Supplement Jorune:

PLAYING THE ISCIN RACES

Special Pre-Release Edition
Supplement Jorune: Playing the Iscin Races

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Intended as an August, 1989 pre-release edition of "Playing the Iscin Races."
Up to now, game masters relying strictly on the sholari guide in the boxed edition have had to restrict their players to one of three races, all human-type descendants from the original Earth colony. Although the humans, muadra and boccord have offered a range of attributes and talents for players, there has always been a strong desire on the part of players to experience the thrill of playing another race entirely. This book contains the first published material to send you in that direction. Playing the Iscin Races not only adds crugar and woffen to the list of choices, but it also, for the first time, offers some real insight into the "lost children of Iscin," the tologra (historically, culturally, and playably!).

Note: Blount are not heavily covered in this book because we feel that only a very small minority of players would actually derive satisfaction from assuming the role of a dim-witted, swamp-dwelling, ma-thin-carrying frog for any length of time.

The final version of this book will be released in Fall of 1989 and will include the additional information on the bronth as well.
WOFFEN

OVERVIEW

Waffen were the third of Iscin's creations, and meet or exceed crugar in several key areas. They stand upright naturally as their primary stance, their vocal cords are more flexible, and their minds more reasoning and less instinctual. The societies of waffen are more peaceful, larger, and longer lasting. They are not without their troubles though. Waffen are particularly susceptible to a devastating form of alcoholism from drinking starch ale to excess. The auteurs, or "wrenched ones," walk with a permanent hunch, although Iscin scientists of modern day Jorune have found a possible cure.

The words used by waffen for the male and female of the species are "doth" and "mah," respectively. There is little distinction between the sexes in their society. Children are cherished in waffen society because of the difficulty in carrying a child to term.

Waffen are known for their "shelters," underground drinking establishments run by "shastis," or bartenders. Shelters are the center of a waffen community.

HISTORY: In the years following Iscin's death, waffen, along with bronth and tologra, were enslaved by the crugar. In desperation, these races escaped to the desolation of the Doben-al where they wandered for generations seeking a lush habitat in which to settle (this time is called the Great Wanderings). When it became clear that the bronth were going to continue their trek to further reaches of the wasteland, the waffen turned back, deciding that they would face whatever crugar force awaited them back in Burdoth. When they returned to the area that had been their spawning ground in the Gauss Valley, they found Iscin's encampment near complete ruin, and only small numbers of crugar scattered throughout the area. The river that had provided water to the valley was dry and a drought had devastated the area.

Most of the waffen traveled south through the valley past another great area of desolation and through the East-Trinru Jungle Lands, a lush, green jungle with exotic plants and dangerous predators. A third of their number perished in the jungle before they reached the other side an area they called Anasan, which means "freedom" in their language. Several hundred years after settling in Northern Anasan, a warp was discovered at the edge of the East-Trinru Jungle Lands that lead to a lush, mountainous area crawling with small prey. Almost half their numbers had traveled through the area in search of food when the warp collapsed, stranding the travelers over one thousand miles away.

The waffen that had warped to Lundere would not retain their relatives of Anasan for thousands of years, but it would not be luck that brought them back together. Both societies became obsessed about ship building, not for fishing or transport, but to speed their search to reunite. To this day, many waffen continue the sailing traditions of their ancestors.

The waffen that stayed in Burdoth generally prospered over the millennia. The drought ended and the waffen lived an isolated existence in contact with humans of the valley. Later, their descendants fell victim to a plague in 2934 that left many paralyzed and unable to walk at a time when crugar hords from the north and west were invading the Gauss Valley. The Ninindrule Plague Slayings were a dark hour for waffen as whole villages were massacred by crugar invaders. The bloodshed was finally stopped when Caji Gends trained a group of mudra to help him fight the crugar onslaught. Caji Gends, a mudra himself, studied under Sho Copra-Tra, the shantish priest (and teacher, "sholani," depicted on the cover of the boxed edition of SkyRealms of Jorune). Caji Gends then taught the waffen the power-hold dysha. It frightened the crugar to such an extent that it served to ever prevent a re-occurrence of the genocide.

PHYSICAL SPECIMENS

SENSES: Humans in the company of waffen quickly become aware of the waffen's superior sense of smell and hearing, and their sub-human vision and complex sound deciphering. Waffen have great difficulty following a conversation in a noisy room, or one with many people speaking. They are easily distracted by sound, but have greater sensitivity to it on an absolute scale. Sounds caused by movement or breathing are easily heard by waffen. Their vision suffers from human distortion, and they see shapes at unfamiliar angles, and generally poor color perception.

FUR: The fur of waffen helps prevent only minor injury. Waffen are not as fastidious the crugar in grooming, but they rarely allow their fur to become matted or insect infested. The purple 'stividil' worm hungrily burrows through the fur of lazy waffen or those too sick to groom. During the Ninindrule Plague Slayings of 2934, waffen in grassland and forested areas often fell prey to stividil before succumbing to crugar massacres.

In some areas of Lundere, female waffen spend more time grooming than the men, typically brushing and tying small locks at the base of the neck; however, in the lower bowl of the realm, south of Yobreh Bay, it is the males that spiff up their coats. The small bones of 'giddles' are tied into chest hair to display their speed and grace as hunters. Giddles are extremely fast herbivores of southern Lundere that can hop as high as eight feet into the safety of trees and tall brush. Waffen savor as a delicacy when they can catch them.

The fur of waffen sheds heavily each Mullin. This is not a problem in villages, but causes complaints in human cities like Ardothe, where tavern owners and restauranteurs are forced to deal with mounds of smelly hair. During Mullin, waffen are sometimes denied a place to eat or sleep in Burdoth. Waffen from Lundere consider this extremely insulting.

REPRODUCTION: Waffen parents have between two and six children. The typical delivery is only two or three children per pregnancy. Some genetic error traceable to the time of the waffen's creation results in a high miscarriage rate in their women. Consequently, waffen women spend more of their adult lives pregnant. In an attempt to raise a litter, this poses little problem as pregnancy does not greatly restrict waffen women until just a few weeks before delivery. The gestation period for waffen is a little under 8 months (three seasons on Jorune).

DIET: Waffen are omnivores, though they tend toward carnivorous behavior when meat is readily available. They eat durig with less disdain than humans and are capable of digesting a variety of native Jorune plants inedible to human and non-native plants. Durlig grass, a feeds the "wug." This is a staple when fresh meat is in short supply. They smoke meats to prepare jerky that they eat when they travel. Waffen are considered masters of trail side snacks.

An herb that brings almost immediate indigestion and illness to
woffen is ground from the top leaves of the barlweze melons (farmed in the northern city of Sydra in Burdeth). On the other hand, pickled creshi (fish from Burdeth's northern coast) are delicacies of them. The city of Sydra is considered both heaven and hell for woffen diners.

INSTINCTS: Woffen are not as instinct driven as are the crugar, but they still retain some of the characteristics of dogs and wolves. Howling is a very natural act for these creatures, as is barking and tail wagging. They tend to be loyal by nature and easy to trust, but may be as strong willed as the other Iscin races. They tend to be friendly in a social setting, but are cautious upon first approach. Woffen are diggers by nature and often bury objects of value. With their incredible sense of smell, woffen are able to recover objects buried in obscurity decades later.

DISPOSITION
Woffen engage in a lot of play fighting with one another. Unlike in humans, these mock fights continue into adulthood and involve both males and females of the species. Even woffen know how to roll with the punches in rough human settlements.

Woffen can be quick to anger if irritated with enough barbs or caustic remarks. They are prideful creatures who wear their feelings on their fur, so to speak. It is difficult for humans to sense their change in stature and attitude in the moments building up to a hot-tempered and possibly violent display of emotion. They tend to speak less and less carefully as they withdraw from conversation or activity. Their backs become more stiff and their knees tend to lock. The lips of some woffen raise slightly during this time, showing a hint of teeth.

When pushed beyond their social limits they usually attack, though not with dangerous or deadly intent. Thrown to the ground, their antagonist will suffer nothing more than the woffen's angry, snarling teeth at their neck. Creatures unfamiliar with woffen behavior sometimes retaliate with deadly force, fearing for their lives. Excessive force infuriates woffen.

After periods of anger or rage, woffen calm down quickly. They are quick to turn anger back into aggressive fun whenever possible. Their love of company is a strong incentive towards tolerance. Woffen become more and more patient after they reach the age of 14. Their formal educations do not progress much until this time. It is not unlikely to find woffen in their twenties and thirties pursuing knowledge as Iscin with the same zeal as humans in their mid to late teens.

LAW AND ORDER
The concept of right and wrong is simply defined in woffen culture.
1. Iscin is to be revered by each in his/her own way.
2. None should come to harm at the hands of another.
3. Property is absolute.
4. Slavery is a capital crime.
Woffen are vocal and will chastise those who fail to honor these basic ideals. There is no large scale system of justice in Lundere. Even the most serious crimes are dealt with locally. The most common punishments are "sawotti," nipping, and marking.

Sawotti is the woffen equivalent of ostracism. It is inflicted for only a short time for small crimes, but serious offenses or repeat offenders may be permanently shunned. Only those who commit heinous crimes are actually exiled. They are called sawotti. In larger woffen communities, it is necessary to mark those who are to suffer sawotti by cutting their ear. When the ear heals the punishment is usually over. Nipping is used for minor crimes or when youngsters are involved. Restitution is a vital part of the woffen ethic. Those who commit a crime lay before their victim and allow them to place their teeth at their neck. This type of deference typically takes place before sentencing.

The unit of legal decision making is a pack, and a pack is the law. Every pack has a leader, chosen based upon their experience and popularity. The members of a pack number anywhere from four to ten. Those who live in woffen communities volunteer to enter and leave a pack as prescribed by the pack leader. In larger towns or cities there may be several packs, each having a jurisdiction. If a pack's decisions are unpopular, it will bow to public pressure and a new pack will assemble in its place for future decisions. Sometimes retroactive judgments are made by newly formed packs.

Cases of murder are rare and even more rarely lead to a sentence of death. Sawotti is a preferred sentence. Those punished in this way for murder or slavery are forced to eat eckgrix root, which causes a permanent yellow coloration of the skin and hair in blotches. Another side effect of eckgrix ingestion is a deterioration of tissue in the eye leading to a lack of night vision and the fading of the reflection humans associate with that "devil-dog" look. In this way, the most serious woffen criminals are always identifiable.

DEMOGRAPHICS
Woffen primarily inhabit their home realm of Lundere, although they coexist in great numbers in the realm of Anasan, south of the East-Trinnu Jungle Lands. They can also be found in Burdeth, Heridoth, Dobre and Crendor. Although friendly with the humans of Jasp, the frequency of cygras in this northern realm keeps most woffen away.

Woffen are happiest in communities of thirty or more (five or six typical woffen families). Without a group this size it is too much trouble to create a shenter for drinking and merrymaking. Even in small communities there will be a full-time shenter to entertain serve the drinks. The shenter sometimes works as the brewer of the stemehe and whall he sells.

The building of a shenter marks the existence of a woffen stronghold in the area, a place where woffen have decided to live and multiply. The closing of a shenter marks the abandonment of a woffen settlement. Deserted shenters are sealed with a written inscription left inside explaining why woffen have left an area. Woffen treat closed shenters almost with the respect given to tombs.

CULTURE & INSTITUTIONS
RELIGION: Woffen follow a version of the Iscin religions. The story is told differently throughout their realm of Lundere, but all versions hold Choundra, the crugar, responsible for Iscin's death. Crugar are not individually despised for this offense, but instead serve as a continual reminder of Iscin's murder. Woffen find contact with crugar distasteful, but usually seek no vengeance against them. Young woffen are told that crugar are monsters not for the act of one of their race, but for the enacting that occurred after the time of Iscin's death. That was the act of all the crugar, not just Choundra.

Woffen have come to believe that it is prophecy that led them to the land of the ancients, Lundere, a place that shantanas inhabited long before their arrival. Buried in their religion is a belief that they will hold Lundere until the shantanas rise again to reclaim their homes. The woffen will be thanked and given a new home in gratitude.

Iscin is revered but not worshiped. Although he was human, he
created life, each race with a purpose and each with different strengths and weaknesses. The woffen are to occupy the shadow lands, live in peace, and grow in numbers and in knowledge.

There is little practice associated with the woffen religion and system of beliefs. Those that are particularly devout to the spirit of Iscin howl at the moons each night and travel in packs around the perimeter of their encampment, village or neighborhood. The less orthodox take walks together every four days when the moon Ebba rises at dusk.

There are numerous stories that woffen tell their children of their race’s past. Some are true while others fall into the category of mythology and fable. There is the story of the Tholdets, superheroes of the Ninindtrue Plague Slayings, woffen who brought down curgar with single swings of their swords, saving the entire village of E’won. It seems certain that the Tholdets existed, but consensus has it that E’won is a mythical place. There is also the story of Homen, the Shenter spirit. He is fabled to have been created by Iscin to bring good company to those he loved. And the story of the Choulise, the Children of Choundro, who tortured and tormented the woffen, brontog and blonnt until the time of the Great Wanderings.

CELEBRATIONS: Woffen don’t understand the human practice of giving gifts on special days of the year. Giving happens perpetually in woffen culture. Giving only on special days is inappropriate because it casts a shadow on the normal days that make up one’s life. Presents range from food and free drinks at a shenter to gifts of land, homes and art. Woffen are happy to give freely as long as it is not expected. Those who openly expect to receive from woffen will always find themselves disappointed.

MARRIAGE: Woffen join in marriage when they decide to have a family. The ceremony is a community event to which all are invited. Food and preparations are made by members from every part of the woffen community. The ceremony is very brief and speaks little of commitment or devotion because both concepts are implicit in the marriage vows. Few woffen marriages end in annulments, but husbands and wives sometimes drift apart with age, remaining friends. This is not viewed unfavorably in their society.

The party following a marriage lasts between one and three days. Woffen with busy schedules will party, work, party, work, party, sleep, etc. The elation of the community reflects their excitement that the couple will quickly bring more children to the world.

SHENTERS: A shenter is an underground area built for woffen drinking and partying. Shenters are run by a “shast” who is responsible for the entertainment and upkeep of the place. Shenters are built and paid for by woffen who live in their vicinity. Woffen have a natural tendency towards drinking, and certainly towards the kind of fun that any good shenter will be having with on a good night. Unfortunately, after the first few times a woffen drinks, he will begin to experience the “crool,” a hangover combined with a continual craving for alcohol that can last for a few days after a drinking spree. The only ways to soothe the withdrawal (besides having another drink) is through abstinence driven by the strongest willpower, or the chewing of stoma, a concoction known to woffen for millennia; it stains the teeth with repeated use, but can cure the craving in a matter of minutes. Unfortunately, stoma cannot be used to reverse the catatonia of the authew. For that, a limelike recently developed by woffen-Ishch in Ardath is used. Called “Authew-tieg,” it induces great pain in the belly of the ingester, but slowly returns the authew to normal walking and alertness. The basic of Authew-tieg is stoma with an extract taken from the parthage wines of Miedrinth.

Those who drink to excess will find themselves with the aches and pains that foreshadow the catatonia of authew in less than a year. Woffen who have sworn off liquor or are trying to break a hard habit often have a notch cut into one of their ears; the rest of the community is thereby asked not to lead him into temptation. This cut is on the left ear to differentiate it from those inflicted on criminals. In some communities in which the authew’s numbers have grown too large for the community to comfortably support, action may be taken to notch the ears of accused “authew to be.”

Only the lowest of shasts will sell or serve alcohol to a notched compatriot, but in areas where woffen are in the minority (such as Ardath), one cannot expect illigal tenders to follow such custom, especially where yules are involved.

Those looking to hire woffen for various types of employ will surely note any notches in the ears or stases on their teeth. Although the notched woffen may be considered more dependable because of their presumed commitment to abstinence, the companionship of a woffen who can live a party responsibly is preferred by many. For extended adventures, some woffen will carry stoma (it is very expensive at 1 gms per 5 doses) just in case they find themselves faced with the crool at an inopportune moment, such as right before combat.

The following are examples of questions a shast might ask a patron upon entrance:

* How many virgin [bees do I have in this jar? (jar guesses are common)
* What’s the melon that has leaves we can eat?
* Say “Cathoon Aowesp a Two cow lawp swoola noth tac” This is “Cathoon drinks quick and fast” both forwards and backwards (this one has them howling on the floors)
* Name six places that begin with the letter C

ARCHITECTURE: Woffen architecture is rather distinctive by human standards. It is low to the ground, partially underground in cases, and has low, sloping rooftops. Although they walk on two legs, woffen don’t mind spending time on all fours in the more cramped quarters of their homes. Buildings are constructed mainly of wood, although stone is used for some of the foundation. Upper decks or “strong roofs” as they are called, are popular additions to homes. Woffen love to lie atop their homes as the sun sets, talking to their neighbors or just howling. There are a few large buildings in the major woffen cities, like Yobreh. They include more stone and less wood. The tallest of these is four stories, and its upper deck is the most popular spot in the city.

ART: Artistic expression for woffen usually takes the form of sculpture, painting or metal working. Their lack of precise color vision makes it difficult for humans to appreciate some of their aesthetics. Leliligitan fashion guru tell cruel jokes about woffen who get dressed in the dark looking better than those who get dressed with the lights on.

MUSIC: Howling is the main form of woffen music, followed by the stringed whosin (of thivin popularity), and finally unaccompanied singing, which almost always ends in howling.

LANGUAGE: The sound of the woffen language, “Thowtis” is similar to those of the broth language “Boru,” but has longer words and a significantly different vocabulary. Their grammar is very similar. Speaking one language at an experienced level or higher gives the speaker the skill in the other language at a level of familiar experience.

OCCUPATIONS: All of the standard occupational classes exist in a woffen village, including shasts (bartenders), Iscin leaders (religious leaders), home builders, diggers, deck makers, gift guessers (they recommend good presents for woffen), authew watchers (only a few needed in each community), pack leaders, guide chasers, and feasters. Woffen brats who drain the community resources on their early paths to becoming authew.
PLAYING A WOFFEN

If you choose to play a woffen character, ask yourself the following questions:
1. Where was I born? (probably either in Burdoth, Anasan or Lundere).
2. Are my ancestors from Burdoth, Anasan, or Lundere?
3. How strongly do I follow the Iscin religion/faith? Do I howl each night?
4. Am I married, or have I been married? Do I have children?
5. Have I learned Power Orb or Power Hold?
6. What other languages do I speak? Entren?
7. Do I drink a lot?
8. What's my occupation?
9. Am I an Iscin? (there are more woffen Iscin than any other race per capita).
10. Have I ever met a crugar? What happened if I did?

WOFFEN AT WAR: During their long history on Jorune, the woffen have had numerous clashes with crugar, endured repeated attacks near their borders by ramalan, fought a few times against humans, and survived one battle with the broth. Their philosophy has not changed since the days of the Great Wanderings: It is a pity to kill an enemy as banishment is preferable treatment, but if savetti is not possible, take a large hooked sword and fight until you are hurt. Death in battle is not victorious. Let all woffen share your fight as they did during the enslavement under the crugar. Fight several woffen to one enemy. Always carry home the wounded and dead.

WOFFEN AND OTHER RACES

Many woffen live in the realm of Burdoth. They are generally accepted in human culture, although they face many hidden prejudices. Their odor makes them undesirable in all but outdoor restaurants, and their poor color vision means they'll have little luck with many jobs in retail sales. Fortunately, most woffen have no desire for such work, preferring instead hard labor or academic pursuits. Woffen feel they have an edict from Iscin to learn what they can of their world. Woffen laborers and scholars are observed mingling on equal terms.

Buildings and furniture could be styled to better accommodate woffen, but human accommodations usually suit them fine. They wear different clothes than humans, preferring looser fitting pants and rarely wearing shirts, or shoes. "Lawmakers," a form of overalls, are very popular with woffen. They stay on their bodies without being tied tightly around the gut.

Humans in Lundere are treated as guests, not permanent residents. They are shown great tolerance by communities even if individual woffen are unable to control their rage as Burdothians explore shanthic ruins and cut trees in areas designated as Iscin land. We should understand that woffen are able to represent the woffen suffering at the hands of crugar during the Plague Slayings. It is meant not as a tribute, but as a cruel reminder. Humans so fooled face the risk of hostility by woffen.

Suggestion to travelers in Lundere: don't carry any crugar artifacts, and bring lots of presents for the children of the woffen families you meet or stay with. Candy sticks, jerky, and "play nuts" are favorites with the pups. Play nuts are round, smooth, nuts that can be rolled like marbles or used for a game of catch.

HOME REALM: LUNDERE

WEATHER: The weather in Lundere swings between extremes of temperature and humidity on the eastern isthmus, the "Shuid," but is less drastic in the realm's inner areas to the west. Heavy rainfall is common throughout the realm. The winter denial of Crith drops snow on a few of the highest mountain peaks, and perpetual rainfall. Yobreh Bay is the realm's only temperate zone. Woffen from the east sometimes migrate to the bay during the winter months.

GEOGRAPHY: Lundere's geography varies from the hot forests of the inland areas, called the "Shuid," to the rugged mountains of the eastern isthmus, called "Hedlida." The southern-most areas are desert-like, the ground cracked and brittle.

SHANTHIC REMAINS: The lands of Lundere were once the home of the majority of the shanthic people. Beneath Lundere's mountains stand vast underground shanthic cities and temples. The woffen show reverence and respect to the remaining shanthas of Lundere. Woffen decline invitation to the shanthic world by all those but shanthas themselves, not from fear, but out of respect.

TRAVEL FROM LUNDERE: The capital city of Yobreh is the main port of Lundere. Smaller ports are located in Hooth Bay at the base of the isthmus, and at several locations inside Yobreh Bay. Major travel routes out of Lundere pass through Yobreh and run regularly to Sycill in Burdoth, Ardoth in Burdoth, Tion in Dobro, Lunderean cities in Yobreh Bay, and cities on the Isthmus. Prices range from 20 gumes for a quick sail across Yobreh Bay, to a minimum of 5 gumes for a trip to Ardoth.

CRUGAR

CRUGAR are very picky about manners, and expect anyone who gives a chance to interact with them to know many details of formality, deference, and (here's the killer language). A mispronounced word in Chau-Tea can mean death.

Culturally and politically, arrogance has proved a major stumbling block to crugar development. Always ready to fight, they are seldom able to unite under a single leader for any length of time; the strongest among them are always jockeying for position, and it isn't often that a crugar wields enough charisma to keep challenges at bay for long.

HISTORY: After the blount, Iscin created the crugar. It was to be his first mammalian creation, and one with superior reasoning
and greater physical presence. Based upon Terran cougars, they would be agile, fast, and curious. Incin hoped that these creatures would serve to replace the blount in some key respects, mainly as lab technicians. What Incin found instead was that too much of their "instinct" remained to give them the calm mental state necessary for delicate and time consuming experimentation. Their physical coordination was excellent, but they had no patience for the work. They quickly became Incin's laborers and serents.

After the time of Incin's death, the crugar imprisoned the other Incin races: the woffen, bronth, tologra and blount. Their captives eventually revolted and escaped to the west. Alone in Gauss Valley, the crugar quickly disbanded. Some headed west, curious to see what the other races had found. Many remained in Buroth. Those that traveled west never met up with their cousins, but eventually reached the top of the Dowthrough Mountains. The view made a lasting impression from which they named their new home; they called it Temuntro, or "Large Land."

Over the next few centuries crugar began splitting into two different genetic groups. Most were like the original crugar, tan colored short fur, high strung. The others were quite different. They had long white fur and calmer, more even dispositions. In a natural progression of events, the "cygra," as the lighter haired crugar were called, journeyed to the tundra and snow covered wasteland of northern Temuntro.

PHYSICAL SPECIMENS

STRUCTURE: Crugar are excellent at climbing and jumping. They can leap great distances with accuracy, perch on tiny ledges, and recover from terrible falls. They are more agile than humans, but are a little slower at learning complex physical motions, like mechanical repair.

Crugar prefer to walk on two legs most of the time. They are the only known race that did not lose the advantages of running on all fours. Crugar relax at the end of a day on all fours. Lounge chairs hurt their backs.

Crugar sometimes travel with cougar in the wild as a form of protective cover. At a distance it is hard to discern a crugar running on all fours from a cougar.

SENSES: Crugar have amazing senses of hearing and smell. However, like the woffen, they suffer from an inability to distinguish sounds from each other. Crugar have a difficult time following a conversation in a noisy, crowded room of people. Their hearing is especially sensitive to the higher frequencies. A crugar can usually hear even the most stealthy approach.

Crugar are atrociously bad shots. They have no color vision, and their black and white vision begins to fail them at ranges as close as 10 meters. At greater distances crugar can resolve motion, but can make out few details. Still, this does not take away from their incredible acrobatic skills.

FUR: Crugar fur is short while that of the cygra is longer and white. This fur keeps them warm and prevents many superficial wounds. Crugar are meticulous in the grooming of their fur. Personal hygiene is a high priority for all crugar and cygra. A sign of a sick crugar is unkempt fur.

On the west coast of Temuntro, crugar have taken to styling and trimming their fur. Considered a pretentious display by the crugar from other regions (especially cygra), the special attention to grooming is highly regarded by thriddle travelers in Chain Imagri. Crugar fur is shed each Mullin, but the hair is lighter and carries less odor than woffen hair. Crugar consider themselves the most fastidious and cleanest of the Incin races.

REPRODUCTION: Crugar parents ideally have between five and seven children. The average crugar pregnancy results in maternal twins, though three and four children are not uncommon. The gestation period for crugar is a little under 7 months (less than three seasons on Jurne).

DIET: The crugar diet consists of vegetation and small animals. Only sick crugar eat durli; the taste of the plant brings bitter scowlis to their faces. Mowega roots are a staple, and the intoxicating limrah berries a delicacy. Crugar will trade local limilates for limrah.

INSTINCTS: Much of the behavior of crugar comes from instinct. They react to their surroundings rather than thinking before acting. Crugar use (or abuse as humans like to think) their natural jumping and climbing abilities to scale fences and walls, leap onto or off of ledges and make up trees. Crugar children chase each other for fun indoors and out. In cities this can cause quite some commotion as load bearers are knocked off their feet, ladders are tipped over, and fresh flowers are trampled. The words in Ardoth keep a watchful eye on the few crugar children in the city.

Crugar make poor social creatures. Even when they gather amongst themselves their conversations are terse and limited. They are more open within their families, but they keep their mouths shut around strangers. It is rare for a crugar to greet a stranger with more than a note of acknowledgement; human strangers rarely receive even that.

DISPOSITION

Crugar are irritable and impatient around meals, the most common times for fights to break out. A nasty fracas is likely to start for reasons that go over the heads of humans but are clear to crugar. Their body language is a fine science. Subtle posturing of the head and the arch of the back can signal a silent challenge that would be a humiliation to ignore. Casual fights amongst crugar usually stop at the first sight of blood, though crugar are known for their viciousness in real combat. Once engaged with an enemy, a crugar is unlikely to withdraw unless losing badly.

Humans and their direct relatives, the muadra and boccord, have a remarkable knack for provoking crugar. Crugar usually know when they're angering each other, but humans can walk into a room full of crugar and find ways to insult each and every one. Forgetting to pronounce written ch's as sh's is a common mistake. A consensus of crugar believe that humans purposely mispronounce the name of their ever-famous leader "Shaln Dolsha," as "Chalm Dolcha." Though the difference to humans is slight, in Chaun-Fse, the crugar language, the second version translates to "clumsy idiot." The greatest insult a crugar can receive is to be called clumsy.

Sloppy human gestures and postures are annoying to crugar and are seen as a sign of weakness. Characters with low Dexterity Characteristics need to be careful not to start a fight just by entering a room.

When crugar attack out of anger, they attempt to first knock their opponent off balance. A quick swipe to the face is usually sufficient against unarmed opponents. If a crugar is ever brought to the ground it will squirm and bite in an attempt to right itself. In a dangerous situation a trapped or pinned crugar will exert itself to
the point of breaking its own bones.

Crugar cool off slowly after a fight. They withdraw socially and are unprepared for conversation for some time. It is always wise to give a crugar five or ten minutes after any scuffle or altercation to regain his senses.

**LAW AND ORDER**

Temauntró is a lawless land, laws carrying weight only in the major cities. Villages have their own doctrines of behavior, varying slightly from those set down by Chain Dolcha more than fifty years ago. This great crugar leader was able to mobilize almost the entire population of Temauntró for a cohesive strike against Burdoth, that ended in the capital city of Ardoto, Chain Dolcha's laws have fallen into varied acceptance since the time of his death in 3437.

**Preambles:**

1. Isehn died as a martyr to the evil of his antithesis Bomoveris.
2. All humans contain both the good of Isehn and the evil of Bomoveris.
3. Humans cannot be trusted, though Isehn is to be revered.
4. Wofen and Broth abandoned their home in the valley where they had known safety.
5. The ancient spawning ground of the Isehn races shall one day return to the crugar. Temauntró is a temporary home.

**Laws:**

1. Each is to worship Isehn each dawn of Cobey (every 17 days).
2. The body of a crugar man or woman is private. It must not be invaded by human hands (save those of Isehn).
3. Kill only with passion and purpose.
4. Purposes for killing include defense, Temauntró, Isehn.

Those that break these laws are punished by those that observe the transgression. Enforcement is limited by the number and disposition of those whom witness the crime.

**DEMographics**

Crugar live primarily in the vastness of Temauntró, though they have attempted to form an existence in Burdoth repeatedly since humans grew to numbers here in the first millennia. Crugar still live in Burdoth, but not in an allied sense. For example, most crugar that live in Ardoto consider themselves Burdothian, and show allegiance to the city. There is even a crugar among the dreaded Ardotoian Red Capes. Crugar are found in small numbers in Drall, Jasq, and Tan-Irish. Several thousand crugar wander the Dobon-al either searching for rare miscellany or living their lives as rogues and terrorizing defenseless parties — travelers have difficulty discerning intentions at a distance.

Small crugar villages in Temauntró are comprised of eight to fifteen families. This is the size of a typical crugar clan, called a "pawm." Groups of pawms are called "willages" and are less common. There are only a few crugar cities, all lining Temenstro's west coast. Of them, Chain Imagri is the best known. Originally named Imagri, its name was expanded in reverence to Chain Dolcha after his death in 3437.

**CULTURE & INSTITUTIONS**

**RELIGION:** Crugar follow a variation of the Isehn religion practiced by the other Isehn races. They do not see themselves as minions of evil or as devil spawn. They consider Choundra, the crugar that accidentally killed Isehn, to be a hero. Isehn is seen as a martyr to his creations. In their version of what took place three and a half millennia ago, a grizzled human by the name of Carl Bomoveris happened upon their encampment and killed three crugar with his blazing. These three were Choundra’s two brothers and one sister. Isehn arrived too late to stop the massacre, and then embraced the other human as friend. It was the first human other than Isehn any of the creatures had ever seen. Bomoveris and Isehn spent the night talking, further infuriating Choundra in his grief. The next morning, Choundra approached the two, blaster in hand, and demonstrated both a crugar taste for vengeance and the race’s poor aim. When the scuffle was over Isehn was dead and Bomoveris escaped. Other creatures entered the scene to see Choundra stand over the fragmented remains of Isehn’s body, blaster in hand. The baby tologra did not believe it was truly Isehn, and conducted a search, but what had happened was easy to piece together. Out of fear of reprisal, the crugar, in their superior numbers, took command of the situation and attempted to run care of what had been. To correct Isehn’s death. As the eldest and most populous race and with a cache of weapons at their disposal they received no opposition from the other races. A revolt spearheaded by bronch emancipated the other creatures, who headed west and out of the valley. The encampment quickly fell into ruin without the support of the other creatures. Eventually the crugar abandoned it.

In their version of history, Bomoveris was the evil one, and Choundra merely the grieving brother of three slain crugar, all children of Isehn. After Isehn’s death, the crugar thought that they were taking care of the other races, not enslaving them. They were well fed, and should have been content.

Crugar practice Chen Ichí, their form of the Isehn religion. Chen Ichí celebrates the glory of revenge and righteous action. Crugar have no excuses to make to the other Isehn races. Choundra’s actions were justified, even though an innocent died by mistake. Leaders of the crugar faith are the warriors called, "Tawun-Kie." They travel the land freely, settling with pawms or willages for a time and then moving on.

**CELEBRATIONS:** Crugar have few celebrations. The anniversary of Chain Dolcha’s birth, and that of his death are both remembered. The day of his birth is festive; that of his death is somber.

**MARRIAGE:** Crugar marry late in life, though this was not always so — the average marrying age is 22. They take their mates for life, as there is no legal divorce in the crugar system. This is a self-imposed principle that needs no enforcing.

**HAWMA HUTS:** Every crugar pawm and village has at least one hawma hut. Constructed out of scrap wood and rope, a hawma hut is built above the ground. Crugar leap and climb to its entrance. They stretch out on the maze of ropes and sticks for hours at a time. Hawma huts are usually quiet and are never the site of hostilities. Two grudging crugar will quietly sink down and settle their differences elsewhere. Hawma huts are dismantled and carried when crugar relocate. To be allowed up, a crugar must be able to leap to the first level at least once without climbing the sides.

**ARCHITECTURE:** Crugar architecture is very interesting by human standards. Windows and doors are very large, and roofs are considered one of the floors. Chain Imagri is a particularly beautiful city, its buildings offer spectacular views several stories up. More and more today, human architects from Burdoth are coming to Temauntró to study crugar style and
construction techniques.

ART: Crugar sculpt and build, few of their artists paint.

MUSIC: Crugar love to make purring cat sorts of sounds to each other. To them it is a form of singing. In the evenings, their villages are alive with their contented meophony. Crugar enjoy dancing to the music of their flat "rowla" flutes.

LANGUAGE: The crugar language, Chaun-Tse, is a mix of chewy vowels and soft consonants. The sound of their speech is an annoyance to many. Strong difference in dialects of Chaun-Tse exist throughout Temauntr and beyond, but crugar are still able to understand each other. There are notable differences between the Chaun-Tse of crugar and that of their northern cousins, the cygra.

OCCUPATIONS: Crugar tend to specialize within their encampments. Each pawn and village has its Tauch-kie, its designated perimeter guards, its hunters and its gatherers.

PLAYING A CRUGAR

Crugar characters: Expect most races to fear you and your "predictable" sudden temper. Also expect others of your kind to be wary of you if you seek out inter racial contact. Crugar have been known to sink to the sleaziest of levels to sell out all but their own kind; any crugar who betrays his pawn (clan) knows there is a price on his furry head. As far as you can get others to trust you, realize your value to a party. You possess language skills that few non-crugar will ever realize, you can appear to be another animal entirely (the unaltered descendants of Earth cougar), you can gain access for your party through crugar controlled areas, and these are but a few of your assets that don't even bring your learned and inherent skills to bear.

If you choose to play a crugar character, ask yourself the following questions:
1. Where was I born? (Probably either in Temauntr, Berdoth, or Than Ircid).
2. Did my ancestors leave Temauntr?
3. Were my parents or grandparents involved in the assault on Andoth in Energy Weapons War?
4. How strongly do I follow the teachings of Chen Ichi?
5. Am I married, or have I been married? Do I have children?
6. Do I know lightning blast?
7. What other languages do I speak? Entren?
8. What's my occupation?
9. Have I ever met a woffen? What happened if I did?

CRUGAR AT WAR: Crugar have repeatedly fought each other during their long history in Temauntr. Their wars have been fragmented, poorly organized and executed. Crugar troops have difficulty following orders. In their battles against humans they have been more successful. The concept of a common enemy helps unite crugar into a more effective fighting machine. Crugar don't want to take prisoners, but occasionally refuse from killing disarmed soldiers. Crugar expect to return from battle victorious or to fall in battle. Crugar who return injured are sneered at.

CRUGAR AND OTHER RACES

Crugar have been at odds with woffen since the time of their creation. They represent in creatures the opposite mix of instinct and intellect. Their motions and gestures annoy one another. They find the sounds of each other's voices grating. Their philosophies of both culture and war run in direct opposition to each other. Woffen must cherish each newborn, while crugar have been known to abandon unwanted children.

Humans who travel Temauntr are treated with suspicion. They are watched from distance, and sometimes tracked. Humans travelers are stopped by border patrols before entering a pawn or village. A small tribute and good crugar manners are a good combination of behavior. Good manners consist of speaking with head held low, and squinting. In the annoying crugar fashion. Humans are not greeted with affection upon entering a settlement, and few crugar will make eye contact with them.

HOME: TEMAUNTR

Temauntr is not a realm by Jornue standards, it is a vast, sprawling wilderness rich in crystal deposits. The grasslands and hilly regions are dry, but the landscape is crisscrossed by rivers and their tributaries.

WEATHER: Clouds over Temauntr bring heavy rain many months of the year. Lightning and thunder are common. Islo storms are rare in the interior of the region, but occur every few months on the west coast. The North-West mountain range sees snow every winter, but parts of the northern rimus of the region never loses its snow cover. Cygra densely populate these cold areas, following the herds of snam that seek cover in the snow pack.

GEOGRAPHY: Most of Temauntr is flat, but some of Jornue's biggest mountains rise from the Temauntr plains. The middle range of mountains, called the "Sumpers," are particularly difficult to cross. Maps of the mountain passes are expensive and rare. The south coast of Temauntr borders the warm waters of the Sharharris Sea. Rich crugar from Chain Imagri vacation in small towns built in the last hundred years on this coast. Thirdey visitors are welcome.

CURRENCY: On the west coast of Temauntr, metal coins are used. The basic coin is the "sawm," the price of small meal. Next is the "mawk," with a value of twenty sawm. Beyond this is the "jawn," a crystal inlaid with metal work, which has the value of twenty mawk.

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TRAVEL FROM TEMAUNTR: Chain Imagri is the main port city of Temauntr. Other major cities include Shalwis, Talima, Tauchlin, Achk, Hemaw and Hesmin. Ships travel to and from each of these cities daily, with longer excursions to Than-Ircid, Jasp, North Khodre, and Sillipus leaving every few days or weeks. Crugar charge high fares for coastal travel. Local excursions can cost as much as two mawk, longer trips up to one jawn. Crugar vessels are not permitted to port in Ardoth. When they have business to conduct at the capital, they dock at the Heridothan cities of Kolstra or Sholls and take a local vessel into the Burdothan Capital.
TOLOGRA

**ADVANTAGE:** +3  **SIZE MODIFIER:** +1

**CONSTITUTION:** 2D6+6 (13)  **AGILITY:** 3D6 (SL:0)

**STRENGTH:** 3D6 (10)  **AIM:** 2D6 (40)

**SPEED:** 3D6 (10)  **ISHO:** 2D6 (7)

**PERCEPTION:** +2  **COLOR:** 2D6 (Desl,EBba)

**FUR ARMOR:** -1 to all wounds

Averages are marked within the parenthesis. For agility, average skill level for hand-to-hand attacks is shown. For aim, it is the average penalty or bonus based upon an average aim.

The tologra were the last of Iscin's creations and were but infants at the time of his death. Genetically descendant from Iscin, they were to Iscin's most magnificent race - empowered with reasoning minds and graceful but powerful bodied. They would make up for the deficiencies in temperament of the cruger. Separated from the woffen and bronth after the Great Wanderings of the plains, they were subject of legend for thousands of years. They became more than legend in 3486.

The woffen and bronth never doubted the tologra's existence, though they spoke little of them. The cruger viewed them as symbols of a hand of thridle importance that is never discussed. The humans, on the other hand long had considered them fable, a part of the Iscin legend that bore no seeds in reality - stories told by races of a common parentage to ease their feelings of separation after generations of wandering the Doben-al.

Then, whole legions gave witness to seeing them during encounters with the ramian in the war of 3472 - they were said to be savage, incredible warriors that could take three combatants down with them in battle. The Sydrans and Lelligirans in particular, avoided them at all costs. It was especially good fortune that the Council representative from Lusail was absent during the third week of Shal 3486. In the fifth day of that week a Dobren loo-raum escorted a narrow brimmed schooner into the council dock in Ardoth.

The ship had sailed many thousands of miles on its journey from Sharden, a distant realm said to be far to the east of Voll- gire. The crew of this ship tologra, and were just as legrill and Lelligirian soldiers had described. These tall, lean creatures frightened many dock-hands as they strode pridefuly up the pier. Accompanied by bronth, they were taken to the main halls of the Council Grounds.

The tologra sought conference with those they had fought against in the war of 3472. They came to denounce a common enemy, the ramian gire who had deceived them into leading battles against Burdoth's northern coast. Used as pawns, the tologra suffered horrendous casualties at the hands of the Ar- dothian army - few had survived the onslaught of the dharase energy weapons brought to bear. The ramian used their presence as a diversion as they drove further inland in search of shirmeh.

Initially, the differences in language proved to be great barriers in communication with the tologra. Bronth who had accompanied the ship from Sharden had learned to speak a little Shardenese (called 'Hotha' by the tologra), but were far from fluent. This remained a problem until, five days after the tologra's arrival, the Bronth arrived in Ardoth speaking fluent Hotha. The dharase is quietly investigating this peculiarity, though communication is now more direct.

Tarr Potteron was selected by the dharase to serve as head Iscin in the investigation of the tologra. As she worked out of the Allerol Iscin Klade, Tarrra was given temporary quarters on the council grounds where the tologra were staying. The thridle translators encounter laughter and bewilderment upon introducing Tarr as an 'Iscin.' The tologra knew of only one 'Iscin,' and she was clearly not 'He.' Though their irreverence toward her was disturbing on the outset, Tarr began her study of these large, graceful creatures. A portion of her notes follows:

'The ships captain, 'Twarsis,' appears to be a perfect specimen of the tologra race. Physically, they are the most advantageous combination of animal attributes. Iscin retained their great agility, speed, strength, and improved their visual perceptions, made them bipedal, gave them opposable thumbs, and reasoning minds. They suffer from a lack of stamina; after times of intense exertion, they must have rest. Twarsis weighs about half that of a bronth and stands about as high as a boccord (unusually large; see height and weight figures in table A). I can understand why the Lelligirans avoided them in battle. Huluna, the ship's main rigger, lifted me and my table over his head and carried the combined weight across the room (those lifting figures written in yesterday's notes).

'I think that Twarsis has taken a liking to me. She is the only tologra who will refer to me as an Iscin. I can understand the reluctance of the others, given that 'Iscin' is a holy word in their culture, but I don't appreciate the heckling. I think Iscin's greatest oversight was in creating creatures with such stubbornness and arrogance. One of the thridle told me that Twarsis spoke to her crew this afternoon, and told them to show me more respect and cooperation.'

'Now that I have learned their names, here is a compiled list from memory:

- Twarsis: Captain of the Shardenian vessel.
- Huluna: Main sail rigger for their ship.
- Totch-Ca: The name of their vessel.
- Hohlan: First officer.
- Noswa: Sailor (missing a finger)
- Chomaw: Sailor (has scars from the 3472 war)
- Thiesse: Sailor (much younger than the rest, estimate age at 17)

'I still don't remember them all. Tomorrow I must ask the aro- batic his name. One of them is a fast swimmer. There's a pattern to the names. All the female one begin with 'Y' or 'N,' and the males begin with 'H' or 'C.' Is this always true? Go to the Shen after dinner and ask Nerra So-Como, resident Hotha expert.'

**HISTORY**

In the years following Iscin's death, the tologra were enslaved along with the woffen, bronth, and blount. They were still infants when the woffen and bronth broke free and took them out onto the Doben-al at the beginning of the Great Wanderings. They remained with the woffen when the woffen turned back to Burdoth, but their ships were later separated in a great storm that drove them thousands of miles further east to a land of cliffs and high winds surrounding calm inland areas. They called their home Sharden, and their numbers multiplied through the millennia. The rest of the bronth ships set aground on the shores of Grendor.

Over time the tologra would come to meet their western neighbors, the ramian. On an individual level, relations between tologra and ramian villages were friendly and beginning in the
early part of this millennia, ramian gire began recruiting mercenary tologra to wage their war with them. In the 3472 campaign against the north coast of Burdoth and Dobren, legions of propaganda fed tologra were used as forces to weaken enemy strongholds for the main ramian invasions. Although such practices had been used in the past, never had it resulted in devastation for the tologra. Thousands upon thousands were killed, many at sea when their vessels were surrounded and sunk by Dobren Loor-rooms.

A number of tologra prisoners were taken during these wars, but, breath, human, and waffen commanders kept the existence of tologra secret. Fearing that the Iscin races would not fight their long lost brethren or that they might be too intimidated if they knew just how powerful these creatures really were.

Within the boundaries of their own realm, tologra have led peaceful existences interrupted only infrequently by periods of civil unrest. Several times in their past, bands of rogue tologra have grown in strength and numbers to challenge villages and small cities until they were crushed by comprehensive forces brought in from all over Sharden. Husan Tenarri was a particularly insidious tologra dictator who was deposed only with the aid of ramian villagers in 2577. The aid received from Volgire was one of the elements that brought tologra to assist the ramian gire in their exploits.

**PHYSICAL SPECIMENS**

**SENISSS: The senses of tologra are better than those of any other Iscin race. Their color vision is nearly as precise as humans, and their night vision is superb. The hearing of the tologra exceeds that of humans (especially in the high frequencies), and can decipher complex sounds and conversations almost with the ease of the human ear and mind.**

**FUR:** The skin of the tologra is thicker than that of the other Iscin races; paired with their long hair, it protects them from most scrapes and cuts. Tologra fur is softer to the touch than that of woffen, bronth or crugar. Their grooming habits keep their fur clean and untangled; they do not shed. They affect a simple look, preferring no locks or braids or radical fur-cuts, but they are partial to jewelry.

**REPRODUCTION:** Tologra raise small families, three or four offspring being common. Their pregnancies are very reliable, and their infant mortality rate is low. They live an average of fifty years and spend most of their lives as adults. They mature around age 15. The gestation period for their offspring is 9 months.

**DIET:** Tologra are primarily carnivores and have trouble digesting most native plants as well as durill. This trouble can be traced to a genetic error introduced by Iscin in his attempt to improve the already strong digestive systems of woffen and bronth. Only a fraction of the tologra population has inherited the intended genes. Woffen and bronth who inherit this gene are new tologra prepare small cubes of smoked meat that they chew while working or walking.

**STRUCTURE:** Tologra stand tall on two legs, the result living results of Iscin's best bipedal design. They have difficulty walking on all fours but can run this way (though not as fast as two legged). Tologra live easily and need more sleep than any of the other Iscin races. In their home realm many of them lead lazy existences.

**INSTINCTS:** Tologra and bronth are the least instinct-driven of the Iscin races. The vestiges of instinct from their terran ancestors is mainly apparent in their hunting habits. Tologra instinctively climb and sit comfortably perched up high in trees or hanging partially off roofs of their homes.

**DISPOSITION**

Tologra young fight constantly during their first six or seven years. Although playful, it can look frightening. Adults are involved only until they reach the age of three. The temperament of tologra varies greatly with the individual more so than the other Iscin races. For every hot-tempered tologra there is a mellow counterpart. They can be angered quickly, but are disposed to leave situations when hostilities build. Tologra use their paws to swipe when angry. Furry animals are less prone to injury than human beings. The claws of tologra are sharp and can be deadly in real conflicts. Part by nature and part by society, these creatures have difficulty disengaging from conflict or battle. Those retreating from an angered tologra may be chased and attacked again.

**DEMOGRAPHICS**

Tologra lived isolated from other races except ramian until they ventured out to Burdoth last year. They had had encounters with ramian, and had faced humans, bronth and woffen in war, but never had they met outside the battlefield.

The tologra population is dispersed throughout the realm of Sharden. Two of their largest cities lie on the north-eastern coastline. The third is located on the western edge of the "tip" as it is called, the isthmus region where the realm comes to a sharp point. Their encampments are often as small as one family; most groups number twenty or forty. Only in a few areas have they created large settlements or cities.

Tologra roam in their spare time. Outdoor treks across the realm are common for individuals and small groups. A popular location is the natural stone fortress of "iv Eston," a huge semi-circular upheaval of rock that encompasses several acres of land used by the scholars and artisans of the Scanih religion. The site of meditation and advancement for tologra for thousands of years; entrance to Iv Eston is restricted to tologra ten years or older. A handful of humans are to see this natural structure from the outside in their dharose arranged trip to Sharden next Mulinn.

**CULTURE & INSTITUTIONS**

**RELIGION:** Scanih is the tologra faith, based on Iscin, to carry on His memory and in His name. The tologra respect the legend of Iscin Inasmuch as He desired to create his perfect race of children to survive where his own could not. They spoke of the first, the simple blount, and the great advances of He made with Woffen and Bronth. They know of His fallings with the crugar, and how they were created last with all the skill He could muster. They remember his death at the hands of the treacherous crugar, and now as much as three millennia ago feel it is their birthright to live as Iscin had intended.

**THE SIX PRINCIPLES OF ISCIN:**

1. TO LIVE INDEPENDENTLY OF OTHER RACES. Had not their ancestors survived the test of settling the remote isle of Sharden which is their home?
2. TO GIVE EACH TOLOGRA THE CHOICE OF HOW TO LEAD HIS LIFE.
3. WERE THEY NOT INTELLIGENT ENOUGH TO MAKE THEIR OWN DECISIONS?
4. TO HOARD MATERIAL GOODS BEYOND DEATH. Had they not escaped the crugar, parted from the bronth, and still survived with what little they carried?
5. TO HONOR SELF RESPECT ABOVE GLORY.
6. SLAVERY IS A DIRECT SIN AGAINST ISCIN. And who, besides crugar, the killers of Iscin, had every attempted to enslave them?

There is one strong form of symbolology associated with their beliefs: the "iv Eston" is an engraving that carries a personal repre-
sentation of the Six Principles. The tologra visiting Anloth have
given up the ancient emperors an invitation to travel their lands.
This is given in the form of a rubbing on paper over the Siv-Eston,
and is accepted throughout Sharden as the mark of an honored
guest. One of the first Burdolians to receive such a "passport"
was the Iscin Tarra Potoiron, of the Atterol Iscin Klade.

LAW AND ORDER: Law and order is not well defined in Sharden;
the Six Principles are consulted, along with any other laws
that a community may have. Local areas have their own laws and
even tologra from the same area have trouble settling disputes
amongst themselves. They believe strongly in arbitration. They
get along with each other quite well, but rarely agree on abstract
philosophy. Each tologra is presumed to be a free thinker. Their
common ideals are:

Tologra do not police offenders of these basic covenants. They use
their respect as a weapon. A tologra who does not follow these
tenants is shunned. Capital crimes like murder and slavery are al-
most always punished by banishment. Elderly tologra scholars of
their religion, "Scanchi," act as judge, jury, and in some cases, exe-
cutioner.

CELEBRATIONS: The biggest celebration of the few holidays in the
tologra culture is that of Lathulu, "The day of Landing." This
commemorates the day that their ancestors dropped anchor at the
rocky shores of Sharden from their fragile, wooden vessels. They
buried the borth crew of the ship, none of whom survived the
long voyage. Their celebration re-enacts each event of that day.
After the mock burial, they follow a large river inland to the lightly
forested areas and grassy plains that had become Sharden over the
many years since the landing.

MARRIAGE: Although tologra marry, they do not stay close to
their spouses except when their children are young. This reflects
their desire for independence, not a distinction between the sexes.
Both parents participate equally in the nurturing of the young. It
is not uncommon to see male tologra traveling with one or more
of their children.

ARCHITECTURE: Tologra build direct, functional structures that
require little maintenance and employ simple construction tech-
niques. Their adverse weather makes exterior decor difficult to
maintain. Roofs are strong — they must hold the load of one or
more lazing tologra.

ART: Poetry, song, string instruments and the construction of out-
door monuments are the tologra's primary arts forms.

LANGUAGE: Their language, "Hotha" has a faint similarity to
Boru, the borth language, but the sounds are softer and more
drawn out. Pronunciation is closer to the Chau-ni language of the
Sharden.

OCCUPATIONS: Tologra do not specialize as a matter of course.
They are well suited for many tasks, and stress versatility through-
out their lives. There is no equivalent of a shast for the tologra;
drinking is more private in their culture than it is for wofen.
Tologra make excellent sailors and are capable of most physical
tasks, although they are poorly suited to those where prolonged
exercise is required.

PLAYING A TLOGRA
Tologra characters are more challenging to play than they might
appear. Tologra are more independent, requiring more fortitude
on the part of the player to create a convincing character. Also, be-
cause they come from a realm previously unknown, tologra char-
acters are unfamiliar with most races they meet. But most impor-
tant, tologra characters needs to be able to represent the ideals of
their home realm (unless they are rogue tologra who are happy to
be exiled from Sharden for all time).

If you choose to play a tologra character, ask yourself the following
questions:

1. What part of Sharden was I born in? If it's near the boarder, I
   probably know some ramian.
2. Where do I currently live.
3. Why did I leave home (if the campaign is to take place out of
   Sharden)?
4. How strongly do I follow -Siv Eston?
5. Have I traveled to the site of Siv Eston?
6. Am I married, or have I been married? Do I have children? Am
   I pregnant?
7. What are my primary skills?
8. When was my first contact with non-tologra?

TLOGRA AT WAR: Internal strife that has brought tologra to
fight tologra several times in their past. They show each other no
more mercy than any other enemy. In their joint attacks with ra-
man in the 3472 attack on Burdor's north coast they attacked
with savage intensity wielding two swords in battle. Because their
svena is limited, they must make whatever use they can of their
speed, their strength, and their nimble use of their blades. Tologra
will attempt to carry injured and dead comrades out of battle,
even at the risk of death. This is why there were few tologra bod-
ties to examine after the 3472 war.

TLOGRA AND OTHER RACES
Tologra get along minimally with borth, the two races rub each
other the wrong way. Tologra can get along with wofen, but usu-
ally prefer not to. They are interested in humans but treat them
with apprehension because they are of the same race as Iscin, and
the same race as one of Iscin's killers. Tologra have not yet re-
met crugar, but when they do there will be uneasy feelings. Tologra
project their superiority as Iscin's final creation to the crugar,
while at the same time looking down at crugar for their feeble at-
ttempts at dominating Burdor and beyond. The tologra blame
their military failures on ramian commanders. In fact, tologra
work together excellently in combat in squads and companies.

Tologra are curious about thriddle but are careful to keep their
distance. Although the thriddle's mastery of their language is in-
teresting, it also raises questions into the tologra's background
that they do not wish to recognize or have answered. There are a
number of tologra legends that describe soul-less creatures that
protected the tologra in their infancy in Sharden. They were de-
scribed as having twin eye stalks and caring not for the tologra,
but for the land they inhabited. In the version told to tologra chil-
dren, these creatures are still among them, but lie hidden in the
shadows and corners of every home. "One day they will steal from
us," the legend predicts.

The humans that will travel to Sharden will be treated as visitors.
A long-term human presence in Sharden is currently unacceptable.
Tologra will not allow humans even close to their encamp-
ments, villages or cities unless they carry a rubbing of the Siv Es-
ton. Knowledge of the Hotha language is unimportant to gain
entrance.

HOME REALM: SHARDEN
WEATHER: The weather in Sharden is harsh and wet. Cold win-
ter storms blow hard along the coasts, making sailing dangerous.
Inland the weather improves. There is more rain, but less wind.
The area hardest hit is in the narrow connector between Volligre
and Sharden.

GEOGRAPHY: Sharden is mainly flat, though hilly. The inland
regions are partially forested and get very hot in the summer sea-
son of Mulin. There is a horseshoe shaped range of mountains
near the north of the realm. This is the approximate area of the Siv
Eston.