown Keshitan 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 Keshitan may also not be an existing member of the Keshitan, although they could of course stand down to allow themselves to be appointed Crown Keshitan. The position of Crown Keshitan may become vacant due to: 1) the holder stands down, 2) the holder dies, 3) the holder loses Keshitan status, or 4) the holder is voted out by the appropriate vote of the Keshitan.

The Monarch holds the Crown Keshitan position and is not elected in the Keshitan elections. The Crown Keshitan may not stand for election for any of the other Keshitan positions.

The sixth Keshitan, also called the People's Keshitan, 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 Keshitan is elected one week after the four orders have elected their Keshitan members. This is the election which must preserve the ruling of there being only one male human, one female human and one non-human member of the Keshitan. If all three categories are already represented by the four orders or the Crown Keshitan, then there is only one People's Keshitan. Any Keshitan may then stand, voted for by all of the Keshitan. 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 for by all of the Keshitan (two votes are held if there are two categories). Thus after the Keshitan elections there will be either six or seven members. Six is the more usual number but there are seven chairs around the circular Keshitan table. The position of People's Keshitan may become vacant mid-term due to: 1) the holder stands down, 2) the holder dies, 3) the holder loses Keshitan status, or 4) the holder is voted out by the appropriate vote of the Keshitan.

If at any time due to mid-term elections within the four orders or re-appointment of the Crown Keshitan one of the three categories becomes vacant, then an extra People's Keshitan position is created and elections held to fill the empty category. Thus there are always six or seven members of the Keshitan 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 Keshitan table would have to be made.
The Keshtan Workings

Quarum 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 meeting 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 elected member of the Keshtan, but can be appointed Crown Keshtan.

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 the reasons for them being revoked. The exception to this is if the prospective Kesht has done something specific for it 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 i.e. specific Kesht points must either be revoked or negative points assigned for specific reasons.

The rules apply to Dreen appointments and revocations, except that they are handled by clerks appointed by the Keshtan. The clerks must be Dreen or Kesht status. It requires two clerks to approve and three clerks to deny Dreen 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 Dreen 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 Dreen 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 status of Mary is somewhat controversial as she is not holding a baby and she has a bold head-up eyes-forward demeanor, 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 rose with the circle of Dreen and membership has grown significantly in the last twelve years. This coincides with Keshtis Princess Aliandrin reaching Dreen at the age of fifteen and then returning unexpectedly continuing with the aim of reaching Keshtis. She achieved Keshtis in an unprecedented three years and joined other members who are deliberating missing meetings to make it impossible for quorum to be achieved. Anyone expelled in this way may never again be elected member of the Keshtan, but can be appointed Crown Keshtan.

Membership is a complex mix of noble and common human women, with some support from beecer (both male and female). The few male members are all non-human commoners. The order sees the extending of the Dreen 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 men like Imperial卫ens to be more independent. The position has some similarities with Kistrika when the Dreen Guild was founded, and the order already has plans to encourage female Imperial tauther in Dreen St. Hilary's name.

The Order of Seekers

This was originally an order for women and explorers. It still tends that way, but its membership is now wider. It attracts men and some other human and due to the women's links, it also becsome more to the Order of Our Lady and some to the Order of Freemen.

Membership and status is fairly stable due to the wide base of the members. The order does not see the extending of the guild's operations to the end 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 Noblebs

This order is noble based. It is a little short of numbers these days, partly because the nobles have become complement in the largest, while walking around the circle counterclockwise. A moon skill of 12 in Laentrin is necessary to activate it. Activating the chamber costs 10 is. 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 drawy, and will enter a calm and restful sleep. Anyone who is unjurred 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 have healed to each of their wounds. Anyone healed for more than 6 stamina will be remarkably hungry awakening on hunger.

The Chamber of Doors

This is a horse-shoe-shaped construct composed of 9 roughly carved 3-meter tall pillars topped with cross-pieces of white crystal (think Stonehenge). These forms form a conical pathway-like way to the doors. Each doorway is 3 m tall and 2.5 m wide. There is a Cres-esha in the center of the horse-shoe. The Chamber of Doors is activated and controlled using the Cres-esha. Each of the 7 doorways can be made into a warg gate, but the cost is only 50 is to open each warg gate. In addition, for 15 isho 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 throughout the warg.

Several of these constructs have been found and there is a rumor that one of them allows the creation of windows and wargs to anywhere the person operating it has ever seen. The thriddle maintain that this violates several known laws of warg mechanics. To activate chamber you need a '9a' 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 studied with hits 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 hold 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. 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 circular horse-shoe shaped depression in the rock which is 6 m wide and has irregularities which serve as comfortable seats for Shankis 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 Broth 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 6 isho they are able to project any thoughts, memories, or visualizations.

Shankis entrance, open 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.

Eblaun: The Way of Quiet Knowing

Eblaun is the Way of isho practised by the Ca-Lean Shantshas. 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-Lean Shantshas will teach any who care to learn their way. In order to learn Eblaun 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-Lean dislike violence and are distanced to teach belligerent or warlike individuals. All adult Shantshas are at least familiar with Eblaun. All Ca-Lean are seasoned with this ability. Eblaun is a hard skill.

Familial: 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 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-tech 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 dissociate 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, you can.

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 invisible by closing your consciousness on an Eblaun roll immediately after any injury you receive. If this roll is successful, you receive no advantage penalties or ill effects (except loss of 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 costs 6 isho per wound.

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

Finally, on a successful roll you may throw off the effects of any limitate or poison you are exposed to. Using this ability costs 10 isho, and some poisons and limitates, such as cyanide or the matxin limitate 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 other areas in unoccupied areas in the present present. Shanthic structures made from large carefully crafted crystals have been used for a variety of purposes. Here are descriptions of several such sites. Only Shantshas, Mudrak, Boreg, Thriddle, and for some reason Thivian may activate these constructs. In most cases this 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

the last forty years (less of them reach Keshit) and partly because more noble keshitas are the Order of Our Lady. Keshitas who dislike commoners still join The Order Noblehesse however. The order has also recently allowed in a smaller number of very wealthy merchants to bolster numbers, including Keshit 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 Keshit it is their job to encourage other nobles to become Keshit. The recent opening of the Dream Guild to imperial citizens was proposed by Th Order Noblehesse, who believe it will benefit them because they believe only males and only nobility will bother trying to become Keshit and then Keshit.

Others point out that if they can’t get off their backside enough to encourage more noble Keshitas Keshit, how do they propose to influence events in the mountains? Another school of thought says they won’t have to - the Emily nobility will pursue them as long as the Keshit status to prove that they are civilized and the Keshit 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 Keshitas and Keshit 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 brothel 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 deeper into the Empire. They are worried that the imperial women will join The Order of Our Lady, the imperial nobles will join The Order Noblehesse 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 Keshit and then Keshit status, which could be difficult.

The order needs to maintain their status among the lesser, creating their lessees, changing their name, and thus trying to attract more of the Keshit common Keshitas 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 Keshita. At an early stage, nearly three quarters of the noble were members of The Order Noblehesse, but due to the other three orders still supplying a member of the Keshit each of the noble did not dominate the Keshit (although the People’s Keshit was always at 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 Keshit 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 Noblehesse 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 keshits. Keshit Princess Morvias (the Keshita ambassador to Ardovia) has realised this and both she and her husband are close to leaving.

The question is which orders they will join and whether it will be in time to give The Order Noblehesse the chance 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 Keshit and Keshit and the other is the unnecessary existence of The Order Noblehesse, who need a coup to prevent their own perceived failure (which hasn’t actually happened yet). On the plus side there has never been a keshit matrimonial before so Keshita Princess Alissandra’s membership is a great boon. In fact if the orders had been balanced when she reached Keshit, 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. Aissandra is compromising by having little to do with the running of the order. She was asked to stand at the order's Keasthan elections in 3418, but she declined saying that state business would give her too little time to attend Keasthan 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 Keasthan are virtually unbridgeable, and are also strongly patriotic. The Drenn Guild as a whole views extending their operations to the Empire as a way of increasing Keastran's status within the Empire.

Behind the scenes

The most significant and most secret deal currently in use proposed by Drenn Princess Hervia to Aissandra. Hervia pointed out The Order Noblese's problems, and Aissandra agreed that something needed 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 Noblese. 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 Keastran Ambassador to Ardoth. This will actually make her their highest status member by a significant margin, although she is lower in status than Aissandra and almost twice her age. Hervia will not stand for the Keasthan and neither will her husband as they are both in Ardoth too much. What they will do is point out to The Order Noblese 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 Keasth Wilson in his own inimitable style. Whatever he is in imperial lands, he tries to convince promising prospects to spread the word of exploration and the benefits of being a Taughter, then Drenn then Keasth. Wilson hasn't actually told anyone he's doing this, but he hasn't particularly kept it secret either nor gone anywhere 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 bocord). The Order Noblese always elects a human male. The Order of Freemen 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 Keast will be free, or will the seekers elect a human and thus constrain The People's Keast to be non-human. The seekers have in the past deliberately elected a human to force The People's Keast 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 Keast favouring one of the other orders anyway. Thus the seekers have given up on this tactic. This all assumes that the Crown Keast is human male, which they usually are. There have been exceptions though.

Drenn and Keasthan points

As in Ardoth it takes 50 points to become Drenn and 200 points to become Keasthan. Unlike Ardoth Keasthan points are formally tallied and there are no penalties for non-humans. You must however be a citizen of Keasth or the Holy Terran Empire. Technically there are no restrictions on which race may become Taughter either. In practice humans, muarda, bocord and waffen and brood are let straight in i.e. the obvious races with a significant population in Keasth. Other races are either barred or have difficulty. Races that would have to provide extremely good references and proof of Keasthan citizenship to register as Taughter are: thriddle, blont, sciarni, crugru, cygru, scrabon, sau, carostalin, thivin, trach and shanthas. Races that would just be given the run-around but would point blank not be allowed to become taughter are cleach, criud and ramul. Note that trollons 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 lcin race.

Jorune and a Half

Shanthic Skills and Structures

by John Snead (jensnead@netcom.com)

The art of Ebith was described quite well I might add! in issue one of Scholarl. The Shanthic martial art of Ebith has been mentioned briefly in the main book, both as a technique the Shanthas use, and as the basis for Sis-saun (the Goundram martial art).

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

Ebith

This is a hard skill which may only be learned from the Ca-Lean Shanthas. Many Shanthas know it at experienced level, though all of the Ca-Lean are seasoned at this skill. Only Muarda, Bocord and Cruger may learn Ebith. It is theorised that Thriddle, with their ability to weave dyshus, could become Ebith, but no Shanthas would teach something as silly looking and physically helpless as a Thriddle martial art.

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

Shanthas will not teach Ebith 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 with weapons. Even then, you must first find a cooperative Ca-Lean Shanthha.

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

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 Ebith 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 Ebith.

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 Ebith. At this level of proficiency you may roll for using Ebith on the turn you enter combat.
The Red Shantha

This is not "a" ce-Desti shantha, but the Red Shantha who threw the lammlor from uten Thứ 6,000 years ago. This is the Red Shantha who crossed the sea on the Kelestan She Evid. This is the Red Shantha who created the great boats that shot a lammlor starcraft from the sky. This is the Red Shantha who has spent 5,000 years in a keeper rod, was released in 3475 (think about it) and has spent the last 20 years understanding how Lammlor has come to be a part of 4070 intelligent races. The Red Shantha who wants all non-shantha intelligent life destroyed!

[Image of a page from a magazine article]
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 of the entire dica meeting. By tradition, the Archbishops (previously the Bishop) and the senior corps are non-voting members of The Council.

This, of course, leads us on to a central part of Ellemin 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 asset (e.g. the Chaus's dica operates a large cash crop selling and smoking plant to the west of Illemin). They provide financial services such as loans for large investments (e.g. cash speculation and merchant ships). Perhaps most importantly, they provide a social framework and a limited degree of social security for members and their dependents and are aid for the disabled of disabled members. Almost every adult in Ellemin belongs to a dica.

Children usually join in their 16th year and have a 5 year year, working for a particular coprate as dica coprate. Induction may be at any time of the year but the vast majority of youngsters are inducted at the mid-criath festival. During their dicas they are pretty much at the beck and call of their coprate or dica coprate 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 niebies marriage without permission the dica is not obliged to pay for the welfare of any children that result from such a union.

After they have completed their three years they are promoted to emynsum. 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 partake) is a form of 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 an appropriately named vote in dica meetings, vote in elections for the dica kim and vote for the bylaws which will represent the dica on The Council and The Council.

The population of Ellemin, roughly 80,000 in 4240, is approximately 86% purebred human, 7% muskeen, 2% loc toe and 5% other (mainly weenp, with a few breath, corosin, thivin, etc plus a small community of thirldle attract by the Ilco 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 the world and has the seat of one of the two northern Archbishops. The province extends through the northern Illoco, Elco, Ardis and Geuse. The other major religion is Shon, a cultish group who are by about 20% of the population. The remaining 30% is composed of a smattering of minor religions (Mundu, Plorun, Dyprun 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 Archbishops and senior corps are traditionally extended the courtesy of non-voting seats on The Council.

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

Ellemin society is heavily fostering of children. This means that instead of an intense connection with a nuclear family, less intertwined families are formed with a much larger group, the footcase. Inter-race

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 (Gill lessons, dead center of the wide land mesa) Dali has fallen asleep in the snow. From his tracks, it was 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 280’ ice coprate (see dica ice coprate). Dali is sick. He ate some local berries and has been vomitting. There is a pool of water nearby, but it is not fresh. (The Voyage of Ayslen Star).

25 Forew (Yovirge, 60 miles west of Vincent) 4+680 young canines are out "howling"—practicing by chopping down trees with hammers, complete by giving the wood they have destroyed. Dali is hiding, watching the even. Any character that is not the party will spot the party on or less on 1d20. Each is MENTAL 10, PHYSICAL 10, COMBAT 14 with Hardwood.

20 Coastline (Unbors, near eastern tip of peninsulas) Dali has found 240 young wolves that have taken him home. Dali doesn’t want to go home, and the wolves are willing to fight to keep their friend.

18 Desert (Gibbs-er, 40 miles south of Robe) Dali has been found by nomad hyenas and they want ranchers to return the boy.

25 Coastaline (30 miles north of Ayslen) Dali has walked toward the city to the south. He is lost in Ayslen with the tiny fighters, draconian miners and people on the run.

20 Forest (Glimand 15 miles west of Lake Elyp) Dali is tried by 4+160 discanes and he is squealing like a little piggy.

7 Jungle (Northen Dead) No Dali, but there are 145 wild talamore who do not like the party’s small ile bignature.

8 Coastline (west coast of Penetr, facing Tan Brich) There is an island west beyond, but there is no road, no sign of city, no sign of anything—nothing.

5 Mountain (Southwest Geuse, 30 miles northwest of Geuse) A forel thirldle and his flock of weenp are on their way to market up in Century and he hasn’t seen Dali.

20 Farmland (Thantier, 25 miles north of Thantie) No Dali. But if any of the party are not pure-breeds humans, they are sure to encounter 280 Thanshian-antidone rednecks who will fight on general principles. Each is MENTAL 11, PHYSICAL 10 and COMBAT 12.

Delshe

This is the home of the shanitha. It is not open, no effect is made to accommodate visitors. But your team has arrived in the fringe of a meeting of the Shanitha - the 21 member council that rules Dorsane. The ca-Du are in charge these days, and the fate of all non-shanithi life on Dorsana is being debated. Dali is hiding behind a crystal-laced rock, not knowing the crystal distorts his isho signature to the shanitha. The new arrivals have no such masking and are immediately perceived by the shanitha - and their ca-Goby honor guards.

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 2s ca- Goby swordsmen.
Heridothian Fashion
by Dominic Green
BLOOD WEDDING
by House of Mr. Dave
MUNDELL CRUSADER
by Otto Schreck of Simul
PFOW!
by House of Mr. Dave

Del Vodvos
human male Age 45
magazine publisher
PHI: 11 MEN: 16 COM: 12

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

The yule novels are selling well and he can't get enough product to satisfy the demand. He's opening new printing shops in Glouda and Kilar 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
Morri 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, Morri 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.

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

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

Roll 1d30 to determine where the adventurers go and how they will find Dali. Underneath 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 Gaslinke (Dubba - see below) 5 Forest (Heridioth, 25 miles west of Ellimensi)
Dali is near a small campfire. It is relaxing, but he has managed to set his fire up in a small wooded behaver. He gets glady.
6 Severnach (Tamiuste, 300 miles west of Chan Ingrin)
Dali is being chased by 1d2+3 gargoyle hunting party. Each has MENTAL: 11, PHYSICAL: 14, COMBAT: 16.
7 Jungle (Trinmi, 20 miles south of Bayasa)
Dali is hiding from the sight of 3d6 bandits of various races, who have attacked a caravans through the jungle.
8 Forest (Southern Dree, 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 5 or less on 1d20 the party will encounter 1d6 troghs or hunting.
9 Desert (Blahet, 60 miles south of Debere)

Lestings are not the norm, due to the low proportions of non-humans, but are sufficiently common that they excite no comment amongst the Ellimenians. 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-crit festival. The mid-crit festival is also the time when most youngsters are inducted into a dico.

There is a strong thespian tradition in Ellimen, 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). Knobknot games are common on the shores with crowns from rival crushilm smacks competing against each other using an old picking tube with the ends knocked out propped up on the top of a net-drying frame. There is an active inter-dice league and, recently, the game has proved popular enough to start a Heridothian Championship, competing for the Ellimen Challenge Trophy.

Children of both sexes and all races attend primary education from the ages of 7 to 18. These schools are run by the local dice. They collect fees from the other dice 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 dice 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 Heridioth will present information on Dowen, Meard, Sholls, the Holy Terran Empire, the greatest playwright of Heridioth, the Inter-Yard Beast, the controversial 'waffen on a stick', and much, much more.

SOLARIA
WEAPON: Bowie knife
MH: 10
R: 1

Mord Jalonor
human male Age 35
writer, former adventurer
PHI: 10 MEN: 15 COM: 9

"Mord who? Never heard of him. He owe you money? Maybe he lived here before. Who are you? You work for Black Jall Ulel? Who are you?" Morri takes 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 Del. Morri will invite you into his squidly little apartment. If Morri gets nervous, he'll call one word - 'Dadin' - and then you better run.

26
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 true to 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 kobalt, the Adventurer is a rogue and a hero (sometimes a villain), but can be useful for jobs that normal Condirj 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/Self Cooking
- Silent Movement/Stealth
- Tracking
- Set Up Camp
- Choose 2 skills at Familiar
- Bargain
- Bribe
- Fast Talk
- Bribe
- Fast Talk
- Getting Around
- Hiding
- Contacts
- Bureaucracy

- Geography and Weather
- Practice 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)
- Ski etiquette at Familiar

BOUNTY HUNTER Cost 10
Extra Characteristic Points +3
Extra Skill Rank Points +2
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 these down human, non-human, human.

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 dessert that will later be fried as "biprit." When anyone asks about Oomo, someone will direct them around back, where a large kiln with doors on all sides is raging 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 thivins NoQwi and the thivin removing finished pots Ta'Owl 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 Dal, the father averts 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 friends.

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

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 coristen's cart. (NoQwi 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.

The Thivin Kiosk

If the players get on the trail of the puyl magazines, they will notice some of the thivin Kioskars 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 biprit, the thivin will be willing to discuss how popular these magazines have become. He gets them from a cousin in Arodth 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; Dharlelrom Romance, Trienn Jungle Tales and a new thing called Pibber Man, a magazine in drawings to tell the story of a lone man who wears a piber mask (with three eyestalks) who fights for justice. His battle cry is "Do No Evil" before he runs off in the night.

"The kiosk thivin 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 Wherden.
Kosvos Houk
Welton male Age 50
Free Quarter Station
P/N: 14
MEC: 12
COM: 14
DSYBA: 11

Rears Ki
Welton female Age 27
yord captain
Free Quarter Station
P/N: 12
MEC: 16
COM: 12

WEAPON: knife, sword, power hold

"That boy has been driving me crazy. He has this idea there is something...-" [He has never heard of anything so grand]. And he insists that he knows but I just won't listen. He is blathering on and on about if I don't have the yord at the Free Quarter station. Keeps hanging around the old buildings and construction sites. "Hope he gets punished good!" Friend is the Welton, a Welton yord at the Free Quarter station.

remember more. Oh - seems bit more? Ask if we know about the shanathra. 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 Miederth they are in the Klade Quarter and the Free Quarter. Dal is known to one half of the yord at each station. He has asked them how to become a yord boy. 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 Dal 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 Dal.

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

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

The Muadra Teacher

Caji Homan has a room over a small butchery shop in the south Gate Market. In the evenings he uses the open square before the shop to each The Way of Gethax, basics of karning, elementary naul weaving and a sense of responsibility to other living things. He lives on the donations of parents whose children he teaches.

Dalli 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 karning will have a difficult time making first weaves because he has not established the 'channels' of thought that make isho weilding a natural activity.

In the past few months Dal 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 shanathra gun and the shanathra pill will take the place of discipline, meditation and practice.

Homak says 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.

or even animal prey for the sake of money. Since shanathra 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 Jerune, and some of them are Waffen, Cruzer, Bronch or Ramian. Bounty Hunters tend to be suspicious, have a rather crude streak, and are fond of the thrill of the hunt.

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

DIYORDA

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

While criminals of any kind are rare on Jerune, this does not mean to say that sufficient 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 barris or the like. Unlike Githax, the DIYORDA do not have any form of guilt, and once released from hereis after serving their sentence, these men, women, and other beings are allowed to return home to reclaim their living at Jerune. They tend to be a bit better 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 hennis, and will never be permitted the use of Earth-tec and the like since the time of their lives. We will cost these characters an extra 15 Points to achieve Drenn status, and an additional 60 Points to achieve the rank of Kesh.

- One Klade Skill at Experienced
- One weapon at Familiar
- Choose 0 at Experienced
- Hide at Experienced
- Pick pockets at Underground Info
- 1 Practical Knowledge skill at Familiar
- Jump at Familiar
- Climbing at Familiar
- Swim at Familiar
- 1 Skill of choice at Experienced
- 2 Skills of choice at Familiar

FARMER

Extra Characteristic Points: None
Cost: 5
Extra Skill Rank Points: None
Min Constitution: 12
Min Strength: 11

The Farmer is the being on Jerune 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 Jerune, who harvest animals for meat and food, and who cultivate the durlig and gerrig and collitich that is the staple of the diet for many people. Simple in taste and manner, the Farmer is well-respected in some parts of Jerune, and earns nothing more than disdain in others.

- Farming at Experienced
- Weather at Experienced
- Florr 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 Experienced
- Set Traps at Familiar
- Tracking at Experienced
Dali told Myn he won't need to learn dyshas if he can get a shamean 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

Myn works at a bakery where she specializes in bread (with and without durlig), rolls (with durlig), road cake (always with durlig), flatbough (finely minced durlig), thin rice bread (sweetened 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 Cassandor 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 (privacy, 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 Rhodrait and Japais 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 as a furniture person - a Japaisian remian. Chamin ko Ree is several generations removed from Velipire and one of his ancestors served on the Council of Servants. He is dressed in finely tailored cushioned silks and velvetes, accessorized beyond good taste. He has also never mastered the human custom of "showing teeth" to indicate pleasure. He means it with the greatest entreprenuerial obsequious puffery, but it looks like he is about to eat someone.

The Corsain Brothers

Kint's shop contracts for delivery with Kaito and Koro, two corsain 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 is loud. He tries to steal rides in cart. On time try to ride to Coile. But not pay. He play at old hotel-fall-down. You pay more? Not

Chamin ko Ree

Japaisian remian Sir? merchant Age 77

PHB: 16

MND: 18

COM: 16

WEAPON: hardwood, knife

"Very nasty old. Littitwinfrend. Very strong. You know name?" Chamin is a rare person - doubly rare in a Japaisian remian. He has no links to Velipire - his family has lived in Jasp for over twenty generations. Chamin has come to Mellant to open a new market for the larger furniture on a golden creditor but does not have the clout of other-wealth status at the temple. He is quiet, sits alone in the back of his shop in a spacyly constrasted, padded "lounge chair. He forces his social disadvartages and can be friendly on a roll of 12 or less on 1d10. The most decontructing thing is he likes to emmm...the human "showing of teeth" and displays scary smile. He has seen Dali many times. The boy likes to spend time with his dad. Sometimes Chamin pays the boy a a yale to sweep the sawings from Mrin's woodworking.

Kaito and Koro

corsain brothers Age 27/7

- porters

PHB: 17

MND: 13

COM: 16

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 Ambish on our cart. We say no. Is good? You pay now. The brothers say the boy wanted to ride in Ambish. They caught him as a stayaway on the way back from Laintico once - don't know how he got there."

Set Up Camp at Familiar

- Choose 1, roll Dtd4 for another
  - Bochigen at Familiar
  - Horses at Familiar
  - Tur at Familiar
  - Thomb at Familiar
  - Lore at Familiar
  - Current Events at Familiar
  - Bargain at Familiar
  - Pat Talk at Familiar

HUNTER Cost 10

Extra Characteristic Points +1
Extra Skill Rank Points +3
Min Strength 12
Min Speed 16
Min Aim 18
Min Spot 12
Min Listen 13

Unlike the Beauty 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 Jorunia 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 Jorunia than most, having a respect for
Review Jorune

The Gire of Sillipus

Mark Freis, author of Incantations of Gaurus, 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, cruel 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 same 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: Bardoth. 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-warped map is functional.

The correct map involves more street names and the name of the port, Sillay. The maps are very helpful in easy GM navigation - 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. Brethoth, normally tolerant 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 surprised 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 pieces that will sell this book is Janet Aulisio Dahnels-ser's cover artwork. There is a drawing of a salu, a chaos ship on the cover and inside the book. I don't think the bowser is practical, but other than that, the "open hull" design of the ship is displayed very well.

The Gire of Sillipus is written in a manner that it isn't stuck to being played only in GURPS or Traveller. Hey, that gives me an idea.

Game on.

Fred Langen

May 1995
Jorune Adventure

Slam Desti, Boy Yard

SUMMARY

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

The new employees of Tolt's Justice in Misdrinth are confronted by a mounda woman who works as a baker in the Whorden. Her son has vanished - her husband doesn't know - the boy isn't in school, didn't come home last night (it happened once before). The mother knows the boy loves those new "yule-dreadfuls" that come down from Ardoth and his father has forbidden any more of the pulp magazines in the house (but names he knows he inline Cutrid the house). The boy is bright, was doing well in school until this year. He has a thick 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 Yard" - a regular feature in Two Fisted Tales.

There are lots of leads - the boy's home and school, the boys' teacher and copra, the thinin friend and the thinin's parents, local yorda, two corasan brothers, the father's employer - a jaspian remanish merchant, and possibly the author of all these trashy adventure stories. If your players are keen to pick up the chase and rolls are good, the players may find themselves lost in the Cashlin Tunnels (See "The Soboyid Atlas" for details) on their way to unopened caches of Earth-tie!

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

Howtow, Ardoth

The Adventure

SETTING: The South Gate Market in Misdrinth. 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 Soboyid.

Quick NPCs

Quick NPCs are three stat characters for the Sholarl 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 die rolles.

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 Dhandren Almonkar at a meeting of the Council. The Assassin, Chala Zharrant, is a dictc deacon of the Judas Chur and was massing forces for an invasion of Burdus with a pact between ramens, deans and freebooters of Bilulpus.

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

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

Howath decided to take the annual income that came with his Dreem and use it to establish Toth's Justice private yordish service for toths. Fees are negotiable or non-existent, but Howath finances a team of freelancers to investigate cases. They are paid a per-ride, provided with housing and food and are expected to provide reports on a regular basis - the cases they are investigating and the results. If there is a reward 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 among the other investigators working for Toth's Justice.

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The building is quite attractive, with a large courtyard and throne stables - but it isn't quite finished. While your party talks to Drenn Howath and his assistant in the unfinished reception area, Dali's mother, an attractive, older muada woman, will enter. She has taken time from work, has spots of breeze and pastry dough on her dress and apron, and repeatedly apologizes because she knows they aren't truly open. She asks the adventurers and the Dharrage to help her 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 enjoys the luxury of a night with no other brother to bother her, but by the time our heroes turn into her, she is just a little concerned.

Mya and Kala knew that Dali usually stayed with his thinin friend after school. Kala knows he plays down by the Old Trimm House ruins, although he's been told not to. Kala knows he sneaks his father's old military sword from the shelf over the mantle and will stick a dagger in the seaboard 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 Casadorns. In the past few months he has had trouble in school and Mya has had to meet with the teacher.

Kinta has forbidden him to play with Oomo. Mya has been asked by the local Yard stations to keep Dali from bothering them.

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WEAPON: none

"Dali is a good boy. That thinin boy is a bad influence." His father has forbidden the pulp in his house, but Mya knows that Dali has a few stashed away. She has had to make a hasty trip to the black school and has talked with Oomo's mother.

WEAPON: knife, power hold (10)

"Well, let's just say if you make me see any of those two trackers again, I'll run you through with your own sword." Jen is a very good knowledge of the Tinno jungle culture, flora and fauna. She has adopted a fashion from dyneb punk - a dyed shock of green hair from the point between her eyes to the back of her neck. She also tends to wear those earrings in each ear. At her hips you will find her favorite weapons in her ancient sheath. She sometimes mattersn her own bread, a weifer's bed named Agrak.

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Mya Shurt
human female Age 22
baker, Dali's mother
PHS: 15
MEN: 9
COM: 14

Jen Lowri
female welfin Age 22
welder
PHS: 13
MEN: 14
COM: 14
**SOLARIS MAGAZINE**

**Jorune Adventure**

**Slam Desti, Boy Yard**

**SUMMARY**

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

The new employees of Toth's Justice in Misdrinth are confronted by a madras woman who works as a baker in the Whorden. Her son has vanished - her husband doesn't know - the boy isn't in school, didn't come home last night (it happened once before). The mother knows the boy is involved in those new "yule-dreadful" things that come down from Ardoth and his father has forbidden any more of the pulp magazines in the house (but nameless he's had some awfum luck this year). He has a thin 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 Yard" - a regular feature in Two Fisted Tales.

There are lots of leads - the boy's home and school, the boy's teacher and copa, the thin friend and the boy's parents, local yoros, two coratin brothers, the father's employer - a jaspian reamist merchant, and possibly the author of all these trashy adventure stories. If your players can keep up the chase, it isn't too good, the players may find themselves lost in the Cashlin Tunnels (See "The Sobyadyn Atlas" for details) on their way to unopened caches of Earth-teal.

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

**Dreenn Howath**

male madras Age 47

PHB: 12

MEN: 16

COM: 16

**Weapon:** sword

"How does this benefit anybody?"

Howath is a short man, a madras merchant from Jeun with a finely trimmed patka, pale skin and strawhair. He is very good with the flows and a snipper who has been known to snip and cut through a door with his patka.

The Adventure

**SETTING:** The South Gate Market in Misdrinth. 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 Sobyadyn.

**Quick NPCs**

Three are at least characters for the Shlari to run in the adventure. The state is Physical (PHB), Mental (MEN) and Combat (COM). Some characters may have special skills or abilities which are determined by d20 die rolls.

Toth's Justice

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

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

**Mysa Shurr**

human female Age 32

baker, Dal's mother

PHB: 13

MEN: 14

COM: 14

**Weapon:** none

"Dali is a good boy. That thin boy is a bad influence."

Howath decided to take the annual income that came with his Dreenn and use it to establish Toth's Justice for private yoros service for fees. 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 basis - cases they are investigating and the results. If there is unearthing 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 among the other investigators working with Toth's Justice.

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The building is quite attractive, with a large courtyard and throne stables - but it isn't quite finished. While your party talks to Dreenn Howath and his assistant in the unfinished reception area, Dal's mother, an attractive, older muedra woman, will enter. She has taken time from work, has spots of beet and patistry dough on her dress and apron, and repeatedly apologizes because she knows they aren't really open.

She asks the Adventures and the detectives to help her find her son.
Review Jurune

The Gire of Sillipus

Mark Frain, author of Innocence of Gaul, 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 than 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 Ardetah). The characters become part of a complex story involving the locals of Sillipus, the less than ethical merchants, and the 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 are 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: Bardoth. 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, Seliay. The maps are very helpful in easy GM navigation - even the Chessex foul-up.

One of the things that makes Jurune so interesting to me is the way the inhabitants' behavior of Jurune 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. Breth, normally absent or slavey, can be found on Sillipus besides 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 surprised 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 price pieces that will sell this book is Janet Aulin's Danshei's cover artwork. There is also a drawing of a ramian chatship on the cover and inside the book. I don't think the book is practical, but other than that, the "open hull" design of the ship is displayed very well.

The Gire of Sillipus is written in a manner that it isn't stuck to being played only in GURPS of Jurune 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
Dali told Mya he won't need to learn dyshah if he can get a shantih 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 magazine.

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

The Mother's Work

Myna works at a bakery where she specializes in bread (with and without durisg), rolls (with durisg), road cake (always with durisg), flatbough (finely minced durisg), thini horns (sweet bread with honey, berries and just a little durisg). 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 Caddolaw Kledas, the Shurr family qualifies for a little two story bungalow on a street of almost identical buildings. Each home has a little food garden, some beagre-rapping flowering vines, a fence, a couple of outbuildings (privvy, tool shed, etc.).

The neighborhood 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 Rhodian and Japonen 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 tending his trade as a master furniture maker.

Kint works for a personal - a Japonen ranian. Chamin ko Ree is several generations removed from Veligore and one of his ancestors served on the Council of Servants. He is overdressed in finely tailored cushioned silks and velvets, accessorized beyond good taste. He has also not mastered the human custom of "showing teeth" to indicate pleasure. He means it with the greatest entrepreneurial obnoxious puffiness, but it is looks like he is about to eat someone.

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 genuine pile of bits will make them downright chatty.

The brothers know the boy. They say things like: He comes to father. 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

Chamin ko Ree
Japonen ranian Sen? merchant Age 33
Phit: 16
Mak: 14
COM: 16

WEAPON: hardwood, knife

"Very nosy kid. Litter twinfrend. Very enjaz. You by no means?" Chamin is a rare person - doubly rare in a Japonen ranian. He has no links to Veligore - his family has lived in Jap for over two generations. Chamin has come to Mediman to open a new market for fine Japonen furniture. It's a golden circle but does not have the citizen snatch-er statis at the temples. He is quiet, sits alone in the back of his shop in a sparsely constructed, camposed "poor" chair. He forces his social disadvantages and can be friendly on a roll of 12 or less on 1d10. The most deconstrasting thing is he likes to emote as the huma shouting of twit" and displays scary smile. He has seen Dal many times. The boy likes to spend time his dad. Sometimes Chamin says the boy a yoke to sweep up the sawdust from Mrin's woodworking.

Kaito and Koro
Corastin brothers Age 20
- porters
Phit: 17
Mak: 13
COM: 15

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. Pay in alley. Play in street. Play in broken building In Free Quarter. Noisy noisy. Want to ride to Aribch on our cart. We say no. Is good? You pay now." The brothers say the boy wanted to ride to Aribch. They caught him as a straywaye on the way back from Lamidon once - don't know how he got there.
S H O L A R I M A G A Z I N E

Kosvos Houk

Rears Ki

WEAPON: knives, sword, powers, hold

"That boy has been driving me crazy. Has he got a head or what?" - you have never heard a grown man talk so!" he insists that I know how to contain myself and that I know how to control my emotions.

The Yord Station

There are two Yord stations in the story in Miederthay and the Klade Quarter and the Free Quarter. Dalil is known to one half of the yord stations at each place. He has absented them how to become a known boy. On a roll of 3 on 1d20, the yord yard you talk to will know about Slam Deste and 'boy yards'. 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 Dalil 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 Dalil.

The Muadra Teacher

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

In the past few months Dalil 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 shantybin and the shantybin will take the place of discipline, meditation and practice.

Homa learns how to read and talk about the text.

The Thivin Potters

Omo lives with his family in a large house in the Free Quarter. Thivin tend to live in clans - several siblings, parents and grandparents. Axes and ancles, costume and unrelated thivin may all inhabit one large building. Omo'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.
Additional Occupation Classes

by John Kahane

ADVENTURER Cost 10

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

The Adventurer is a character that is very true to 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 tactful, having a strong sense of self, and are well-respected among the toth and tanaer of society. In the eyes of the dren and heaht, the Adventurer is a rogue and a hero (sometimes a villain), but can be useful for jobs that normal Condirj 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
- Fast Talk
- Riding
- 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 +3
- 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 reaward

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, and animal life that is worth pursuing.

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 dough that will later be fried as 'byrrit.'

When anyone asks about Oomo, someone will direct them around back, where a large kiln with doors on all sides is perching 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 thin is removing dried and finished ceramics from the kiln and setting them to the sides to cool.

When anyone asks for Oomo one of the painting women NoQwi and the thivin removing finished pots Ta'Owl 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 Oomliem). 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 corsetian's cart. (NoQwi 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.

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 quickloot, so if the players buy a yule bag or byrrit, the thivin will be willing to discuss how popular these magazines have become. He gets them from a cavern 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, Triunnu Jungle Tales and a new thing called Pibber Man, a magazine in drawings to tell the story of a lone man who wears a piper mask (with three eyestalks) who fights for justice. His battle cry is "De No Evill" 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 Wherdren.

NoQwi (N0Qwi):

- thivin female
- Age 217
- potter, Oomo's mother
- PHS: 11
- MIND: 13
- COM: 9

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Caji Homas

- male human
- Age 45
- PHS: 12
- MIND: 14
- COM: 9

WEAPON: Sword and dhowas. Homas has Lightning Blast, Lightning Strike, Power orb, Suspension Grasp,lement touch, stick, touch, and tumbler.

"Not a bad kid. Showing good ideas for his age. Can almost wear a naul, but Dali won't practice. Says he won't need dhowas once he has his shorty gun..." Homas is supposed to help the boy study when he prepares for his first naul, but the boy has been driven crazy. Oh yes... Dali don't show up for lessons yesterday.

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Ta'Owl

- thivin male
- Age 357
- potter, Oomo's father
- PHS: 10
- MIND: 14
- COM: 12

WEAPON: Club and knife

"He's in trouble? I'll give him more work, that will keep him out of trouble. WHERE IS HETTET? Short tempered thivin, Oomo's father. He's a good potter, but his glaring makes them art and mire his value. He is very similar to Dali's father and under the delusion that he says something, everyone obeys.

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25
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 Writer
Mori 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, Mori 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.

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

The Tunnels
In the ruins of the old hotel are some of the tunnels dug by the Systra (see Sobajld Atlas), but one of these tunnels connects to the Cassath Tunnel (also in Sobajld Atlas). Dali and Oomo found the Cassath tunnel and have gone in twice. Once they found themselves in snowdrifts (Gilthare) and another time they were in a jungle so thick they couldn't get through the undergrowth to check it all out (not Trinmu, 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 Caelrine (Dubaire - see below)
5 Forest (Herketh, 25 miles west of Ellenim)
Dali is near a small campfire. It is raining, but he has managed to set his fire up in a small sheltered bower. He is gazing glumly into the flames and talking to himself.

6 Savannah (Tagatische, 100 miles east of Chaxh Imago)
Dali is being chased by 200-300 crazed hunting party. Each has MENTAL: 11, PHYSICAL: 14, COMBAT: 18.

7 Jungle (Trinmu, 20 miles south of Bayata)
Dali is hiding from a sight of 200 baboons of various races, who have attacked a caravan through the jungle.

8 Forest (Southern Durl, 16 miles from the Great Bay)
Dali is wondering, hungry and tired - he wasn't able to find the opening of the tunnels after "exploring." On 5 or less on 1d20 the party will encounter 16 beasts (not hunting)

9 Desert (Dubaire, 60 miles south of Debar)
Fostering are not the norm, due to the low proportions of non-humans, but are sufficiently common that they excite no comment amongst the Elimineans. 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-critul festival. The mid-critul festival is also the time when most youngsters are inducted into a dico.

There is a strong thespian tradition in Elimene, 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 miracles 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 shores with crowds from rival clubs smashing against each other using an old pickle tin with the ends knocked out propped up on the top of a net-drying frame. There is an active inter-dico league and, recently, the game has proved popular enough to start a Heridothoni Championship, competing for the Elimene 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 local dicos. They collect fees from the other dicos 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 diaco 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.

BLOOD WEDDING
by Dominic Green

WHO SAY STRANGLERS ARE DEAD?
Go ahead, bridemaid, make my day! This chid's got spare on her feet for the next night! Yowser!

MUNDELL
CRUSADER
by Otto Schreck of Sinbad
A characteristically monochrome schreck convention; let there be light! This spiraling and c Susan's creation is a bolt from the blue!

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 Paukkas, Rive Stail of Carda or Deck of Aces.

HERIDOTHONIAN FASHION

by Dominic Green

Heridothonian Fashion
by Dominic Green

Blood Wedding
by House of Mr. Dave

Who says strangled fashion is dead?
Go ahead, bridesmaid, make my day!
This chick's got spare on her feet for the next night! Yowser!

Mundell Crusader
by Otto Schreck of Sinbad
A characteristically monochrome schreck convention; let there be light!
This spiraling and c Susan's creation is a bolt from the blue!

PFO!
by House of Mr. Dave

A stylish yet apparently unassuming outdoor ensemble, transforms the lifting on an arm into a dazzling display. Available in Paukkas, Rive Stail of Carda or Deck of Aces.

In Future Installments...
average out at 2 or 3 each year. The Council makes most decisions to do with the running of Ellemine, although some issues may be referred to a vote of the dicas, or even to a vote of the diacs. When meeting, by tradition the Archbishop (previously the Bishop) and the senior corpa 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 dicas operates a large cattle rearing and selling plant to the west of Ellemine). They provide financial services such as loans for large investments (e.g. chausi 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. chausi schools, sickness and care aid for the dependents of deceased members). Almost every adult in Ellemine belongs to a dica.

Children usually join in their 16th year, and have a 5 year initiation, working for a particular corp or as a dica employee. Induction may be at any time of the year but the vast majority of young adults are inducted at the mid-cristh festival. During their initiation they are pretty much at the beck and call of their corp or dica 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 nihasia 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 nihasia they are promoted to yemait. 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 corp or. This promotion, which is based on ability and accumulated experience (having nothing to do with race, sex, or religion, or percentage taken from 5 to 10 years normally), the legal minimum is 4 years. Most individuals are capable of reaching the rank of corp or, although doing it solely on the basis of experience rather than ability will take quite a while. As corp or they are entitled to represent the dica in dica meetings, vote in dica meetings, vote in elections for the dica king and vote for the yemait who will represent the dica on The Council.

Most people will never rise higher than corp or. Exceptional individuals may be promoted to dicaheure. Dicadhe are eligible for election to the dica king and The Council.

The population of Ellemine, roughly 80,000 in 3420, is approximately 86% purebred human, 7% mixed, 6% other (mainly weenies, with a few breath, corsoin, thrivin, etc. plus a small community of thriddle attracted by the Kool College). There is no background of racial friction. Due to its relatively isolated location, the people of Ellemine tend to be slightly aloof and suspicious of outsiders rather than of other races.

Just over half of the population are practicing Christians. Ellemine is the traditional home of Christianity in Heridith and has the seat of one of the two northern Archbishops. The province extends through northern Heridith, Ellemine, Ardis and Gauze. The other major religion is Shoba, which is professed by about 20% of the population. The remaining 30% is composed of a smattering of minor religions (Mundler, Pluran, Dypran etc.). Recently the Lunar Buddhists have been making a lot of converts; only time will tell, whether this is a flash in the pan or will stand the test of time. As mentioned elsewhere, the Archbishops and senior corpa 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 migration following the Shanaith Wars, the ability to calculate the correct dates for these feasts was lost and they have become fixed festivals. Christmas is celebrated in early Ause (roughly corresponding to harvest-time) and Easter, which is the major festival in the year, is now celebrated at mid-cristh.

Ellemine society is somewhat fostered by children. This means that instead of an intense connection with a nuclear family, less intense bonds are formed with a much larger group, the fostere. Inter-racial fosterage can remain at least until the age at which the fosterer turns 150 years.

There is no water nearby.

10 Ice Fields (Glissaw, 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 or 3, he will party encounter a 238 yord (see Gire

11 Ice Fields (Lisp, 25 miles south of Aylo). Dali is sick. He ate some local berries and been vomiting. There is a pool of water nearby, but it isn't water. fresh. (See Voyage of Aylo Bay).

527) Wrong. 60 miles west of Vintos
4-985 young ramren are out "wreathing" - practicing by chopping down trees with hardwoods, celebrating by hammering the wood they have destroyed. Dali is hiding, watching the event. Someone will spot the party on 7 or less on a D20. Each is MENTAL 10, PHYSICAL 16, COMBAT 14 with Hardwood.

Coastline (Solofer, near eastern tip of peninsula). Dali has found 246 young weenies who have taken him home. Dali doesn't want to go home, and the weenies are willing to fight to keep their new friend.

14 Desert. (Deber-es, 40 miles south of Tebl). Dali has been found by nomad lopras and they want reasons to return the boy.

15 Coastline (300 miles north of Aylo). Dali has walked toward the city to the south. He is lost in Aylo with the thin fighters, drunken miners and people on the run.

16 Forest (Gluunda 15 miles east of Lake Ripy). Dali is tried on 3-8464 diseases and is squeaking like a little piggy.

17 Jungle (Nordic Dead) No Dali, but there is 145 wild talmarson who do not like the party's small or taste signature.

21 Coastline (west coast of Poinier, facing Tum Brick). There is an island way north but there is no road, no sign of city, no sign of anything - including the Dali.

22 Mountains (southwest Course, 50 miles northwest of Cobramar). A fore thriddle and his flock of merben are on their way to market in Caridas and he hasn't seen Dali.

23 Farmland (Thastler, 25 miles north of Thastler). No Dali. But if any of the party are not purebred human, they are sure to overthrow 238 Thasharian-dode rednecks who will fight on general principle. Each is MENTAL 11, PHYSICAL 10 and COMBAT 12.

Delsa

This is the home of the shannath. It is not open, no effect is made to accommodate visitors. But your team has arrived in the fringes of a meeting of the Hekolot - the 21 member council that rules Delsa. The ca-Da are in charge these days, and the fate of all non-shannaith life on Delsa is being debated. Dali is hiding behind a crystal-laced rock, not knowing the crystal distorts his iso sign signature to the shannath. The new arrivals have no such masking and are immediately perceived by the celeblos - and their ca-Goboy 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 238 ca-Goboy swordsmen.

Dali Shurr

human male - age 11 stature: PHS: 8 100 MUS: 9 COM: 4

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

"Shan Dead wouldn't be afraid..." Young adventurer, fan of the trimnu Jungle and Two Fisted Tales yoke books. He tends to put what he reads in the pipe he uses to smoke a pipe and shaved Striped Sharpnose, the Dismay of Smurf, the Black Market Cocoon Ring, and others. He wears a small belt (taken from Dali in the Shannaith adventure) and a friend Corwo. If you get on his good side, he'll show the tiny wooden caved gun he made - it's his "shannath gun" until he can get a real one.

COM: 17

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

No hurt Mont. You hurt Mont. Dadin hurt you two times two. Hit hurt - you'd better open. No hurt Mont."
Dadin is a big mo-mo. He is very loyal to Mont and is obviously not just doing this for the money. If you get him talking, he'll tell you how Godfather Dadin comes poor soul afraid - but that was the back of the scene. Dadin most of his time on the balcony of Mont's apartment, planning to get back into the trimnu jungle, but staying out of loyalty to Mont.
Ellemin Notes
by Paul Roberts

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

Ellemin is a prosperous city state situated on the shores of the Eah-Eye Bay in north-western Heridith. It is bounded by the Alligrie Forest to the west, the Menta Mountains to the south, the Danzella Mountains to the east and the Easamian 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 (9420) is approximately 40,000, roughly half the total population of the state. The seaport on either side of the river mouth is devoted to large scale, protected by a large 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 city's oldest buildings, built up to 1000 years ago, are still visible. Also of interest is the church of St. Christopher. This is one of the oldest churches on Jorune; some of the city's oldest buildings are of that date.

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 here date from the 15th century. Situated on the top of the hill, looking out over the city, dominates, is the great cathedral of St. Benedict and the Herdithian Martyrs. This elegant building contains some masterpieces of stained glass that visitors of all religions will find inspiring. Ellemin is the ecclesiastical capital of Jorune and now housing the most active research community in Heridith, is also in the West Bank, as St. Luke's Enclave.

Ellemin Government
Ellemin is ruled by The Council. This is composed of representatives, called lystra, of each of the 18руч. The lystra select from among themselves a diramlyn 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,
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 Kasteh elections in 3416, but she declined saying that state business would give her too little time to attend Kasteh meetings.

Note that despite what the above may imply, the orderers 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 Kasteh are virtually unbireable, and are also strongly patriotic. The Drenn Guild as a whole views extending their operations to the Empire as a way of increasing Kasteh’s status within the Empire.

Behind the scenes

The most significant and most secret deal currently in use 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 a member: she is a sister of Drenn King Sharnax and she is also the Kasteh 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 Kasteh 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 Kasteh 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 Taather, then Drenn then Kasteh. 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 boccod). The Order Noblesse always elects a human male. The Order of Freemasons 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 Kasteh will be free, or will the seekers elect a human and thus constrain The People’s Kasteh to be non-human. The seekers have in the past deliberately elected a human to force The People’s Kasteh to be construed 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 Kasteh favouring one of the other orders anyway. Thus the seekers have given up on this tactic. This all assumes that the Crown Kasteh is human male, which they usually are. There have been exceptions though.

Drenn and Kasteh points

As in Ardoth it takes 50 points to become Drenn and 200 points to become Kasteh. Unlike Ardothian Kasteh points are formally tallied and there are no penalties for non-humans. You must however be a citizen of Kasteh or the Holy Terran Empire. Technically there are no restrictions on which race may become Taather either. In practice humans, muadra, boccod, woffen and bronh are let straight in i.e. the obvious races with a significant population in Kasteh. Other races are either ignored or very rare i.e. Kasteh, very doggy in general or both. Races that would have to provide extremely good references and proof of Kasteh citizenship to register as Taather are thriddle, blount, scarnis, crugar, cyga, scrub, sah, caratlin, thivin, tranch and shanthas. Races that would just be given the run-around but would point blank not be allowed to become taather are dreen, croid and ramidan. Note that toluron 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 inim race.

Shanthic Skills and Structures

by John Sneed (jsneed@neta.com)

Shanthic Skills was described (quite well I might add) in issue one of Scholar. The Shanthic martial art of Elitra has been mentioned briefly in the main book, both as a technique the Shanthas use, and as the basis for Sis-nau (the Groundian martial art).

Here I will describe Elitra in more detail, and discuss the mysteries of Ebl-Leun, the art of quiet knowing.

Elitra

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

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

Shanthas will not teach Elitra 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 with weapons. Even then, you must first find a cooperative Ca-Leun Shantha.

To use Elitra in combat you must roll your Elitra 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 Elitra for up to one minute with no additional expenditures of isho and no additional Elitra rolls. If for some reason combat does go on for more than a minute you must spend another 10 isho and roll for Elitra again to keep using the ability. However, if you are already using Elitra 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 defenses. 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 Elitra at this level.

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

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 Elitra. At this level of proficiency you may roll for using Elitra on the row "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.

Eblauen: The Way of Quiet Knowing

Eblauen is the Way of Isoh practiced by the Ca-Leun Shantas. 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-Leun Shantas will teach any who care to learn their way. In order to learn Eblauen you must have an iso of 10 or more, a color of 14+ and you must be at least familiar with Shantic language and interaction. Ca-Leun dislike violence and are disinclined to teach belligerent or warlike individuals. All adult Shantas are at least familiar with Eblauen. All Ca-Leun are seasoned with this ability. Eblauen is a hard skill.

Familiars: You know how to meditate. In addition, you have learned how to become one with the elements. You can endure hot or cold 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 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-devices. You still have iso though, and must use the Male 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, you can.

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 invisible. Some have an Eblauen roll immediately after any injury you receive. If this roll is successful, you receive no advantage penalties or ill effects (except for 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 costs 6 iso per wound.

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

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

SHANTHIC CRYSTAL CONSTRUCTS

A few such Shantic constructs are already known, the most common being the arrangements of crystal rods which serve to anchor several otherwise mobile flaky realms in present position. Shantic structures made from large carefully crafted crystals have been used for a variety of purposes. Here are descriptions of several such sites. Only Shantas, Muadra, Bescu, 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 (1.5 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

The last forty years (less of them reach Keshit) and partly because more noble keššat are the Order of Our Lady. Keshša who dislike commoners still join The Order Noblese however. The order has also recently allowed in a small number of very wealthy merchants to bolster numbers, including Keshš Mstranor. (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 dislke most is that they know its their fault— as noble Keshit its job to encourage other nobles to become Keshit. The recent opening of the Dremm Guild to imperial citizens was proposed by The Order Noblese, who believe it will benefit them because they believe only males and only nobility will bother trying to become Dremm and then Keshit.

Others point out that if they can’t get off their backides enough to encourage more noble Keshit, 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 Dremm and Keshit status to prove that they are civilised and the Koistran nobility will be forced to try harder to seem 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 Keshša 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 broth 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 extension of the guild’s operations into the whole of the Empire. They are worried that the imperial women will join The Order of Our Lady, the imperial nobility who join The Order Noblese 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 Keshit status, which could be difficult.

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 Keshša. At an early stage, nearly three quarters of the noble nobles were members of The Order Noblese, but due to the other three orders still supplying a member of the Keshša each of the nobles did not dominate the Keshša (although the People’s Keshit was always at 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 Keshš 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 Noblese 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 Keshš. Drenn Princess Horvina (the Keshša Ambassador to Ardisa) has realised this and both she and her husband are close to the order. The question is which orders they will join and whether it will be in time to give The Order Noblese the change of direction and kick up the backides 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 Keshit and the other is the unnecessary attempt of the Order Noblese, who need a way to get over their own perceived failure (which hasn’t actually happened yet). On the plus side there has never been a keššat monarch before so Keshš Princess Alissandra’s membership is a great boon. In fact if the orders had been balanced when she reached Keshš Alissandra would not have joined any of them as a political compromise. Now that she is a member of the order, leaving it
The Keshtan Workings

Quarum 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 most in is final. 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 Keshtan.

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 is doing something specifically for his own gain, and 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. Specific Kesht points must either be revoked or negative points assigned for specific reasons.

The same rules apply to Dreen appointments and revocations, except that they are handled by clerks appointed by the Keshtan. The clerks must be Dreen or Kesht status. It requires two clerks to approve and three clerks to deny Dreen 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 Dreen 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 Dreen 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 status 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 best least thought of, but its standing increased once the number of Dreen had increased. Membership has grown significantly in the last twelve years. This coincides with Keshtis Princess Alassandra reaching Dreen at the age of fifteen and then remaining expectedly continuing with the aims of reaching Keshtia. She achieved Keshtia in an unprecedented three years and joined 10 members who are all non-human commoners. The order sees the extending of the Dreen 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 gain access to and Imperial women to be more independent. The position has some similarities with Kuistra when the Dreen Guild was founded, and the order already has plans to encourage female Imperial taunher in Dreen St. Hilary's name.

The Order of Seekers

This was originally an order for wuufen and explorers. It still tends that way, but its membership is now wider. It attracts mudras and some other non-humans due to the wuufen links, although it loses some boord to The Order of Our Lady and some brood to The Order of Freemen.

Membership is fairly stable due to 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 largest, while walking around the circle clockwise. A moon skill of 12 in Launtra is necessary to activate it. Activating the chamber costs 30 ishe.

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 drowny, and will enter a calm and restful sleep. Anyone who is unconscious will awaken in 4 to 5 hours feeling quick 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 when awake he will have healed to his wounds. Anyone healed for more than 6 stamina will be remarkably hungry upon awakening.

The Chamber of Doors

This is a horsehoe-shaped construct composed of 9 roughly carved 3-meter tall pillars topped with cross-pieces of white crystal (think Stonehenge). These forms form 7 small doorways-like Imperial doorways, 3 m tall and 2.5 m wide. There is a Cle-easta in the center of the horseshoe. The Chamber of Doors is activated and controlled using the Cle-easta. Each of the 7 doorways can be made into a warpgate, but the cost is only 50 ishe to open each warpgate. In addition, for 15 ishe points each doorway can be opened to serve as a window, through which it is possible to use both vision and telekinesis to observe what is occurring through the warpgate.

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 thrill of maintaining this violates several known laws of warp mechanics.

To activate chamber you need a 'fra 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 studed 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 Goby and Elbaa moon skills of 10 each. Activation costs 30 ishe.

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 hold 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 isha or direction. However, the user may lower any or all of the walls simply by sitting on the central stone and willing it. The fortress may 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 contains a sky-shaped depression in the rock which is 6 m wide and has irregularities which serve as comfortable seats for Shantib 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 Broth to stand in comfortably. This construct is activated by standing within one of the depresstions. If the individual activating it has a Shal moon skill of at least 10 and spenda 6 ishe they are able to project any thoughts, memories, or visualizations they desire.
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 an Online, GeNite, Prodigy, eWirkd or CompuServe), you can subscribe to the Jorune mailing list by sending e-mail to JORUNE-L-REQUEST@com.on 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 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 Jorunies. The primary site is at ftp.cas.berkeley.edu/pub/jorune and opt-sci.catalina.az.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.

The Keshtan of the Koistran

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 categories will ever be empty. The members of the Keshtan take the title Dharr-Kesh or Cle-Keshis, 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-les 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 (last 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 expelled. A Kesht may be voted out by a two thirds majority of their order, the quorum for this vote being two thirds of the 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 Dharr-Kesh or Cle-Keshis 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 the holder was available some time ago to allow themselves to be appointed to the position of 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 holder is expelled. 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 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 for 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 on 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.
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 they really need is 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 play 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 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 she wins, 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.)

Kešti are rare, as nobles tend to return to their estates as soon as they reach Dorean status. About 60% of the Doreans are nobility, but they account for only 20% of the Kešti. Some of the Kešti 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 Kešti. The Kešti is very popular with the people due to her Kešti status; in fact she sometimes commands more respect than the King. If she were assassinated (or died under dubious circumstances) riots in Keštra would be inevitable.

The woman of the country have been inspired by the Princess, and the number of female Tausher has doubled over the last 5 years. They used to account for about 20% of the Tausher (basically nobles), but now they are in line to inherit it because Dremn.

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 Tausher and then Dremn as a way to win some freedom.

There are even some entirely female bands of Tausher 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 in up to them but usually the larger estate name is kept. Technically they still 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 than they used to too. Marrying between 18 and 28 doesn't fit very well with Tothia, although some do marry during their Tothia.
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 Jovani art.

Joe Coleman
July 1995

on. By this stage the Dreinn guild was working well, so the king suggested that it should have something to do with inheritance. The pro-Ardoth faction suggested that only Dreinn could inherit (which is what the king wanted them to say) and the anti-Ardoth faction agreed that this answered their demands, too, since anyone who had made Dreinn 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 persuaded the new Inheritance law, and it said nothing about gender. It simply said "The eldest of the most closely related Dreinn to the deceased shall inherit the title. If there are no related Dreinn 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 Dreinn can’t inherit only Eddrain Dreinn.) 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 Dreinn 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 Dreinn - no matter how far down the inheritance list you are in it is the done thing to get out there and become a Dreinn in the service of Klastra. 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 Klastra’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 Dreinn 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 Dreinn Queen Ruth had to modify it. The inheritance order got difficult if a noble died young, his children were too young to have achieved Dreinn, so the title went to the noble’s brother (for example), but you can’t inherit a title until you are 18 (the minimum age at which you can legally marry). The modification was that if a titleholder dies they have children and none are Dreinn, the title is held in trust. At this point it is a race - first child to Dreinn inherits. This favours the older children, but not 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 that point no child is Dreinn then they have lost out for now and the title goes to the eldest most closely related Dreinn of the old title holder, usually either a sibling or the children of a sibling. If at this point there is no Dreinn 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 Dreinn 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 Klastra, the eldest son is Dreinn and the middle son is just setting out to achieve Dreinn status. The King values his daughter’s opinion highly and she sometimes represents the King on foreign visits when 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
KOISTRAN NOTES

by Owen Smith

Government in Koistran

KOISTRA is a feudal state, but the feudalism has a twist. The state operates a separate TAUthar, DRENN and KEEHT system very similar to that of Ardath. The twist in the feudalism is that when the current holder of a feudal title dies, only heirs who are DRENN or KEEHT can inherit. There is also no differentiation between male and female, legitimate or illegitimate or even between human and non-human, it simply depends 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 reason for this system of inheritance is not well known because it was a political compromise after a civil war. Originally Koistran 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. Koistran has strong ties with Ardath, and one faction was Ardathian merchants and settlers many of whom were Ardathian DRENN. They disliked having no official status in Koistran and they were important to the economy. Within the establishment they were backed by Koistran nobles who had married Ardathian women and lived in the town. This faction wanted a partial or complete change to a mercantile system.

Another faction was formed from people disillusioned with flaws in the current system. There had been a state 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 distanced 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-uprising 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 Ardathian KEEHT), 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 girl 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 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 Ardath they could not (or not without relinquishing too much of their title to Koistran). The king loved his daughters dearly, so he set up an independent guild to establish a DRENN system modeled closely on the Ardathian system. This also appeased the pro-Ardath faction somewhat, and surprisingly the guild has managed to keep its independence from all who have tried to model it in to this day. Most of the people who become taurthar are nobles or of Ardathian descent, but the guild is virtually uncompressible and everyone has to work as hard as anyone else to achieve DRENN status. Parents cannot just give all their chailin marks to their children, because the guild validates all marks and has enough standing to enforce its rulings.

Things started for a while and then came to a head when the usurper faction started taking more blatant and attacking castles to take estates over. Other factions came to the defense, and the whole thing boiled over into a civil war. The king's faction, the pro-Ardath faction and the anti-Ardath faction and the warring factions all sided together and hardly defeated the usurper faction. The victors then sat down to doing something to prevent it from happening again. The pro-Ardeth faction wanted continuing 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 10 to not be considered when a title was passed.

JORUNE AND A HALF

Ramian Social Structure

by Joseph Steven Coleman (Radiofood@com.com)

The blue-skinned ramian arrived on Jorune as serfs to the lamorri and were abandoned to their fate after the shantha expelled the lamorri from the planet. Ramians 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 of life has developed in a stoic, stratified society that is virtually closed to outsiders. Ramians have established themselves with four locations on Jorune, although Voligire, buried in the cold country south of Gilhath, is the land most people associate with ramians. Ramians are also found in Ponteer, Draiil and Stilpro.

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

CHIVEN RACHU-EH

The highest level in the Voligirean 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 bleed 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 excited bloodstains of the Chiven Rachu-Eh, but discovery of the fraud may result in an immediate and painful death for the impostor. Chiven Rachu-eh are chosen to govern, negotiate with other races, administer the minimal governmental structure within Voligire, Draiil, Ponteer and Stilpro. 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 Uurat, the nobility of Voligire who receive their position by birth. Uurat 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. Uurat seldom leave Voligire willingly but a formal governorship is held by two Uurat in Draiil, one Uarat in Ponteer and one in Stilpro. Even the highest Uurat live a spartan life, surrounded...
by lower caste ramian and affiliated at least one or two Chiven Raddhu-eh (who the Uraj consider inferior). Uraj governors studiously keep the meaningless ceremonies started by the lamorii 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 Drai and teach the basic heath skills to the young. The zhon will occasionally join a gire crew to reach a distant port for discussions with Zhon farmers to solve problems beyond the understanding of other ramian classes. Five Zhon journeled to the North Valley station (now called Goose) to discuss the inability to grow a cultivated shrim-eh (the ramian healing limilate) with the scientist lastin. Lastin travelled to Vogligre with the Zhon to attempt to overcome the genetic weaknesses that cause domesticated shrim-eh to fail within her three generations, necessitating the constant quest for wild shrim-eh to make healing limilates. (NOTE: It is a thrittle purpose in life to destroy any patches of shrim-eh they discover, destroying established sites. It is also a custom among forest thridle to mark passage into adulthood by adventuring to a shrim-eh site and wading the ground to prevent it from every growing again. Many of the worst conflicts between thridle and ramian have taken place because of thridle action against a source of shrim-eh — and the thridle are usually not the winners in such conflicts.)

RABOB

The average ramian. Somewhat shorter and stockier than the ramian gire and chiven rachu-eh, the Ramia are the common farmers, miners, fisherman and laborers. The philosophy of "powerful silence" illustrated by the Ramia — the site of dozens of blue grey 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 few?) birth.

GIRE

The Gire are the outcast heroes of ramian society. Because shrim-eh will not germinate in domesticated fields, there is a constant need to discover fresh sources. Other nations, knowing the value of shrim-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 shrim-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, 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 Vogligre during Gire-sau - and they are the only ones who lived to tell the tales.

CHIVEER

Below the Gire are the chiver. The ramian abandonned on Jerune 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 a simple part of the reproductive cycle in the lamorii-ramian homeworld, on Jerune the season of the Chiver ceased to be part of a normal cycle, but was triggered by build-up of Shal. Chiveer drove some members of the race into a bloodlust accompanied by physical transformation. Chives, 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 lahi. No one is safe from a ramian chiver in full bloom - the chiver will kill its parents or children as quickly as it will an enemy. The chiver-sensitive are driven from the main population and commonly take up with gire crews - it is one of the only places they can

HERIDOTH

A NEW FEATURE

Report from Team Heridoth

Burdoth

Dowsen

Essuajean Sea

Shuls

Ellemin

Ardoth Bay

Kostra

Simbi

York

Mainmin

Heridoth Meard

Pau Roberts May 1995

NOTE:

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

East Trinnu

Vamdry
Contributors (Some)

Howard Chalkey, 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 game player. 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 1350 (the days of the Despacientes and Edward II), one set in something like ancient China, and one loosely based on Traveller Brown.

Joe Coleman, 44, Radiodine@aol.com is a retro-pulp fan with a fondness for underdog media - radio theatre, pulp magazines, role playing games, etc. He has published several game systems over the past two years, all of which was involved with stage and radio productions. His new game THIS TAIN'T will be out at Gen-Con and he Reeves 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 Dungeons and other role playing games, he plays guitar in a local band and studies seven languages.

Bob Douthwaite works with Unix systems, supporting system administrators in the University of Cambridge (UK) and can be emailed as bd4@cam.ac.uk. He has been role-playing stuff since he was 10 and gaming from 16. His principal other hobbies are Mission history and space travel. His favorite drink is a switch whisky, food is Greek salad, and color is red, no blue, no... ARGH!!!

Dominic Green was born (1987), not yet dead (1988). Dominic is currently a data entry gobite. Went to university with everyone else at the Herford PPM. Hobbies include tarot, knitting, and motorcycling with penguins. Played World in the Herford PPM, after age 16 Hunter Jack the Trio.

Fred Langen, 35, small at fred@sympac.com from the fine town of Malibu, California. BOM: Software Production Engineer, Suguta fire, and plays Air Hockey very, very well. Currently in the book in Jasmine's Past Guests playing Braham the Incon Zealot. Noted for: Criminal Pummels and comic relief. Also playing a dog going to Tanith. Quote: (As looking at character about) "what's a jester with a jet?" "Your hat." (I forget what I write.)

Harold Ogle, 25, small at harold@webmail.co.uk, is a newcomer to personal hygiene and has only recently been broken of a nasty habit of crushing small creatures between his toes. Eats with mouth open (unless he gives me a bite). Paul Parkur, 34, small at glair@com.com, is a newcomer to gaming art and has published works with Skyraun of Jorune, FY's Audiences of Jorune Games, plumply, Alon Grey and various computer art projects.

Paul Robert lives, works and plays over the UK. Molecular biologist by day. Interested in medieval history and involved with living history groups. E-mail: perfo@cyber.co.uk

Owen Smith, 39, computer programmer, email smith@cyber.co.uk. Currently lives in Cambridge, England. Owen plays RIF: Bass (a form of tuba) in the City of Gardner's Brass Band, and has done orchestral work. He was playing Karuta in a tournament play by game.

John Snail, 32, small at soland.com. "I'm an anthropologist, a struggling free-lance writing, and a Wico Press. I'm currently living in Portland Oregon and have co-authored the Faerie and Elvenblood 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 Talmawin@Gmail.com. Snail mail still works through Talone Print & Production, PO Box 12631, Berkeley, CA 94712-3631. Your submissions can be on Mac or IBM 3.5" disks.

How Big a Nail?

Continued from Page 2

And Andrew Laker, 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 favored 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 TIP 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 - special, we want to keep publishing beyond #5 and it seems the more people see from other Jorune, the more ideas they see on their own. I only ask that each article give us some new insight into the cultures. Length is 500 to 4,000 words for articles, and a maximum of 8,000 words for fiction.

What you get - A $1 issue subscription for the contributor. I hope to convert to a paying publication by #6.

I'm tired. It's 1:00AM 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 crummy.

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 a nail driven through their hand or working in retail sales. "How big a nail?"

See you in #4.
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SPECIAL SUPPLEMENT
DANSTEAD GUIDE TO YORK by Bob Dowling

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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. I really wanted to write this last issue of Jorune out of my own brain and with my own hands. My 240 Meg external hard disk was blasted 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 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 - oof - the layout files came back with a mystic message "Bad Index." Norton Utilities couldn't restore anything. The previously backed-up version was 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 this time lost means my next project, THE TAINT, 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 PBG team in England - Team Heridoch. Mike Titterton 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 provided seeds of material through e-mail, fip and a couple of wonderful bundles from Britain with maps, pictures, illustrations, stories, the Heridochian newspapers, dishes and more. Alan Glower volunteered to help me organize the complete re-posing for Skyrealms of DeRecv Third Edition for use in creating the foundations of Fur (2nd Edition). Paul Howard, Dominic, and Bob (I'm forgetting names?) began to build up their contributions to the myths.

What Team Heridoch has created may not be "official" but their creativity, development, heart and perseverance buoyed me when I reached a point where the problems with getting the "authorised" product was becoming more and more difficult.

Thank you, my friends. Special espeso to all your call for help 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 gating holes of my art needs), Paul Langen (for reworking to a last minute demand for the review in this issue).

Continued on page 37

JAROON

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 Musdreck. Generally regarded as a folk hero by the oppressed and poor Musdreck of the East coast of Heridoth.

- York offered a $2 reward for his capture. The picture on the fip site is actually the wanted poster, which said "Have you seen this thridblin?" underneath it.

- Embarrassment of the Sholian diplomatic team to Yerk, later made to walk the plank by the Jarhar pirates. I posted something about this being Christmas. Ho Trid buttlock cream "For peaches smooth buttlocks" goes on sale.

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

- Jack made an Incoq Pewill style "Rivers of blood" speech in the Sibrok parliament. He was arguing against allowing the immigration of Thriddle in Simbli 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 race got a vote and whether there were any other thriddles was never revealed since he didn't get elected. Also in Pan Tashia (which includes Simbli) 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 node. Jack Ho Trid successfully accomplished this task, although doing it in Simbli is a bit of a cheat since it is smaller than Meard.

- Jack finally died on the Meard/Korrid border. Korrid had some primitive flying devices that air balloons kept aloft using Eba crystals and Jack Ho Tid tried to shoot one down with his field rams (he had a pair). The litter sort of "bounced" on him (i.e. it crashed and then took off again). All that was found was his hat and his bandong, 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 Fiu 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 thriddles are not considered part of the church and Jack showed no religious inclination while alive, it seems unlikely.

Domnic Green
Team Heridoch
With Friends like these...

SHOLARI
The Fanzine for Skyrealms of Jorune

STARTING THIS ISSUE
REPORT FROM TEAM HERIDOOTH

Also in this issue:
- Rambian Society
- New Occupations
- Jorune Online
- Complete Jorune Adventure
and more...
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 scatalogical. 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 Drenship, 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 inceps. Even if your shast doesn’t, khe may be able to suggest a friend with a stable.
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 inclep 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
inclep on Courage Street has both stables and a literate
shast. If you want to do something more exotic, like arriv-
ing by river, buying a thombo and leaving overland you
will need to convince a yord in an interview. Polish that
challisk, Tauther!

**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-

**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 veri-
table 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 thespes. 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 thrombo 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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