

FOURTH EDITION

HACKMASTER®



Regional Supplement Dijishy: The City of History

by Paul "Wiggy" Wade-Williams

Welcome to the desert city of Dijishy - a city so ancient that none know its true origins. It is a city governed by the Inevitable Order of Time; a city that is trading post, oasis, refuge, den of thieves, home of prophets, and site of the most ancient library on Tellene. Whether you claim to be a native of the city, a tribesman struggling for survival in the wastes, or one of the brave souls who journeyed here from another land, this supplement presents you with all you need to explore its ancient wonders and secrets.

In addition to providing a city setting with adventure hooks for GameMasters to use as fits their style and campaign, this book also contains a new regional monster, secret society and details on running a desert adventure. It accomodates the Player with new equipment, packages, a new Zealot class and details on a hitherto unacknowledged deity.

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DIJISHY: THE CITY OF HISTORY

A KINGDOMS OF KALAMAR REGIONAL SUPPLEMENT

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Chapter 1

The Western Elos Desert

"Barren? No, there is nowhere as beautiful as the desert, my friend."

- Any Dejy nomad

A BRIEF HISTORY OF THE REGION

The Elos Desert, some scholars say, was once a great empire of the Dejy race. What caused its downfall millennia ago is unknown to the living sages of Tellene, though some say famine, some say plague, and others say a great magical war. There is some archeological evidence (supposedly found in ruins deep in the Elos Desert, Khydoban Desert and on islands a week's journey west of Vrandol) that powerful Dejy kingdoms of great size existed and fell long before any other tribe ever crossed the "land bridge" believed to have once existed between Svimohzia and the main continent. However, none argue that if such empires did exist, they exist no longer

PEOPLES

The majority of the inhabitants of the western Elos Desert region are, unsurprisingly, of Dejy ancestry. With few exceptions, however, this lineage is rarely mixed with the blood of other races, and so they retain what was probably the raven hair and deep reddish-brown skin of their ancestors. Whether nomads and city dwellers, most Dejy wear simple, lightweight robes and turbans during the heat of day and heavier robes during the colder night. Robes with vertical stripes are more common in Dijishy, while nomadic Dejy prefer plain robes to avoid drawing the attention of bandits or desert creatures.

Outside of the city of Dijishy, the population of the area is small and scattered. At least 80% of the region is thought to be uninhabited. An accurate measurement of the population density is impossible, but at least two-thirds, and perhaps nearly 90%, of the inhabitants of the western Elos reside within or near the walls of Dijishy, leaving the city to graze their flocks in the nearby hills.

Although the Elos Dejy share many cultural similarities among their tribes, they speak slightly different dialects and consider themselves separate peoples. Many Dejy, particularly merchants and scholars, also speak Merchant's Tongue. Because several dwarf clans live in the western Elenon Mountains, it is not uncommon to find a merchant or scholar who speaks Dwarven as well.

Except for these differences in language, Dejy humans have the racial characteristics of humans as described in the HackMaster Player's Handbook.

Hasheri: Being able to trace one's lineage to an important or very old ancestor is the primary measure of status among the Hasheri.

Because of this, some outsiders believe all Hasheri to be arrogant and elitist, and are wary when dealing with them. While this is true of many Hasheri, it scarcely defines the varied outlooks and opinions among this tribe. Most Hasheri want nothing more than to live a life of peace and prosperity, and can be found primarily among the scholars and merchants. They are very traditional, and the women of their tribe can easily be spotted by their distinctive clothing (see the clothing section in Chapter Two: Dijishy).

Unlike the other local tribes, the Hasheri practice polygamy, where one man may have up to three wives. Since they are a patriarchal people, the position of honor within the family is usually held by the oldest male member. They are the second-largest tribe in Dijishy.

Murs: Historically, the Murs were a relatively small group that lived outside the city and tended sheep and goats. Traditionally, they lived in dispersed settlements, usually consisting of one or more elder men and their extended families. Over time, however, many of the Murs moved into the city and adopted more urban professions. About half of the Murs are city people, while the remainder are herders. Most Murs are hard bargainers, but they place trade beneath family. Unlike



Kindness is a common trait among the tribes of the Elos.

the Hasheri, the Murs are matriarchal, with the place of honor in each family usually going to the eldest female. They are now the largest tribe in Dijishy.

Some small clans of Murs also dwell in small encampments around the westernmost desert oasis on the Salt Trail (a path connecting Dijishy and Shrogga-pravaaz, and the four oases in-between).

Shanjens: Where many peoples fear snakes and desert lizards, and regard them as malignant and evil-natured beasts, the Shanjens venerate the creatures and believe them to be descended from the gods. Both lizards and snakes are familiar pictures or characters in their artwork and are prevalent in their rituals and customs. The tribesmen respect the lizard's strength and ability to hunt and fight in the desert sands, while they respect the snake's silence and stealth. It is said that their shamans and barbarians can command the obedience of both lizards and vipers.

Criminals, prisoners and persons accused of heinous crimes are bound and put in cages or large sacks alongside such poisonous creatures. If they are not killed and/or eaten, they are considered to be innocent (and, for inexplicable reasons, this seems to be a practice that holds truer than one might expect from such a primitive custom).

The Shanjens commonly dwell in and around the small communities of Ryko and Shanor, located south of the Sliv Elenon Rise and north of the coastal city of Alnarma. According to the Shanjens, the area is relatively free of monsters. However, travelers exploring eastwards into the desert have reported encountering tribes of sand-colored snake people only a few miles east of the Deji towns. Some travelers quietly speculate that the reptile-favoring Deji leaders have made some sort of sinister agreement with the creatures, but so far such an alliance is nothing more than rumor.

Unless they arrive with merchant caravans, it is unusual to see members of the Shanjen tribe in Dijishy.

Yataks: These insular tribes of the eastern desert regards themselves as distinct from any of the other inhabitants of the desert, even from their kin in far off Dijishy. They are not a xenophobic people, nor necessarily inhospitable or hostile to traders or travelers, but they have no tolerance for foolishness or anything they regard as a slight. They are fiercely independent and self-sufficient. One further peculiarity of the Yatak is that they favor the fez instead of the turban, though they often don turbans, or chols, when traveling.

This Deji tribe is centered in the oasis town of Ryshak, a small settlement of nearly 400 people. Although Ryshak sits on the trail connecting Shrogga-pravaaz with Dijishy, it is nearly 300 miles east of Dijishy. Yataks also dwell in small encampments around the three easternmost desert oases of the Salt Trail. Except for traveling merchants, members of the Yatak tribe are rarely seen in Dijishy.

Elenon Mountain Dwarves: Like other mountain dwarves, the Elenon dwarf clans are distrustful of outsiders and have a fierce racial pride. Whether this developed in their years of isolation in the mountains or forced them into years of isolation in the first place is a topic of debate. They have a fine appreciation of Deji workmanship, even if the humans put too much attention on form and not enough on function. An elder dwarf may occasionally comment on how much the Deji's ancestors "did it so much better," but will say no more if pressed. Some wagging tongues whisper that these clans have intimate knowledge of an ancient Deji empire in this region, but if so, they share it only with the keepers of the Great Library. Elenon dwarves use the same game statistics as Dwarves, Mountain in *Hacklopedia of Beasts*

vol. II (if non-leveled) or Dwarves from the *HackMaster Player's Handbook* if possessing a character class.

GEOGRAPHY

The word desert, by definition, is an area with little or no vegetation and massive temperature swings. The Elos remains dry due to the shadow of the imposing Elenons, which impede rain clouds from crossing to the east, though runoff and aquifers save the Elos from being devoid of vegetation. In fact, many thousands of plant and animal species thrive even in the arid Elos. Sagebrush, yucca, cacti and desert brush dominate the flora and provide sustenance for the many animal species.

The low-lying coastal plain is remarkable in that most of its surface is covered with crusty salts, the residue of a bygone era when the sea covered this plain. Further inland, the scrub covered desert slowly transitions to sand and, to the extreme west, rises into large ranges of rocky outcroppings, thrust up from beneath the surface eons ago and forming the foothills of the Elenon Mountains. All these areas have one thing in common – they are parched and inhospitable places to humans.

Wadis

"The wadi was in full flood when we arrived. I saw this boulder come bobbing past, as big as a house. I didn't hold out much hope of swimming across"

- Sabar Ramin, Halfling explorer

Wadis are drainage channels, cut through rocky terrain by centuries of heavy rainfall or all-but forgotten rivers. Like all watercourses, they move from higher ground towards lower areas. In the case of the Elos Desert, they begin in the foothills of the Elenon Mountains and wind down until they reach the sand and salt desert below.

Barren for most of the year, there is the occasional rainfall in the main desert and the flowing water cuts channels through the rock and sands known as wadis. These remain dry for much of the year, with only a narrow channel and some scrubby bushes to mark its route through the desert sands. Getting down into them can be difficult, as the sides are often steep and are prone to sudden collapse under any weight. These same steep banks cause shadows to fall across the wadi in the early morning and evening, and make suitable spots to make camp.

During the rainy season, if such a time can be truly said to exist, these wadis run deep with water for a short period of time, generally measured in days rather than weeks. When they do, plants, which may have lain dormant under the sand for years, bloom into life and spread the next generation of seeds. During this short period, the wadis are teeming with plant and animal life, and provide excellent hunting and gathering opportunities for the Deji tribes.

Flash Floods

Flash floods, caused by heavy downpours, can be extremely dangerous to any nomads camped near the wadis, which burst their banks and saturate the surrounding areas. The water flows in a torrent, carrying away boulders, and people with great ease; anyone caught on the wadi floor may not realize what is happening until he is being swept

away. Although these provide a large, albeit temporary, area of fertile sands, many a traveler has drowned in the sudden and violent deluge.

Dejy nomads use them as roads during the dry season, but never venture into them during the "rainy" season for fear of being caught in a flashflood.

Anyone caught in a flash flood must make a Open Doors check (with a +6 bonus) to avoid being swept away in the torrent. If this is failed, a character is washed away and suffers 1d3 points of subduing damage each round from the force of the water and the myriad small rocks carried along with him.

He must also make a Swimming check (easy) or Swimming, Dog Paddle check (average) each round to avoid drowning (see page 304 of the *Game Master's Guide*). To escape a flash flood, the character must succeed at a Swimming check (average) or Swimming, Dog Paddle check (difficult), though he still suffers 1d3 points of subduing damage this last round, as he pulls himself clear.

Rocky Desert

"I'd always imagined the desert as being sand dunes, palm trees, and scantily clad nomad dancing girls. What did I see? Mile after mile of salt flats and two stinking lizards!"

- anonymous Kalamaran merchant

In areas frequently subject to strong winds, the surface sand has been swept away over the millennia, leaving the underlying rocky surface exposed to the elements. Much of this rocky desert is fairly level with the surrounding sand, and glistens white with salt crystals that have been left by water evaporated in the sun. Although devoid of vegetation, the salt itself is used by the nomads to supplement their diet and replace the salt lost through sweating.

Certain rocky areas stand above the level of the desert, forming high hills and towering mesas. These rocky outcroppings are often blasted by the wind, which erodes crevasses into them, providing suitable homes for snakes, lizards, and bats, as well as providing shade for trav-



elers. Be warned though – whilst the shade can be comforting in the midday sun, scorpions and snakes may react aggressively if their territory is intruded upon.

The nomads avoid one specific area of rocky desert during the day. The Black Hills (Sheshesh Thah) of the western desert, formed from basalt (hence their name), were formed by volcanic activity millennia ago and rise menacingly above the surrounding sands. During the day, temperatures on the rocks rise 40 – 50 degrees above that of the general area. Climbing the hills can lead rapidly to heat exhaustion and unprotected hands and feet are subject to burns.

Oases

"There'll be water, they said. There'll be food, they said, and somewhere to shelter. They never said there'd be swarms of dwarf-eating flies!"

- Rurik Thorst, Dwarven traveler

Oases are commonly formed through two methods. The first is simply a well dug down through the bedrock to tap into an underground river. Palm trees or other vegetation rarely surrounds such oases, unless a Dejy tribe uses the water to irrigate the surrounds.

The second type are those most commonly imagined by travelers, deep pools of water surrounded by towering date trees and other lush vegetation. Formed by a spring bubbling through the surface into a natural basin, they exist only in rocky areas, as sand would simply absorb the water and leave a muddy puddle. Water drawn from these oases is not guaranteed to be potable without first boiling it, and may be salty or rich in windblown sand. Whilst they provide a regular source of water, food, and shelter, they are also breeding grounds for mosquitoes and other biting and stinging insects.

Dejy tribes control almost all of the known oases in the western Elos Desert. Their brightly colored tents are situated a hundred yards or so from the water, away from the insect swarms, and form a circle around the oases proper. Here, craftsmen work at their arts, children tend flock of hardy goats and watch over the tribes' camels, women weave clothes, and the men tend the few irrigated areas, growing subsistence quantities of vegetables and fruits.

So long as visitors are not hostile, respect the customs of the Dejy, and do not cause a nuisance, they are welcomed as friends and offered food, water, and shelter amongst the inhabitants. It is customary to gift ones' hosts for their hospitality, but refusal does not cause great offense.

Sand Dunes

"Yeah, sure, I respect the desert. I carry plenty of water, I don't wear my armor when the sun is up, and I take frequent rest stops, but the sand! It gets everywhere. And I mean everywhere!"

- Dukas, Kalamaran caravan guard

Although not nearly as impressive as the Khydoban dunes, some areas of the Elos are composed of loose sand rather than rocky or salt-covered flats. The gradual slope of a dune is formed as wind-blown sand is deposited on the upwind side. The downwind side becomes steeper, often reaching an angle of thirty degrees; such steep faces are called slipfaces.

The Deji have several words for sand dune formations. These are feth ('crescent shaped'), ork ahjik (wavy), dongab ('troughs'), and barsh ('triangular') respectively.

Shifting Sands

Within the desert, there are areas known to the Deji as noach shad ('sand that moves'), or shifting sands. Although these sands appear no different to regular sandy areas, the fine grains constantly move under any weight and travelers often sink ankle deep in the fine grains. Walking is more difficult than usual, slowing characters and beasts of burden (other than camels) moving through these areas to half their normal movement rate.

A character may attempt a Survival Skill Suite or Survival, Desert check (easy) to detect the tell-tale signs of shifting sands (normally the way the top layer moves in the wind) and so avoid these areas.

Sinkholes

"When the sand moves, the wise man runs." - Deji saying

Most people imagine quicksand from old Tarzan movies, where the hapless explorer blunders into a pool of thick, semi-liquid goo and begins sinking. Water, however, is not required for an unwary traveler to sink deep beneath the sands.

Found in areas where sand has filled crevasses and gullies, sinkholes, as desert-based quicksand is known, are areas of extremely fine sand particles that are incapable of supporting any serious weight. One wrong step can cause a traveler or his mount to start sinking into the sand, as if pulled in by some invisible force. Nomad tales of travelers who have vanished without trace are based on real-life accounts of parties entering these treacherous areas. The Deji call sink holes *ros noach*, or 'hungry sands.' The reasons are obvious.

Upon encountering a sinkhole, a creature must make a successful save versus Petrification in order to avoid sinking and exit it. Camels, because of their large weight dispersing feet, receive a +4 bonus to the roll.

Complete submersion of a size M character takes only 1d6 rounds. Size S characters sink in 2d4 rounds and size L size or larger in 1d4. Size T creatures or characters lack the weight to activate the sinkhole mechanism.

Struggling causes the sand to shift further, increasing the rate of sinking (reduce the time by 1 round), while lying as flat as possible spreads the weight and slows the process (increase the time by 1 round). Should rescue not occur in the allotted time, the victim is submerged and begins drowning (see the *GameMaster's Guide* p. 167). He will eventually be covered by 10 + 1d10 feet of very fine sand. Excavation is all but impossible without a major operation, as the fine sand simply refills any hole.

An Open Doors check (-2 per 50 pounds of body weight and equipment on the victim) is required to extract anything caught in a sinkhole. It takes 1d6+4 minutes to free a victim from a sinkhole. During this period, any would-be saviors must stop moving, and are therefore at risk of sinking themselves. Every rescuer must make the standard Reflex save every round to avoid sinking themselves.

The Great Fissure

Near the western limits of the Elos Desert is an enormous crack in Tellene's crust. Whether it is a natural fault line or the work of a long ago river is unknown. Bold adventurers returning from expeditions to this area report finding artifacts of an ancient culture, but specific details are unknown, for the heroes who made such claims disappeared soon afterwards.

COMMERCE

The peoples of the Elos Desert rely on barter for trade. After all, they have little access to precious metals for minting coins, and see no practical use for them. Coins found in Dijishy and other desert cities usually come from other lands, though Dijishy supplements these foreign coins with their own coins (see the economy section in Chapter Two: Dijishy, City of History).

Trade Routes

"Our guide knew the way like the back of his hand. Good job, I would have been lost in ten minutes."

- Mindrel Colman, Brandobian merchant.

Through hundreds of miles of barren terrain, the caravans wind their way to Dijishy year after year without fail. Hired Deji guides bring the caravan safely across the featureless salt plains and sand seas, until the caravan nears its destination. Every guide has his own route through the wastes, leading his caravan to oases populated by friendly tribes, making use of known wadis to ease the difficulty of desert travel, and avoiding known shifting sands and sinkholes.

As he nears Dijishy, great signposts aid him. Beginning at 60 miles from the city's gates, and carved onto towering spires of ancient rock, they point the way to Dijishy and give the distance in days' of travel on camel and on foot (in an unknown language suspected to be one of the few remaining samples of ancient written Deji, beneath which appears Dwarven and the more newly carved Merchant's Tongue). Camel-mounted patrols from Dijishy check these signs on a regular basis, clearing sand from them in the aftermath of sandstorms.

Landmarks are more common as one nears the city itself. Individual peaks of the Elenon Mountains, colossal buttes, oases, wadi channels, and the view of Dijishy itself all provide static landmarks for caravans to get their bearings. Few accurate maps exist to help travelers, but guides know many landmarks and can easily calculate direction and distance to the next resting point.

The Great Elos Road travels south along the coast from northeastern Prompeldia to Shrogga-pravaaz, Miclennon, Ehzhimahn, and finally southwestern Alnarma. Many types of goods reach Dijishy by means of additional trade routes branching off of the Elos Road.

Merchants from Ehzhimahn and Alnarma travel north with rice and fish, as well as other goods moved along the Elos Road. Wine often arrives via the Salt Trail, a branch forking off from Shrogga-pravaaz (often used by Prompeldia as well). Slaves move north from Alnarma through Dijishy up into Norga-Krangrel, while wheat and livestock travel in the opposite direction. Gems and metals (such as iron and platinum) usually come from the dwarves of the Elenons.

Ruins

Unlike the Khydoban Desert, the Elos ruins are few and far between. This is because the Khydoban is almost entirely composed of sand dunes that shift with the wind, revealing a ruin one day to bury it the next. The Elos, on the other hand, has fewer shifting sands and more hard-packed earth with clumps of scrub vegetation. In the Elos, buried ruins tend to stay buried.

However, the centuries of sandstorms and drought have not managed to eliminate all the ruins. Houses, temples and buildings of unknown purpose made out of great blocks of stone and a long-forgotten mortar still stand, though their carvings seem to be more of interest to scholars than treasure hunters.

The Lost Church, or so it is called by most scholars, is perhaps the best known of the remaining ruins. Rumor has it that the sanctuary for the Disciples of the Creator, in Dijishy, was modeled after these ruins.

Another well-known set of ruins are those of the Great Fissure (see previous discussion under **Geography**). Some Deji believe that the gods opened up a crack in the ground to destroy an evil tribe of ancient days, and some state that a great warrior smote the ground so hard that it split open, and still others claim that it is merely a natural formation. Opinions on the cause may be limitless, but all agree that there are no doubt strange ruins, items, or creatures (probably all three) at the bottom.

Rumor says the treasure hoards of Kruk-Ma-Kali, the greatest king of the hobgoblins and one of history's mightiest warlords, rivaled those of the Kalamaran Empire at its height. They say his most loyal followers took the greater portion of it for his Tomb in the Elenon Mountains, and that it lies there still, waiting for those that can prove their worth by overcoming the many obstacles left to guard the treasure. Serious-minded scholars now speculate that his Tomb is a myth. However, rumors never die, and the lure of the Lost Tomb continues to draw those who believe that they can overcome the deadly trials and reap the magnificent rewards. However, only the greatest of heroes can wrest the treasures of the ancient king away from his grip. (Game Masters should reference the forthcoming *Lost Tomb of Kruk-Ma-Kali* adventure module for further details.)



WEATHER HAZARDS

"Survival is not so much about learning what to do right, but avoiding what you can do wrong."

- Cheth, Deji guide.

The desert is one of the hardest places in which to survive for long periods. Whereas temperate forests and plains boast an abundance of plant and animal life, as well as readily available caches of waters, such as pools or streams, the desert offers very little to those not trained in to survive there. Finding water is a daily struggle, keeping that water safe is a further burden.

The sands of the Elos do not welcome the incautious, nor do they treat well those whose knowledge of the desert is limited. "Only a foolish man walks with his eyes shut," as the nomads say of travelers who enter the desert ill-prepared for the hazards that lie within.

Fortunately, the weather within the dusts of Elos is, for the most part, very predictable. During the day it is hot and sunny, with occasional light clouds, and the night has clear skies. Aside from sporadic, and often unpredictable, rainfall there is little change to this pattern.

The biggest danger is, of course, dehydration. Water is more precious than gold within the desert and those who do not plan well rapidly find themselves out of water and at risk of an unpleasant death.

ENVIRONMENTAL EFFECTS ON ADVENTURING

In extreme conditions, usually of temperature or wind velocity, adventurers face special challenges. Wise adventurers look out for these things, since intelligent creatures can take advantage of them. Many powerful beasts have adapted to these extreme climes, so it behooves you to be prepared.

"Personal temperature" is simply the outside temperature adjusted by what your character wears. "Effective temperature" is the outside temperature, adjusted for things like wind chill and heat index that GMs introduce into the campaign to screw you over. Inside buildings or deep in dungeons these penalties normally do not apply, but

Table 1A: Effects of Clothing and Armor on Personal Temperature

—Effective Temperature (Fahrenheit)—

Attire	31 to 75	76 or higher
Moderate	+20	+30
Hot	+0	+0
Full Plate	+30	+40
Field Plate	+30	+40
Plate Mail	+30	+30
Splint Mail	+15	+20
Bronze Plate Mail	+20	+30
Banded Mail	+15	+20
Heavy Chain	+15	+30
Chain Mail	+10	+20
Elven Chain Mail	+5	+5
Scale Mail	+10	+20
Ring Mail	+10	+15
Studded Leather	+15	+30
Padded Armor	+40	+50
Leather Armor	+10	+20

they can make wilderness travel even more dangerous if the temperature gets outside the relatively comfortable zone of 21° F to 79° F. Keep in mind that these rules apply to humans, demihumans and humanoids. Monsters and other creatures are adapted to their environments, and since they're naturally tougher than you, they don't suffer these penalties for personal temperature. Spell effects, such as Heat Metal or Chill Metal, supersede these mundane environmental effects.

There are several steps to determining these penalties. First, add the modifier on Table 1A: Effects of Clothing and Armor on Personal Temperature to the actual temperature to find your character's personal temperature.

Moderate clothing covers the widest range of garments, designed for use in temperate lands. Unless stated otherwise (by the book or your GM) an outfit is considered moderate. A moderate outfit is non-bulky. These are considered robes/garments on Table 9W on page 117 of the *HackMaster Player's Handbook*.

Hot clothing is designed for temperatures of 76° F and higher and is typical in tropical or sub-tropical areas. Though greatly varied in style and appearance, most hot clothing for areas with consistently high humidity leaves a lot of skin exposed so that the body can release heat instead of trapping it. In areas with low humidity, such as deserts, appropriate hot outfits cover the whole body to help preserve moisture, but they are made of light, thin fabrics (these are also considered robes/garments on Table 9W in the *PHB*). Hot clothing for humid areas (non-deserts) is not encumbering. Clothing designed for hot (humid) areas does not absorb any hit points from an attack and "provides" an AC of 10 (a loincloth won't protect you against attacks or damage).

The effects found on Table 1A: Effects of Clothing and Armor on Personal Temperature apply for BOTH a character's armor and his outfit type. Personal temperature affects movement, Ability Scores and even attack rolls. A character with the heat resistance talent can function as if he were two categories cooler than the personal temperature range listed on Table 1B: Temperature Effects. A character with cold resistance can function as if he were two categories warmer. This also applies to Table 1C: Temperature Damage to Characters that refers to temperature conditions and related damage and penalties. Certain spells and magic items can protect wielders from these temperature effects.

Table 1B: Temperature Effects lists other specific penalties for given temperature conditions.

Strength, Dexterity and Constitution: The number before the slash indicates the Ability Score reduction for non-strenuous activity. The number after the slash represents the penalty for strenuous activity (such as combat, running or bending bars). Furthermore, the penalty after the slash applies for two turns after such strenuous activity.

Land Move: This is the fraction of his standard rate (modified for encumbrance) at which the character can move walking. Round all fractions up to the nearest whole number (5 $\frac{1}{2}$ becomes 6").

Table 1B: Temperature Effects

Personal Temperature	Strength	Dexterity	Constitution	Land Move	Attack/Damage Roll Modifier
21 to 79	—	—	—	—	—
80 to 89	—	—	0/-1	3/4	—
90 to 99	0/-1	—	-1/-2	3/4	-1
100 to 109	-1/-2	0/-1	-2/-3	2/3	-2
110 to 119	-1/-3	-1/-2	-3/-4	1/2	-3
120 or higher	-2/-4	-1/-3	-4/-5	1/2	-4

Table 1C: Temperature Damage to Characters

Personal Temperature	Unprotected		Protected	
	Con	Damage	Con	Damage
31 to 84	—	—	—	—
85 to 89	0	1	—	—
90 to 94	0	1	—	—
95 to 99	-1	2	0	0
100 to 104	-2	3	0	1
105 to 109	-3	3	0	2
110 to 114	-3	4	0	3
115 to 119	-5	5	0	4
120 or higher	-6	6	-1	5

Table 1D: Constitution Check Adjustments

Character level	Con Check Adjustments
4-6	+1
7-9	+2
10-12	+3
13-15	+4
16+	+5

Table 1E: Damage Adjustments

Damage Adjustments	Hot Weather
Stationary/inactive	-1 to -3
Strenuous activity	+1 to +4
Fatigued and not resting	+1 to +6

Attack/Damage Roll Modifier: This applies to all to-hit rolls and damage rolls (only the base range rolls, not penetration damage), though it cannot reduce a successful attack below 1 point of damage. These modifiers are cumulative with those from reduced Ability Scores, so watch out! They add up fast!

All of these effects assume that the character is properly attired for a given environment. For example, the Dexterity penalties take into account the effects of thick, bulky hides covering the character. Characters who are not properly protected suffer physical damage, as described below.

Damage from Heat

In addition to the effects of temperature on a character's ability to perform certain functions, extremely hot temperatures can also cause damage to a character — sometimes even if he has taken precautions to prevent such an occurrence. A character who has properly outfitted himself and who allows the conditions to govern his activity to

some degree has a smaller chance of suffering damage as a result of those conditions.

Using Table 1a: Temperature Damage to Characters Table

The GameMaster should locate the line referring to the current effective temperature and determine the status (protected or unprotected) of the character in question. “Protected” means that the character wears an outfit appropriate to the environment (hot if temperatures are in excess of 75° F). “Unprotected” means the character’s outfit is not appropriate to the situation. Most armor counts as moderate attire for this purpose except for padded which counts as cold attire.

Con: This column shows whether or not a Constitution check is required, and if so the amount of the modifier for that check. Apply this number to the character’s effective Constitution; thus a “-” is a penalty, making the check LESS likely to succeed. An entry of “—” means that no check is required; an entry of “0” means that a check is required, but no modifier applies. The modifiers at the extreme rages on this table take into account the reduction in a character’s Constitution score called for by Table 4C: Temperature Effects Table.

A Constitution check should be made secretly by the GameMaster every three turns. For characters of 4th level or higher, use the adjustments given in Table 1D: Constitution Check Adjustments in addition to the environmental modifiers (higher level characters are more likely to succeed at a check). A failed check indicates that the character in question has suffered damage due to the heat.

Damage: This column shows the maximum amount of damage that a character can suffer as the result of a failed Constitution check. The actual damage suffered is either a random number between 1 and the given maximum, or 10% of the character’s current hit points, whichever is less. (To determine damage in the range from 1 to 7 points, simply roll 1d8 and re-roll a result of 8.) The damage figures in the table assume that a character is engaged in normal, non-strenuous activity. If this is not the case, use the appropriate damage adjustment shown on Table 1E: Damage Adjustments. Generate a random number within the prescribed range and apply it as an addition or subtraction (as indicated) to the damage figure. (This damage can be reduced to 0, thus the negative adjustment for being stationary or inactive in hot weather can negate any damage that would otherwise occur.) Armor does not absorb any of this damage. Most environmental protection spells prevent such damage entirely, for as long as the spell endures, though some only offer full protection within a certain temperature range. Specific spells that list damage for extreme temperature ranges supersede this system for the duration of the spell.

To be eligible for a damage adjustment, a character must have been engaged in something other than normal activity for at least one full turn out of the three turns that elapse between Constitution checks. If more than one of the categories applies to the activity a character undertakes during the three turn period, the GameMaster uses the category least favorable to the character (unless you can convince him that common sense dictates otherwise).

Example: A character is resting in 100 degree heat when suddenly he is ambushed. He jumps to his feet and engages in melee combat

(for 9 combat rounds), successfully dispatching or beating off his attacker. He rests again afterward, and is resting when it comes time for a Constitution check. Even though he has engaged in strenuous activity for nearly one turn out of the three, the GameMaster

GMG Table 10D: Starvation and Dehydration	
Character has	Loses
No food	1d6-4 hp/day and 1 point of CON per day
No water	2d4 hp/day and 1d4 points of CON per day

GMG Table 10E: Effects of Starvation/Dehydration			
Percentage of hp lost to S/D	Min. rest/day	Movement rates	Penalty*
0-24%	Normal	Normal	None
25%-49%	+3 hours	X3/4	-2
50%-74%	+5 hours	X1/2	-4
75%-99%	+8 hours	X1/4	-6

* To combat rolls and saving throws.

should consider the circumstances and the character’s intent, and apply the damage adjustment for being inactive instead of the adjustment for strenuous activity – considering the fact that the character did indeed engage in strenuous activity but for considerably less than ten minutes. The adjustment for strenuous activity applies if a character engages in such activity for more than one turn (whether that is a combat or a non-combat turn).

Damage from heat is considered temporary damage, with one major exception. A character can die from the effects of hot temperature if he drops to 0 hit points (see page 139 in the PHB on “Character Death”). At 0 hit points, all of this temperature damage becomes real damage. Before he reaches 0 hit points, he can regain lost hit points as if they were truly temporary damage. To be eligible for such speedy recovery, the effective temperature for the character must be within the tolerable range (where no Constitution check is required) and the character must be resting or performing only minimal physical activity. (Building a campfire and cooking a meal is minimal physical activity; moving at normal speed is not.) This generally means finding (or being brought to) shelter and getting sufficient nourishment and or water.

Water Needs: To calculate how much water a character needs during the day start with his minimum requirement and add adjustments for his activity, his encumbrance, and the average temperature.

Minimum Requirement:

3 quarts of water per day (for size M). Size S characters need only 2 quarts, while size Large characters need 5.)

Activity Modifier (use the most prevalent activity during the day):

- Resting: -25%
- Light activity (i.e. riding): no adjustment
- Moderate activity (i.e. marching at normal pace): +100%
- Heavy activity (i.e. digging or other strenuous labor): +300%

Encumbrance (based on the average load during the day):

- Unencumbered: no adjustment
- Light: +25%
- Moderate: +50%
- Heavy: +150%
- Severe: +200%

Temperature:

Very hot (over 90° F): +50%

Extremely hot (over 110° F): +100%

Example: A human ordinarily requires 3 quarts of water a day. However, if that human is a rough and ready fighter type who insists on marching (+100%) all day in armor (moderate encumbrance +50%) in very hot weather (+50%), his minimum requirement is now 9 quarts of water per day. He can reduce the onset of dehydration by drinking at least 4½ quarts per day but any less will have the effect of drinking no water at all.

Characters that drink less than their daily minimum are subject to the starvation and thirst rules in the *HackMaster GameMaster's Guide* (p. 138). These are reprinted below and elaborated upon.

Starvation and Dehydration: A character can survive for two days without water and a number of days equal to ½ of his constitution without food. Beginning at dawn on the first day beyond those parameters, he must make a Constitution check every day (creatures without a Constitution rating must save vs. paralyzation). If he fails, he loses hit points according to GMG Table 10D: Starvation and Dehydration.

Of course, penetration damage applies, and characters must suffer at least one point of damage per die roll. Also note that Con loss itself may eliminate Con hit point bonuses or impose new penalties, these hit points are immediately lost as well. If a character makes his Con check, subsequent checks are made at a cumulative -1 penalty per day until he fails his save. Once the character begins to suffer hit point losses, they occur every day until he recovers or dies.

Hit points lost to starvation and dehydration cannot be restored until the character has recovered from their effects. Recovery takes at least two days per day of damage taken. To recover, the character must get complete rest and have full access to food and water. He does not actually gain hit points back, but once this rest period is over he can again benefit from normal and magical healing techniques. Characters can survive on half rations* (food or drink). This doubles onset time, reduces the damage to one half that rolled (still with a minimum of one, though) and reduces the recovery time to one day per day of damage incurred. A character who dies from starvation or dehydration can be brought back from death, but in addition to all other recovery time he must recover from the starvation and dehydration effects.

* Half water rations imply drinking at least half the computed minimum requirement based upon modifiers for activity, encumbrance and temperature. Drinking any less than this defaults to the "no water" rules.

Heatstroke: If a character becomes fatigued when the effective temperature for that character is high enough to require a Constitution check for damage (see Table 4D: Temperature Damage to Characters Table), then he has suffered heatstroke. He immediately collapses, with a 50% chance of lapsing into unconsciousness. Even if he remains conscious, he is incapable of moving or defending himself (unlike a normally exhausted or fatigued character, who can still fight with reduced effectiveness). From this time until he recovers, all of his Constitution checks will automatically fail, and he will suffer maximum damage whenever he takes damage from heat.

The treatment for heatstroke involves much more than simply getting the victim into a tolerable environment – he must be cooled quickly and drastically by immersion in very cold water or by some magical means that cools him and keeps him cool for at least an hour. A character with the healing skill need not make a check, but he must have access to the necessary materials (cold water or magic). A general healing spell of 3rd level or higher will remove the effects of heatstroke, as will a Limited Wish, Alter Reality or Wish spell.

If a heatstroke victim does not receive treatment within three non-combat turns after the onset of the condition, he loses one point of Constitution per non-combat turn thereafter, and if his Constitution reaches zero, he dies. If treated after the Constitution loss has begun (with a successful healing check or magical help), he beings regain this lost Constitution at the rate of one per day. He must not be subject to further heat damage to regain this point, however. With a successful healing check each hour, he can recover 1 Con point, again presuming he is not subject to further heat damage. This temporary Con loss can also be restored through magical means or (effectively) through experience level advancement.

Example: A protected character with a Constitution of 13 gets lost in the desert when his personal temperature is 105 degrees and becomes exhausted from continually moving at a fast pace in search of his comrades. He has taken some damage from heat, but fortunately he started with enough hit points to stay away from death's door during his search. Now, however, he succumbs to heatstroke. On the failed Constitution check that signaled the onset of heatstroke, he suffers 8 points of damage (the maximum of 2 for the temperature plus the maximum adjustment of 6 for being fatigued and not resting). Three turns (thirty minutes) after collapsing, he fails another Constitution check for heat damage and suffers 1 point of damage (the maximum of 2 for the temperature, plus the least beneficial adjustment of -1 for being inactive).

Now he begins losing Constitution points at the rate of one per turn (and, in addition, suffers another 1 point of heat damage every three turns). A total of 10 turns pass before his comrades find him and immediately begin treatment for heatstroke. The victim is down to a Constitution of 3 at this point, but after at least seven turns of treatment he could regain seven Constitution points. Odds are it will take more than 10 hours to restore all his temporary lost Con, though.

WATER

The most important element in surviving the desert is finding potable water. Although there are oases dotted throughout the desert, these are almost always guarded by nomadic tribesmen or hostile non-humans. Water can usually be purchased from these oasis settlements. The rates vary from oasis to oasis, but rarely can one purchase enough to last long.

Camels are well adapted to desert conditions and do well in both high daytime and low nighttime temperatures typical of arid regions. They can obtain sufficient water from desert vegetation, however salty, to survive for many months without another water supply. An Elos desert camel can drink 100 quarts of water in only 10 minutes and, if necessary, survive for about 6 days for every 12½ quarts (less, in conditions of severe heat or duress).

Finding Potable Water

"What a strange sight it must have been. Ten burly men digging frantically to find water, like a pack of gophers that had gone crazy, with sand flying in all directions. And our guide simply digs down a few feet near a rock! Best water I ever tasted."

- Anonymous desert traveler

Within the Elos Desert there are two ways to find water. One is to visit an oasis or settlement and purchase some; the other is to know where to look and to dig. Nothing need be said on the former method, but learning the tricks of where and how to find water can be a lifesaver.

Finding potable water requires a Survival Skill Suite or Survival, Desert check (difficult). Even if located, there will only be 1d4 gallons available. Searching under large rocks lowers the difficulty to average, but even then only 2d6 gallons will be found (reduced to 1d6+2 if the sun is past midday). Areas of vegetation present the best chances, with a successful easy check producing 3d10 gallons of drinkable water.

Each search takes 1d4 hours and requires 1d6 hours of hard digging. It takes at least one week, or a heavy downpour, for the newly discovered water supply to replenish.

The first thing a thirsty explorer must be aware of is that he is unlikely to uncover a previously unknown underground lake unless he has some friendly dwarves with him and a few weeks to spare. What water can be found under the surface is likely to be a small pool at best, a salty, sandy puddle at worst. The worst place to look for water is in sandy dunes, as freestanding water is quickly absorbed into the sand and fine particles of sand re-fill any excavation within seconds.

The most likely places to locate water are in the shaded bottom of a range of hills or in the shadow of rocks or in areas of vegetation. In the former case, one must watch out, as these are often the resting places for scorpions and snakes. Either way, the water is below the surface and takes hours of backbreaking work to uncover.

Rainfall

"When I went to bed it was just sand and rock. Then it rained, and an invisible garden revealed itself overnight. A joyous sight to behold."

- Telari, Elven adventurer

Predictable precipitation is almost unknown in the Elos Desert, except on the fringes where the cities have sprung up. The area behind the Elenon Mountains has not seen continuous heavy rain in almost eight hundred years, as the towering mountains force moisture to fall as rain or snow before it hits the desert.

In this part of the desert, Deji tribes often war for oases or, if they have something of value, trade with the dwarves and gnomes who inhabit the nearby mountains for water. The fringes can see up to four inches of rainfall per year, whereas the inner parts may receive only a sprinkling every couple of years, if they are lucky. Even when it does rain, the rainfall pattern is far from consistent. One area may be drenched, whereas a mile away it is scorching hot.

Light rain can actually evaporate before it reaches the ground. The sky may turn dark and rain may be seen falling, but the ground below remains as dry and barren as always.

Often undetectable to humans, the smell of water can travel for miles on the hot winds, reaching the noses of thirsty camels, which then lead their owners to the source. Likewise, the sound of running water can often be heard on still days.

When rain does fall, the desert transforms in a matter of hours. Flowers, dormant for years, burst into flower, turning the desert into a veritable garden. Insects appear as if from nowhere, buzzing around the flowers to feed, mating on the wind, and then laying eggs for the next generation to hatch from. Seeds, which have lain beneath the sands, germinate, grow, and flower into life. When the water is gone, which can last anywhere from a few days in sandy areas to weeks in rockier terrain, the plants wither and die, their seeds having been dispersed on the wind, ready for the next rainfall. During this brief period, the nomads gather plants and fruits, many of which can only be found at this time, in a frenzied harvest before the fruits perish.

Though the rain brings momentary bounty to the desert, the native Deji tribes view heavy rainfall as a bad omen, believing water falling from the sky to be a sign that the gods are crying over some terrible wrongdoing committed by mankind. A full-blown storm with thunder and lightning is often referred to as *etarnil myr-ithach*, or 'the perpetual struggle of gods,' and signifies bad times are ahead.

During these storms the ground can quickly turn into mud, bogging down wagons and making travel difficult for humans and camels. Visibility is also reduced to only a few hundred feet at best and there is a real danger of being struck by lightning if a traveler is caught in open ground. For notes on the effects of flash floods, see the **Geography** section on wadis.

Sandstorms

"I kept my armor well oiled and polished to protect it from rust, but after the sandstorm passed, every inch of it was scratched beyond repair."

- Sil Tesafil, Gnomish adventurer

One of the greatest natural dangers in any desert is being caught in a full-blown sandstorm. Sandstorms form when winds reach the sand dune areas, whipping up the light sand grains and propelling them along at great speeds. Minor sandstorms only reach heights of a few feet, making life troublesome but not dangerous. A major storm can blot out the sun in a great cloud, hundreds of feet high and thousands of feet in diameter.

Characters can attempt a Survival Skill Suite, Survival, Desert or Weather Sense skill check (easy difficulty or trivial for desert natives) to recognize the signs of a coming storm, giving them 1d3 hours warning.

Firstly, the roar of the wind and the quantity of airborne sand makes seeing and hearing anything difficult. Colleagues only a few feet away must shout to make themselves heard over the noise. All skill checks involving sight or hearing increase two tiers in difficulty (i.e. an easy check becomes difficult), making it easy to become disoriented and wander in the wrong direction. Ranged combat attacks suffer a -6 to-hit penalty within 10 feet, and are impossible beyond 10 feet. Tiny creatures are automatically blown away as are small creatures unless they succeed at a save versus Breath Weapon. Medium creatures are knocked down, and Large creatures are checked. All creatures suffer 1 point of subduing damage each round from the pelting wind and sand.

Naked flames are extinguished, and even protected flames (such as hooded lanterns) go out 50% of the time, though mainly from sand blasting rather than the wind. A major storm lasts for 2d3 hours before blowing itself out, leaving everything in its path covered in 1d3 feet of sand.

The worst sandstorm of all is known as the *vech rothia* ('Great Sand Wind') and, fortunately, only occurs rarely. Its approach is forewarned by a sudden darkening of the sky and light grains of sand skating rapidly along the ground.

Over the next hour, the winds grow in strength until they are so strong that Huge (and smaller) creatures are blown away, and Gargantuan creatures are checked unless they save versus Breath Weapon. When the storm hits, it hits hard and fast. Visibility plummets to 5 feet within 2d4 minutes, making any skill check that requires hearing or sight beyond this distance impossible, as is any form of ranged combat.

Spell casting in the storm is impossible unless the spells is purely verbal or the caster has the Concentration Talent. Sand pelts the exposed skin like small sling stones, causing 1d4 points of damage per round of exposure unless completely covered (damage then becomes 1d4 subduing). Exposed fires are automatically extinguished, and even sheltered fires go out 90% of the time. Unless calmed (a difficult Animal Handling skill check), animals panic and bolt, quickly becoming lost in the sandy blizzard.

Without a *chol* (the native turban of the *Dejy* nomads) or other head covering, there is a real risk of being blinded by the dust storm. To avoid becoming temporarily blinded, a character must succeed in a save versus Breath Weapon every minute that his eyes are uncovered. If he fails, he is blinded for 2d3 x 10 minutes. A character that rolls a 1 on his save is permanently blinded. Wiping your eyes only rubs the grains against the eyeball, worsening the effects (GM's call). The best way to ease the suffering is to wash the eyes with liberal quantities of clean water. Wearing a covering reduces the time between checks to every hour and affords a +4 to saves.

An average *vech rothia* lasts for 2d6 hours, and leaves everything in its wake buried under 2d4 feet of fine sand. These storms have been blamed for burying many cities over the millennia. Of course, what they cover, they can also reveal.

ENVIRONMENTAL EFFECTS ON EQUIPMENT

Dust and sand can do much more damage to clothing and equipment than to the characters who are wearing or carrying the gear. However, damage to equipment often cannot be expressed in terms of game mechanics – and even when it can, frequently the GameMaster must consider the circumstances to determine whether a character suffers adverse effects, and if so what those effects are.

With these guidelines, the GameMaster must make reasonable and consistent decisions on what happens to equipment that is exposed to the elements – and players, likewise, should be able to decide how their characters can minimize or avoid damage to their equipment by taking precautions or making repairs.

EFFECTS OF BLOWING SAND OR DUST

Flying grains of sand have an abrasive quality, but under less than extraordinary circumstances the abrasion does not have any appreciable short-term effect on exposed surfaces – skin, leather, metal, wood or anything else. This is not necessarily the case in extraordinary circumstances, such as a very strong wind combined with a massive amount of sand being lifted into the air, but the vast majority of sandstorms are not this severe.

Effects from abrasion may occur as the result of exposure to several sandstorms over a long period of time, but this is not relevant to characters or their possessions since they won't normally find themselves in such a situation. A suit of armor that has been abandoned in the desert and then "sand blasted" during several storms will lose as many as 4 armor hit points per storm – but more often than not, an object lying on the ground will be alternately exposed and covered by blowing sand, and is only vulnerable to abrasion when it is exposed.

The effect of blowing sand that characters will often find themselves having to cope with is the aftermath of a storm. Sand can find its way between joints and panels in armor, between seams in clothing and backpacks, into a pouch that is not closed absolutely tight. Rations that are not protected will be rendered unpalatable, if not inedible. Liquids in open or loosely stoppered containers will be contaminated, but not necessarily undrinkable.

In a water skin or water bottle, sand will settle to the bottom and not impair the drinkability of the water. A magical potion may, at the GameMaster's discretion, have to successfully save versus lightning or be ruined or even turned to poison by interaction with the foreign substance.

After a sandstorm subsides, characters should spend some time getting the sand out of their clothing, armor and gear – especially and most importantly the former. Sand that has collected inside clothing and boots may chafe the skin as a character moves, causing discomfort and distraction. An opponent's chance to surprise such a character is increased by 1 in 10. If a character is unable or unwilling to alleviate the chafing, it can become severe enough to inhibit his movement (¾ of normal speed) or decrease his mobility (-1 to Dexterity for dodging and abrupt movements) or both.

Dust is not abrasive, but is even more insidious than sand because the particles are smaller. The residue from a dust storm will find its way into places that not even blowing sand can penetrate. You'll end up checking for contamination of food and liquids, which (as with sand) may or may not be ruined by the foreign substance. Dust inside clothing does not chafe the way sand does, so "dusted" characters need not worry about cleaning out the residue promptly.

DESERT CREATURES

"The desert is a bountiful source of food, if you know where to look."

- Dejy saying

Compared to the central salt basin, the fringes of the Elos Desert are home to a variety of plants and animals that provide food for the nomads and citizens of *Dijishy* all year round. However, the lands of the Elos are also a monster hunter's paradise. This section details the native life that player characters may wish to seek out – or avoid.

Flora

*"The desert trees are like its people; tough on the outside and soft within."
- Selguld Ingamin, O'Paran desert guide*

Elos desert plants have small leaves, to avoid moisture excessive evaporation, and are thicker and fleshier than flora in other parts of Tellene. These plants are vital to the survival of animals living in the Elos, who get most of their food and water from plants. Dew, found on the leaves in the early morning, is a readily available sources of water for small mammals, insects, and birds. Many plants have evolved wickedly sharp thorns or exude foul odors, to protect them from predators, and their flesh is generally foul tasting. One of the hardiest varieties of plant is the cactus. Their shape varies from species to species, ranging from the tall, three-armed variety to squat, round bulb-like cacti. Almost all species possess thorns to protect their flesh and on larger varieties these are sharp enough to pierce leather clothing. Well suited to arid conditions, cacti store great quantities of water during rainfall in their fleshy stems, and provide a source of water and food for nomads. The water is not available "on tap," but the watery flesh can be mashed down into a paste and, when seasoned, is palatable as a stew.

Towards the foothills of the Elenon Mountains are cypress trees, a source of firewood, and olive trees, whose fruit provides food and oil for cooking and medicinal purposes. Date palms and orange trees are also common, especially around oases, as are sesame plants, turmeric, and thyme, herbs used in cooking as seasonings.

Rocky areas produce lichens, a green growth commonly found on the lower part of rocks, where the sun never reaches. They provide food for small rodents and birds, but are generally unpalatable to humans and are a poor source of water and nutrients. Tough grasses sprout from cracks in the rocks, taking sustenance from water trapped below the surface. Camels, with their thick lips and grinding teeth, can make short work of these grasses, but the nomads must boil them in water to break down the fibers before they can be eaten. Their fibers can also be wound together to construct sturdy ropes.

Frankincense, burnt as part of religious ceremonies, is harvested in the rocky desert. The frankincense trees have short trunks, which split near the ground to produce a fan-like array of branches. They require plenty of sun and water, preferably airborne water particles from dew or mist, and are therefore found higher in the foothills.

The frankincense burnt in offerings is actually the tree's sap, and can be harvested by chipping away the bark to expose the flesh underneath. The sap wells up in the wound to form a seal, protecting the inners from dehydration and predators. At first, the sap is milky-white, but over three to four weeks of exposure to the sun and air it hardens, and shifts to a golden yellow color. Harvesters generally remove the first deposit and let a second layer form, as this is purer and produces a stronger odor. The first batch is rarely sold as an unguent, but can be chewed, releasing a not unpleasant taste that freshens the breath. It also acts as natural toothpaste.

Another exotic crop found in the desert is myrrh. Primarily a medicinal herb, its oil is used in embalming, in medicine, or in religious ceremonies. Its cost varies from tribe to tribe, but can be found in Dijishy for 10 gp per ounce, making it a valuable commodity. The traders of Dijishy export both myrrh and frankincense and it sells for ten times as much in distant lands (such as Kalamar).

The highly unpredictable nature of rainfall in the desert has forced native plants to adopt rapid lifecycles. Virtually all species can grow, flower, and seed within a few days of water becoming available (see Rainfall above for more details).

Fauna

*"Only a fool puts his hand into a dark hole."
- Dejy saying*

As with all things, the animal life of the desert is split between the sandy areas and the rockier regions. Few mammals make their homes in the sand seas, as there is little water and vegetation. The common fauna of these endless wastes are lizards, snakes, spiders, and scorpions. Many of these species are highly poisonous; food is in short supply and a predator must guarantee that its prey dies quickly, before it gets chance to run away. Travelers are warned to check their clothing in the morning for these vermin, and to avoid thrusting their hands into dark holes.

Herbivores are restricted to the rockier areas, where vegetation is ore abundant. Gazelles, gerbils, hares, desert mice, and even a species of hardy sheep all dwell in the region. Of course, where there are prey so there are predators. The most common of these are desert foxes, mongooses, vultures, desert foxes, and weasels. Larger predators, such as mountain lions, live higher in the foothills and rarely travel to the desert plains in search of food.

Insects are the most abundant species, appearing even in those areas of the Elos where nothing else dwells. Nomads burn aromatic woods, such as sandalwood, on their campfires to keep the biting ones away. They also use scented oils, lotus oil being very common, in their tent lamps for the same reason. Desert insects include dragonflies, mantids, crickets, wasps, moths, beetles, locusts, and many flies. Termites and ants are also a common sight, for both species build upwards rather than underground and a large nest can holds millions of these biting insects. Dejy nomads prize them as food, and honey ants are a source of natural sugar.

The larger species of ants possess large mandibles and can deliver a powerful bite, their jaws remaining locked even after death. Making use of what nature has provided, nomads use these ants to seal wounds. They allow the ant to bite them either side of a cut, pinching the wound closed, and then remove the ant's body. Since the jaws remain locked, the flesh remains sealed and can heal with little risk of infection commonly found in open wounds.

Locusts present a greater threat to man, especially when they swarm, as they devour all vegetation in their path. A swarm will gather every fifty to sixty years, depending on the climate cycles, and when it takes to the air resembles a huge storm cloud. Containing millions of locusts, the swarm makes short work of desert trees and plants, and the crops of Dijishy present an appetizing meal for the voracious insects. There is little that anyone can do when a swarm descends on an area, expect wait and pray. Spellcasters have tried to defend the crops, but the swarm covers an area tens of miles in diameter and there are not enough skilled magicians to protect more than a few acres of cropland.

Oases and the desert borders are home to dozens of species of birds, including gray herons, white crowned wheatears, and sparrows, though many others also pass over the Elos Desert in their migratory patterns.

In the mountains and southwestern desert, permanent mountain streams provide suitable habitats for frogs, a few species of small fish (rarely more than a mouthful at best), snails, and water birds to dwell.

Fauna Magica

The Elos desert has been described as a monster hunter's paradise. Leucrotta, gnolls, and yuan-ti prowl to the south; giant eagles, bug-bears, ogres, and manticores live in the Elenon mountains, while the Sliv Elenons breed dragons, wyverns, and trolls (with recent reports of sand trolls in the deep desert).

Followers of the Lord of Intuition come looking for sphinxes so they can trade riddles with them. Often, they find voracious heira-cosphinxes, but fortunately androsphinxes seem to outnumber the other types. The city-dwellers sometimes make offerings to these sphinxes; they have an old oral tradition that a sphinx once saved Dijishy from a hobgoblin invasion. There are also a number of other monstrous creatures to be found within the desert wastes.

The salt basilisk (described in Chapter three), for example, is a vicious predator of the Elos desert. It relies on its incredible speed and lethal gaze attack to turn its prey to salt, which makes up the bulk of its diet. Those living on and near the salt flats of the Elos have grown large and somewhat lazy, although they still retain their amazing bursts of speed for chasing away intruders.

Kobolds can also be found in the hills of the western Elos desert, below the Elenon Mountains. Here, they have secure underground warrens and a nearby population to steal from. Why exactly the runts collect treasure is unknown, as there is no record of them ever purchasing anything with it, and when valuables are found they are often buried under mounds of garbage. One group of sages argue that they simply collect everything, junk and jewels, and just like to live near dragons, who affords them some protection at the small price of occasionally eating those he catches. Other sages argue that kobolds are attracted to the shiny nature of precious materials, though their intentional garbage collection argues against this.

Early Period tombs (5000 to 4000 years ago) can be found in the western Elos, along with burial sites from the Middle Period (4000 to 3000 years ago). Many of these are rumored to contain Mummy Lords and their retinue of followers, minions and warriors.

In 547 I.R., rumors spread that rock sphinxes had begun to make their way further east in the Elos, following the Salt Trail to Prompeldia. Nomads and other passing merchants began to tell stories of large, stone cat-people that were raiding their caravans for treasure. The stories were ignored until Najay, a down-on-his-luck merchant returned from the desert wealthier than any other merchant in all of Prompeldia. He claimed to have solved a sphinx's riddle, and the creature gave him its treasure. Najay was imprisoned for theft, but was later released when another merchant made a similar claim.

THE NIGHT SKY

"The first time I saw the night sky in the Elos it looked so vast, so empty, and so cold. It made me feel very insignificant in the cosmic order of things."

- Danzig Vey, O'Paran explorer

The citizens of Dijishy, whilst recognizing the same constellations as other peoples (see the Kingdoms of Kalamar campaign setting source-book), have developed their own mythology and legends as to what they represent. A sample of these is presented below.

The Goblet: The Goblet is known locally as Shardar's Cup (Egosh myr-Shardar, in Deji). Astronomers working for the Ministry of Cisterns use its orientation to calculate when the winter rains have ended, since it coincides with the start of fall. As the Goblet tips earthward, the rains fall heavier, reaching their zenith in mid-winter when the Goblet is pointing directly downward.

The Hunter: Another constellation used to foretell times of plenty is the Hunter, known to the Deji of this region as Yeknor Dei ('Giver of Meat', or 'the Provider'). It appears over the horizon late in the summer and marks the time when game can be hunted. To hunt too early would deprive young game of their mother, potentially leading to a lack of game later in the year and for the following year.

The Jealous Eye: Ro myr-Shardar, the Eye of Shardar, appears in midsummer and is visible until late fall. Citizens believe that it is the all-seeing eye of Shardar, watching over the desert for the first signs of the post summer caravans and protecting them for danger. Traditionally, its appearance marks the date when caravans from far off lands commence their long voyage.

The Whip: Ashoth Elos, the Flail of Elos, is a weather predictor for the desert nomads. Its appearance in the night sky marks the start of the 'season of great winds', when mighty sandstorms rip across the Elos Desert. The most dangerous of these storms often coincide with the Whip reaching its zenith. Tradition states that the Whip is an evil spirit that stirs up the sands to cover up traces of its crimes.

Chapter 2

Dijishy, City of History

"Dijishy does not have history; it is history."

– *Roshnyr the Scholar*

"In the old, old days, there was only water - no sky, no land, nothing. Then out of the water came the sky, flowing upwards like mist until it filled all above it. Still, there was no sun, no moon and no stars - only the dark mist. But way down in the deepest waters lived the Creator, she who had no body of flesh, but one of many-colored light. Then, knowing her purpose, Creator stirred, rising to the surface of the waters. Looking about, Creator saw the dimness of the sky, and rushed upwards into it, taking oh-so-tiny pieces of her body and leaving them behind to burn and light the sky in day and night.

But Creator's work was not done. Stirring the waters beneath her, she formed the land - a great island in the midst of the waters, covered with growing things of green. Now Creator walked on the land, testing its firmness so that it would not sink again beneath the waters. Still something was missing. "It is too empty," thought Creator. Stamping several times upon the land, the Creator brought forth many clouds, which settled into living things that walked and swam and flew. These were the first Animals, Deji, Dragons, Dwarves, Elves and other simple creatures.

Pleased, Creator flew into the sky to watch her creatures. But after a time Creator grew tired - her creatures did little, and their lives passed quickly to her eyes. She desired more. Taking light and dark pieces of her body, Creator formed many handsworth of beings like herself, but of a lesser sort. These new creatures, who we call Gods, were the children, servants and companions of Creator. Some had bodies of light and some of dark, but all were needed in her eyes. But soon these new Gods began to long for servants of their own. The kind Creator, sensing this need, formed Spirits for her children, but they soon grew bored of these, and turned to the creatures of land for amusement. Taking the finest of these creatures, the Gods gave them pieces of their own essence, making great Titans of power and wisdom.

But the Titans and Spirits sought more power, and many now warred against the Gods in a great battle. At battle's end, the Gods punished the rebels by casting them into darkness, and rewarding those who remained loyal. Those Spirits who fought with the Gods were rewarded, becoming Angels, Devils, Demons and other such beings, and the loyal Titans went to live in a peaceful home in the mists beyond the sky. Some, though, fought not on either side. These neutral Spirits became Genies and Elementals, and the neutral Titans became Giants and Trolls.

Tired from their long battle, the Gods decided to rest and watch the land creatures from their position at the edge of the sky. Now, with these creatures were the first Deji, they who are our great ancestors. Though they were simple folk, they were smart, organizing and building canals and walled settlements. As years passed, these settlements grew large, becoming cities. Cities grew to city-states, kingdoms, and then empires. But the greatest of these empires were Khydoban of the East, and Elos of the West - where we stand now."

THE FALL

"But a great councilor of distant Khydoban was filled with thoughts of death, and said he thought people ought not to die forever. Those close to him disagreed, pointing out that the land is not big enough for all the people, and that if the dead came back to life, there would not be enough food for all.

But the councilor did not listen - he said he did not want his people to die and be gone forever, for then he would have no happiness. Sending messengers through the Empire, he spread his word and found that many other Deji thought as he did. Many agreed that it would be good to have people not die forever, and said they would help him do what he wanted. But many did not, and so six years of civil war followed between the people of Khydoban. Yet, the councilor of the City was eventually victorious, and proclaimed himself king of the Khydoban Empire and its dependencies.

Now, the dark taint of evil truly spread throughout the land. Many practiced the darkest magicks, and their ruler was the greatest of them all. With his followers, he built a large structure facing east, in the heart of the City. He also placed many black stone obelisks, pieces of his plan, throughout the kingdoms. When his plan could be completed, he said, those who died would be restored to life. But, far to the west, our empire noticed.

Our people cried aloud, "No! Such things are not done! It is unheard of!" But the king's work was almost finished, and our ambassadors could do nothing. Quickly, our empire began magicks of its own, but these were not the dark magicks of Khydoban. No, they were energies that we hoped would stop our kinsman's misguided evil. Now began the war between the Empires - each attack more fierce than the last. Many cities were destroyed, and many Deji were killed, but neither would relent. Then, both sides struck at once, using the most powerful magicks ever known. This was the Time of Fire."

The Time of Fire

“I do not know what magicks caused this great disaster, for I believe them lost to ancient times. But it is said that great clouds of fire filled the skies, dark skies covered both Empires, and the very air burned with magical energies and sounds. Majestic cities crumbled like clods of dirt crushed by a giant hand, and great numbers of Dejy, once as numerous as stars in the sky, vanished in the fiery air. For many days thereafter, it is told, even the rain bit like the stinging of a scorpion, and the number of survivors grew smaller each day.

Though the fires soon faded from the skies, and the rain eventually ceased to bite, the skies remained dark for many months. Legend tells that even to breathe the air was to smell smoke, and taste soot and dust on the tongue. The waters began to retreat, the grasslands withered, and any large game animals not sickened by the fire followed them. Only a single city, battered and broken, remained.”

The Dwindling

“Abandoning their homes to the encroaching wastes, all our the people now traveled in small, mobile groups and extended families, in a ceaseless quest for food, materials, fuel and water. Their only possessions they carried on their backs, sleeping in rough brush or skin shelters, on beds of sand. They lived in caves or rock shelters, and dressed in tanned gazelle skins and tattered clothing, rather than the finery they were once accustomed to. Slowly, they learned how to survive in this harsh new environment, but not without heavy losses to both life and culture. Yes, the great knowledge and civilization of our ancestors was lost, with new skills of survival taking their place. And these skills were greatly needed, for where once birds and animals roamed over a

lush and verdant paradise, the land became drier and drier until it was too dry for either grazing or farming.

Then, one day, a nearly exhausted tribe of wandering Hasheri stumbled upon what remained of our last city – Dijishy. Falling upon their knees and lapping at the thin streams of water trickling down from the Elenon Mountains, they gave thanks to the gods for delivering them out of the wastes. They began to build homes in the ruined city, and soon another tribe, the Murs, appeared out of the swirling sands. In time, even more Dejy would return to restore the city and build new lives in the shadow of the mountains.”

“You can’t really expect me to add such idle speculations to our archives, can you? The creation myth I shall keep, but the remainder... Well, you must think me foolish to believe that the primitive Dejy once maintained great civilizations thousands of years ahead of our own. And that they possessed such powerful magics? Ridiculous! I suggest you study your “history” again. Perhaps your quill would be best served crafting another volume of Kalamaran expansion. Oh, and place less emphasis on the Brandobians this time around, will you?”

*- Balanar Remel,
Keeper of Bet Kalamar’s historical archives*

POPULATION

Dijishy is composed primarily of 6,000 nearly pure Dejy. As can be expected of a well-isolated desert city, other races are rare. Temporary visitors include Dejy from the tribes in the desert; Brandobians from Pel Brolenon or Mendarn; Svimohz from the maritime cities of the Straits, and the occasional Kalamaran.

Save for a few dwarven miners, there are relatively few humanoids making their home in Dijishy (though this cannot be said of those whom travel and commerce bring through). Other humanoids are a rarity that will draw the occasional curious look from residents, though their appearance in the city as visitors is common enough that few will remark upon it.

There are often a few hobgoblins in Dijishy; they are typically slavers, merchants, or adventurers passing through on their way to or from Norga-Krangrel. There are never more than a handful of these, however. The citizens have learned through hard experience not to trouble or molest the trenchant Krangi—most will ignore any they see (the safest overture to make).

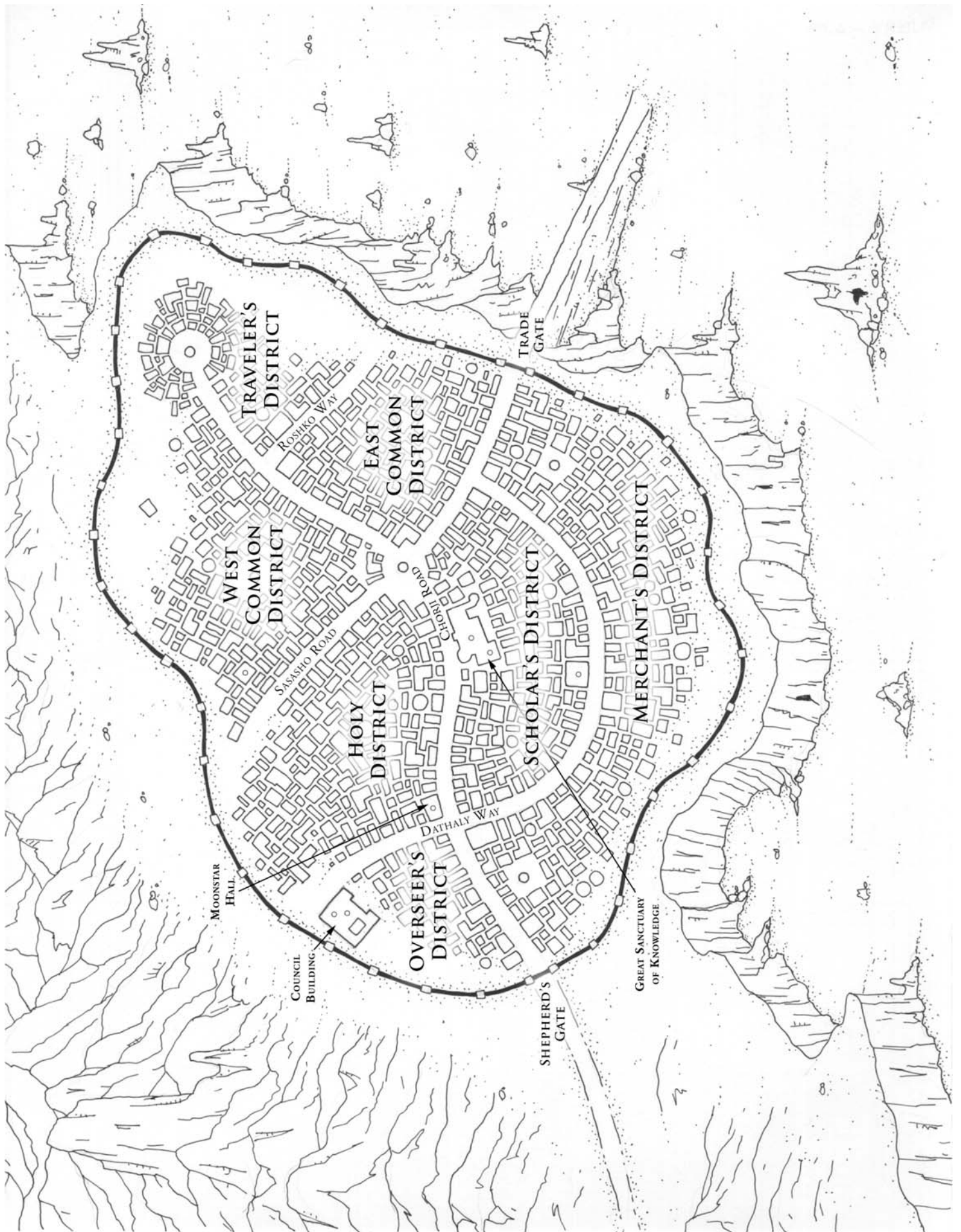
Language

“Language is at the root of all culture.” *- Roshnyr the Scholar*

When trying to understand any culture, it is important that you know something of its language. A language lies at the root of a culture and shapes its people as much as they shape it in return. You should remember that none of the modern Dejy dialects have their own written language. Dejy culture is based around an oral tradition, but no city can function without some form of writing, if for no other reason than for calculating taxes.

The citizens of Dijishy have adopted the written alphabet of the dwarves, mainly because Dwarven is the city’s second language and the city is too remote to be influenced by other human tongues. However,





to ease confusion with visitors, they do also use the Common Tongue, including its number system.

Diet

“Yeah, the food is okay, but there’s not enough meat!”

- Raak Three-Toes, half-orc adventurer

With arable crops at the mercy of the desert sun and pasture land a rarity, one might think that the inhabitants of Dijishy can barely eke enough food to survive from day to day. In fact, the opposite tends to be true and the markets are often full of fresh produce.

The staple ingredients of any meal are wheat and barley, both grown locally. The sunny weather and relatively fertile fields beneath the mountains mean that three crops can be harvested in a year if the winter rains have been good. Barley is used to make porridge, eaten both for breakfast and as an evening meal, when it is mixed with peas, onions, and perhaps a little meat. Bread, another staple foodstuff, is unleavened (i.e. flat and tough) and baked in the family’s own bread oven. Visitors may find the texture grainy, as sand often gets into the dough. Rice, another popular carbohydrate, is imported in huge quantities and stored in the granaries. Being dried, it does not spoil quickly in the hot and dry conditions and can be kept for years so long as it remains free of mold.

Vegetables include peas and onions, as mentioned above, as well as palm leaves, cabbage, and a thick root-like vegetable that closely resembles a turnip. The most common form of cooking these vegetables is boiling, which helps break down the tough fibers. Apricots and oranges are the only locally grown fruits. Other fruits are rarely imported, due to their tendency to spoil on the long journey to Dijishy.

Meat is not common, and what little is available tends to be goat, lizard, small birds, or camel flesh. Pigs do not survive well, and the only pork on sale is available as imported salted pork and bacon. Generally, it is beyond the price range of the average families. Most families eat meat only on Godday as a “treat.” Fish, another meat source not found locally, is also imported is dried or smoked form and fishmongers do a brisk trade when a consignment arrives in the marketplace.

Those with a sweet tooth will find the dates and figs very succulent and they are available all year round. Honey, an excellent source of natural sweetness, is imported and can be found in the market, if one is willing to pay the high price. A few entrepreneurs have tried to cultivate bees, but there is little pollen and flowers require water better spent on crop yielding plants. As a result, the local honey is very poor quality and what little reaches the market tends to have a bitter taste.

One ingredient that Dijishy has in abundance is salt. Recipes tend to use salt as a seasoning in place of more expensive pepper and fresh herbs, few of which grow naturally. Those that are available locally have a strong taste and are used sparingly.

Drinks come in the form of water, barley beer, and goat or camel milk. The latter is drunk within a day or so of purchase, to avoid curdling. Families that own goats tend to produce their own butter, though it too spoils quickly and must be kept cool, usually by placing it in thick clay pots with wax seals. Barley beer is an acquired taste, being reasonably strong (averaging 6% alcohol) and a far from pleasant aroma. It is popular with the locals, who prefer it to ‘fresh’ water as the brewing process involves boiling the mixture, which naturally

kills any bacteria in the water. Grape wine is only available as an imported luxury and remains the reserve of the upper classes. Locally fermented fig and date wine, which is actually a spirit similar in potency to brandy, is drunk on special occasions and can be acquired at a reasonable price.

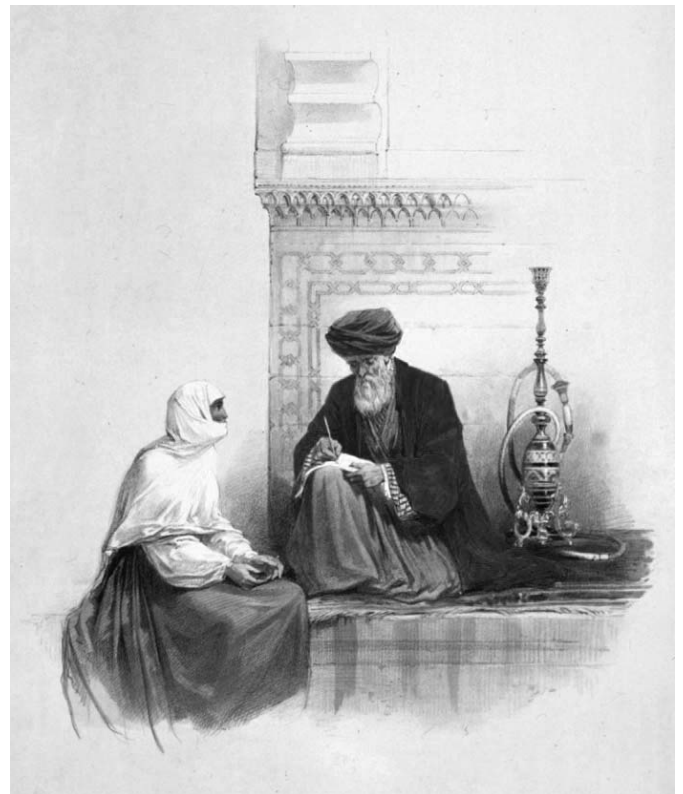
Clothing

Many of Dijishy’s citizens, including Deji males and non-Hasheri-females, dress in the traditional Deji fashion – robes with some sort of headdress. For men, this is usually a turban, or chol. Traditionally, chols are wound around the head each time. Putting on a chol correctly takes five minutes and a degree of knowledge. New arrivals trying to blend in generally lack this knowledge and are easily distinguishable by the incorrect wrapping of their chol.

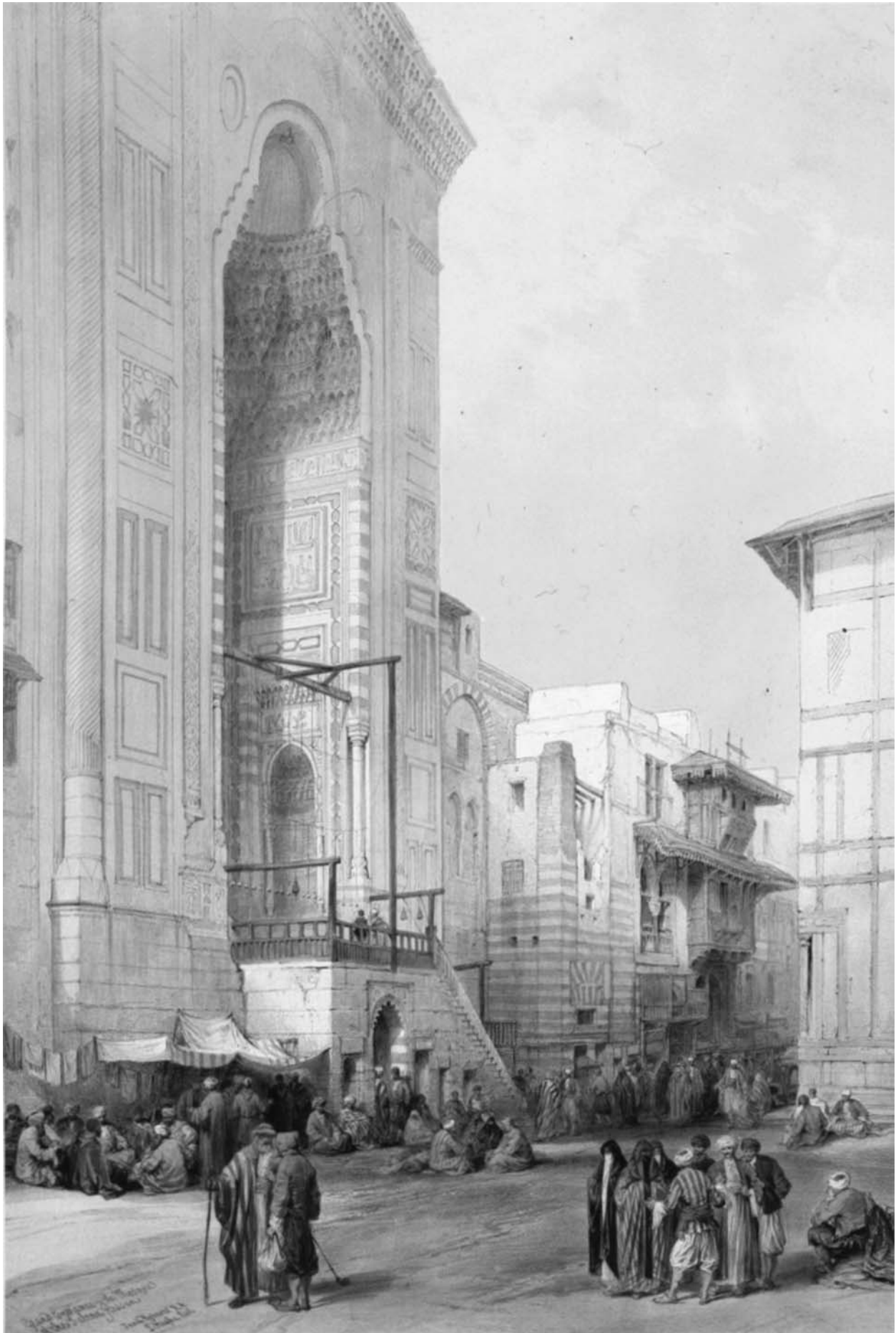
There are several varieties of chols, such as the ‘traveler’s chol’ with a tail that hangs down over the left shoulder. During strong winds or when traveling in the desert, the tail is tucked in, forming a mask across the mouth and nose that keeps out sand particles. Some merchants now sell chols that are permanently formed and sewn on a foundation, though these are usually worn only by foreigners.

It is not considered impolite to forego the wearing of a chol within one’s own home, or anywhere for young people and foreigners. Yatak tribesmen (and clerics of the Holy Mother) prefer the fez, though they may don chols when traveling.

It is common for men of all tribes to wear a loose robe (called a kathon) that covers them from shoulder to midway along their shins. Many are vertically striped, while others are plain, with fancy embroidering being common only among wealthier citizens. Underneath the kathon are worn a light shirt, generally white, and, depending on the season, trousers. A few younger Deji males have taken to imported fashions, such as the tunic, but such a sight is uncommon.



Hasheri in conversation



Citizens linger outside the great Council Building (page 36)

Single Hasheri women often wear a kathon with a chashya (loose cloth headcovering). When a Hasheri female becomes engaged, however, she dons the chador, a modest white body covering that is shapeless and allows only the face and hands to be seen. Upon her marriage, she wears the narja, an all-body covering that takes modesty to the extreme, shielding even the face and eyes from exposure with a thin mesh screen.

Non-Hasheri females usually wear the kathon and chashya, though it is possible to see such a woman in a simple dress imported (or copied by a local tailor) from Brandobia, Kalamar or Svimohzia. Murs females, for example, often wear and do whatever they want, and allow no man to tell them differently. As such, they have more female dancers and entertainers than other tribes.

While many Deji wear robes, the poor may be seen laboring with a vest covering their otherwise exposed bodies. Vests were originally made for men but non-Hasheri women have adopted them too, usually with more delicate materials and with expensive embroidery and patterns.

No garment native to the Deji has pockets. Small items that need to be carried, such as coins or keys, are kept in pouches tied around the waist on a piece of string or a thin, metal chain.

Both sexes wear open-toed, leather sandals or kidskin slippers. Richer citizens prefer silk slippers, but rarely wear them in public as the dust and grime of daily life (not to mention the mess left by camels) can easily ruin them. Leather boots are typically worn by workmen whose profession involves a risk of injury to their feet (such as masons who may drop their tools or a block of stone) as they are too hot to wear for long periods.

Jewelry is commonplace and is a means of protecting wealth and showing status. Rings, earrings, and necklaces are the most plentiful, and both sexes adorn themselves with such trinkets without prejudice. As a note to visitors, the wearing of wedding rings is unknown to the Deji. A person wearing a band on the ring finger of their left hand is not necessarily married.

Tattoos are uncommon, except among Murs females, who may celebrate reaching adulthood or becoming head of house with a new piece of body art. Interestingly, such tattoos rarely appear anywhere other than the left arm, which may be covered with tattoos by the time a Murs woman reaches old age. This is due to local Murs superstition, which says that the left arm is more closely connected to the spirit world. One traveling scholar said that this superstition exists because only the ancient Murs could be priests, and they would bless the dead with their left hand. Though he returned to the Great Sanctuary when this was challenged, he could not find the original source again, and left the city soon after.

ARCHITECTURE AND HOUSING

The original houses in the city were constructed from blocks of local sandstone, cut and laid by skilled masons. Such constructs are the product of bygone days and new houses are now built from sun fired mud bricks, made locally using mud and straw. The walls are plastered and then whitewashed as protection against the blistering sun. Whilst not of such sturdy build as the stone houses on which they rest, they provide adequate protection against the elements and are cheap to erect. It is important to note that no one in Djishy actually pays to have a house built. The goods and labor are provided for free by fam-

As is traditional with the Deji, female children move in with the family of their husband. Unmarried women, of any age, live with their parents. It is extremely rare for an unmarried woman to have her own house and usually results from the death of both her parents before she has wed.

ily members and friends and, so long as the annual housing tax is paid, the government is quite happy with this arrangement.

Visitors learning of this fact often enquire how a house that has no true cost can be taxed on its value. The Ministry of Taxes and Tithes carefully calculates each house's intrinsic value on its size, the materials used in its construction, its location in the city, and when it was built. Older, stone houses in a middle class ward of the city are inherently more expensive to "own" than a newly raised, third story home in the poorer wards. Few citizens know how the taxable value is calculated, and the Ministry is keen to keep things that way.

When the ruins of Dijishy were first being rebuilt, the majority of houses were single-story, flat-roofed constructions. They were intended to be home to a single family with children and maybe an aging relative or two to support. The Deji, with their strong family bonds and large extended families, soon outgrew the living space these simple houses afforded. Rather than have their families move to other parts of the city, they began building upwards.

When the eldest male child grew to adulthood and married, his family would build a second story onto their existing home. Stairs were added to the outside of the building for access and the roof was laid flat in the tradition of the original builders. When the eldest son's children married, the process was repeated. As the eldest relatives die, so the children move downwards, leaving the youngest child's family on the highest floor and the eldest couple on the ground floor with easy access to the streets.

Generally, this means that the vast majority of houses in Dijishy now have three stories. A few families have added fourth and fifth levels, but these are a small minority. A tall house is not regarded as a sign of material wealth, only of having a large family. The tradition of building upwards remains to this day, partly because of the lack of available land within the city walls.

The average house comprises of only four rooms. The largest, which the front door opens into, is the communal living area. Covered with a large rug or carpet, the area is where the family spends much of its time and is large enough to fit ten people in at a squeeze. As is the Deji tradition, there are no chairs or tables. Large, colorfully decorated, well-stuffed cushions provide adequate seating.

Off the main area, also at the front of the house, is the kitchen. Cooking is done over an open fire pit, though there is often a separate clay bread oven. Pots, pans, plates and utensils are stored in piles on the floor, shelves being virtually unheard of in common houses. A small store of charcoal and camel dung is kept in the kitchen.

At the rear of the house, reached from the front room, is a back room where the men spend the evenings in talk or playing games without being interrupted by the women and children. At night, the room doubles as the children's bedroom. Like the communal area, it is furnished with cushions, on which the adults sit and children sleep.

The last room is the main bedroom, which is adjacent to the children's room at the back of the house. It, too, is simply furnished, although wealthy citizens have a wooden bed frame on the floor with straw padding for extra comfort. The hot nights of Djishy mean that

Where are the Toilets?

Few houses in Djishy are connected into the city's simple sewer network. Normal citizens perform their ablutions in buckets kept outside of their home. The buckets are covered with a heavy cloth and sand is placed in the bottom of the bucket to help keep the foul odors to a minimum and topped up as needed.

Once the bucket is full, the contents are then taken to the cesspit to be broken down and turned into useful fertilizer. Citizens are not paid for their contribution.

most citizens sleep without bed covers, though in the winter months a simple, wool blanket suffices against the colder nights.

Dejy do not tend to decorate their houses with paintings of family members, flowers, or statues. Walls are covered with colorful rugs or with religious symbols painted straight onto the plaster; the floor is also covered with a carpet or rug. Flowers do not survive long in the heat and require valuable water. To fragrance their homes, the Dejy use one or two drops of lotus oil mixed with a cupful of water. This mixture is thrown over the carpets and, as the water evaporates, the scent of the lotus fills the room, covering a variety of smells.

As mentioned early, the common houses have flat roofs. These serve many purposes. Washing is left to dry in the sun without fear of it being dirtied by dust kicked up from the streets, food is stored here in earthenware containers, children can play without clogging the street or getting hurt by passing wagons, families eat their communal meals here, and, during the hottest months of the year, the entire family sleeps up here to avoid the stifling heat indoors.

It has happened in the past that accidents or plagues have left some families with only enough members to fill one or two levels of the house. In this instance, the upper levels have been given to new families (often distantly related, but not always) or left empty for use by the council when caravans arrive. Thus, whilst three-quarters of any multi-story building within Djishy contains members of the same family, the remaining quarter may hold two or more unrelated families. When the children of these families seek their own homes, they are often forced to move into other areas of the city.

Shop fronts and craftsmen's workshops are always placed on the ground level of a house. The communal area and kitchen are knocked into one large room, used for displaying wares. The children's bedroom is used for storage, and the master bedroom is used as a workshop or private area for the owner. The family live on the second level of the house simplifying travel between work and home.

The dwarven residents of Djishy construct their houses in a similar manner to the Dejy. Though dwarves have no great love of heights, those that dug cellars in the early days of Djishy's recolonization soon learned that the temperature became unbearable during the heat of the day, and is little better at night. Houses that have cellars are always of dwarven origin and are now only used to house goats and sheep during the coldest winters or for storing on-perishable goods, such as pottery or glassware.

GOVERNMENT

The High Prophet of the Inevitable Order of Time (see Pagari on p. 158 of Gawds & Demi-Gawds) rules the city. The Prophet actually prefers to appoint lay personnel to government offices so that his clerics may devote their full time to worship and spreading the word of the

Fate Scribe. The current High Prophet is Elamar Crandin, an Eldoran by birth who moved here as a child with his parents and six dozen other pilgrims visiting the library. As with all aspects of Djishy, the High Prophet's word is law, but he rarely interferes, so long as things are running efficiently.

The council consists of thirteen members, including Elamar Crandin, although there are only twelve actual positions. Crandin acts as chairman, adjudicator of disputes between councilors, high priest of the city, and the final word on any matter brought before the council by the citizens.

The city's ancient crest is the symbol of a sphinx – a hint that perhaps the Dejy of old had a stronger connection with these creatures than do the current populace.

Standing for Office

Seven of the twelve council members are appointed directly by Elamar Crandin himself. Whilst Crandin could fill the ranks of city officials with clerics, he prefers to appoint lay members, leaving the clergy to dedicating their time and efforts to spreading the faith. In order to be eligible for one of these seats, a prospective candidate must be a lay member of the Inevitable Order of Time in good standing, be of independent wealth (councilors receive no fee from the city), be a citizen of Djishy, and be thirty years of age or older. More importantly, he must also have appeared to Crandin in a vision. Council members hold their position so long as they remain loyal to Inevitable Order of Time, Elamar Crandin, and the city, in that order.

Council positions appointed by Crandin are the Overseer of Cisterns, Overseer of Defense, Overseer of Granaries, Overseer of Justice, Overseer of Taxes and Tithes, Overseer of Tomes, and Overseer of Trade. Their principal duties are described more fully in the next section.

The five remaining councilors are democratically elected, although Crandin retains the right to veto any appointment based on revelations from the Fate Scribe. Free elections are held as the post dictates and a potential candidate must fulfill only two criteria. Firstly, that he be born in the city and, secondly, that he be independently wealthy. For four of these posts, all citizens of Djishy are eligible to vote. The fifth post, Overseer of Mining and Dwarven Affairs, is elected solely from the dwarf populace and only dwarven citizens may vote in this election.

Under law, a citizen of Djishy is any person born within the city limits (Shepherd Town thus falls into this category), who is currently on the census, is fourteen years of age or older, and who pays his annual poll (voting) tax. No distinction is made on sex, race, or profession. A person may become a citizen of Djishy by paying a one-off regis-

PCs in Government

Player characters that want a more active hand in the running of Djishy should be actively encouraged to seek employment as a minor official. Many of the minor offices can easily be turned into adventure opportunities and holding a post opens doors to social interaction with higher (and lower) levels of society. They may even decide to run for councilor one day!

tration fee of 10 gp to the Department of Tithes and Taxes' Census Office.

The Inevitable Order of Time has a large number of faithful followers in the city and past elections have been rigged in favor of certain candidates. Sometimes this is because Crandin have received a vision as to which the best candidate would be, other times because Crandin deems the peoples' choice incompetent or overly self-aggrandizing. When this happens, word is spread by way of the Prophets' sermons (the clergy tend to receive collective visions at this time). This protects Crandin free from having to exercise his right of veto and shielded from accusations of overt tampering in democratic elections.

Crandin graciously permits council elections to take place. He always has a greater number of councilors under his direct control, and free elections spread the belief that the citizens have an active say in how their city is actually governed. Elected councilors hold their seats for a set period of time, after which the candidate is free to stand for re-election.

The elected posts are the Overseer of Shepherds, Overseer of Guilds, Secretary of Guilds, Under Secretary of Guilds, and Overseer of Mining and Dwarven Affairs. Their principal duties and terms of office are described more fully in the next section.

Minor Officials

Each councilor runs a ministry, and has a large number of workers under his direct control. These are organized around the specific needs of his office and are based around the city's various wards. Each Overseer may appoint minor officials to supervise key aspects of his ministry as he sees fit. Examples of minor government posts are listed under the relevant councilor in the following section. A (W) next to a post means that each city ward has one or more posts of this type.

Given that each city ward may have one or more of these officials and that jurisdiction over a problem can be split between two or more departments, often in different ministries, visitors trying to find information or a solution to a problem can be sent round in circles trying to find the correct person to with whom to speak.

Individual councilors can create and disband these posts as they require. Dijishy law has no set requirement on how many posts each ministry may have. Neither are there any set criteria for appointing persons to these posts, other than that the holder be a citizen in good standing (often abused). Given that these minor posts are professions for which the city pays a wage, they are often filled with friends and family of the relevant councilor. So long as the city runs smoothly, Crandin overlooks such corruption as pre-ordained events beyond his control.

Each councilor has a set area of jurisdiction, as laid down in the city code. The code was originally written by the first High Prophet to run the city and has been added to by each successor. Copies of the code are public documents and can be found in the Great Sanctuary and in the council building. Some areas have natural overlap, such as the guilds and trade, and tensions can run high at council meetings when parties with an active interest are trying to protect their own opinions and jobs.

Overseer of Cisterns

Dijishy, as described elsewhere, receives its water from streams that trickle down from the Elenon Mountains and into the city's cisterns.

Whilst winter and spring storms in the high mountains bring plentiful water to the cisterns, the streams reduce to trickles during summer and fall.

The Overseer of Cisterns' principle role is making sure that the city will have enough stored water to supply the populace's needs during these dry months. Regular monitoring of water levels is undertaken and Jaresh the Overseer has the rights to impose water rationing if he sees fit. Jaresh is also responsible for cistern and well maintenance, making sure the sediment is cleared regularly, and water purity (making sure the few sewers Dijishy has do not leak into the drinking water).

When necessary, he must liaise with the Overseer of Justice to ensure that water rationing is enforced, with the Overseer of Trade, who needs water to sell to visiting caravans, and the Overseer of Taxes and Tithes to make sure that his office receives its tax income promptly. Water for irrigation falls under his jurisdiction and he must balance the needs of the Overseer of Granaries against the people's need to drink.

Minor officials working for Jaresh include Supervisor of Cistern Labor (W), Inspector of Cisterns (W), and Water Measurer.

Overseer of Defense

As mentioned in the section on the military, Crandin is commander-in-chief. Thereby, the current Overseer of Defense, acts as his general and controls both arms of the standing army as well as any irregular units conscripted in times of crisis. His principal role is the security of Dijishy, which is accomplished through regular cavalry patrols into the desert, and through infantry watches at the gates.

Additional tasks involve the recruitment of new soldiers, ensuring that training standards are maintained, confirming promotions and demotions, maintaining the fire watch (water is a precious commodity).



Jynda, Overseer of Guilds, argues with Rijani, Overseer of Trade

Councilors at a Glance

Overseer of Cisterns – Jaresh
 Overseer of Defense - Theyrf
 Overseer of Granaries - Shanko
 Overseer of Guilds – Guild master of Weavers – Jynda (f)
 Secretary of Guilds – Guild master of Glaziers – Adako (f)
 Under Secretary of Guilds – Guild master of Saddlers - Sanyr
 Overseer of Justice - Shajen
 Overseer of Mining and Dwarven Affairs - Urik Gramdal
 Overseer of Shepherds - Nyrtesh
 Overseer of Taxes and Tithes – Doka (f)
 Overseer of Tomes – Koji (f)
 Overseer of Trade - Rijani

Crandin personally controls the church guard and the religious courts.

ty and fires need to be caught when they are easily extinguishable), and receiving and acting on reports of monsters from local Deju tribesmen and traveling merchant caravans.

Theyrf is also head of the military court, although he must liaise with the Overseer of Justice, who provides additional judges and defense council for soldiers facing trial. Good relations must be had with the Overseer of Trade, whose office informs the military when an incoming caravan is due and from which direction it is heading. As the local guilds supply the army's weapons and armor, Theyrf must also maintain cordial relations with his colleagues in the Ministry of Guilds.

Minor officials appointed by the Overseer include Military Judges, Training Sergeants, Fire Marshall (W), and Quartermaster Sergeants.

Overseer of Granaries

Dijishy has few crops, but those it has are vital to its survival and trade. From barley (used for bread and beer) to frankincense (a valuable trading commodity) and flax (used for linen), all fall under Shanko's watchful eye. His principal duties are making sure that the fields are planted on time, controlling the vermin that feast on the crops, and ensuring the harvest is completed in good time.

Along with the Overseer of Justice, Shanko also ensures that the farmers pay their percentage of crops harvested to the city for trade or times of hardship, and ensure that vermin are kept away from the granaries. Granary maintenance also falls under his umbrella.

Shanko's main council liaison are with the Overseer of Cisterns, to guarantee irrigation water is available, and the Overseer of Trade, who is responsible for selling tithed produce. As with many of the councilors, he also keeps a close eye on tax income from the Overseer of Taxes and Tithes.

Minor officials working for the Overseer include Pest Controller, Granary Maintenance Supervisor, Head Workman (by crop), and Inspector (by crop).

Overseer of Guilds

The most powerful elected official is the Overseer of Guilds. Historically the post has always been held by the guild master of one of the more powerful guilds in the city, such as the Guild of Weavers, the Guild of Scribes, or the Guild of Glaziers. Legally, any guild mem-

ber may stand for election, but few have the private wealth to serve the city for free and only senior guild officials fill the post.

Jynda, the current Overseer, is responsible for control of all Dijishy's guilds, ensuring that prices are kept fair, that no monopolies force smaller business into bankruptcy, that all trade deals are in the interest of the various guilds, that measures are standardized, and that quality is maintained.

Her strongest links are with the Overseer of Trade, although relations are not always cordial. Both overseers are working towards a common goal (wealth), but from different ends of the spectrum, and they rarely reach a happy middle ground. As each guild must pay tax to the city, she tries to keep on the good side of the Overseer of Taxes and Tithes, hoping to secure better rates of taxation (something he has yet to achieve).

Control of the guilds often involves dealing with workers technically covered by other overseers and she must balance the power of her office against those of her colleagues; upsetting any one of them could bring her reputation into disrepute as they all have the power to harm the guilds in their own way. Likewise, Jynda has the power, in theory, to order all guilds to cease production if her demands are not met.

There are no minor officials under the Overseer of Guilds. She has two other council positions that answer to her, and holds an informal gathering of guild masters every month to discuss guild related affairs that need to reach the ears of the council.

The Overseer of Guilds is elected for a five-year term.

Secretary of Guilds

The second guild post on the council was created to give the many guilds more voice and holds little true power. Answerable to the Overseer of Guilds, the Secretary is his go-between with the various guilds and ministries of Dijishy and is more of a negotiator than anything else. When the Secretary and Overseer see eye-to-eye the guilds are a powerful bloc, but personal gain and the placement of one's own guild on a higher footing make this a utopian ideal. The current Secretary is Adako, an attractive woman with a disarming smile.

The position is held for three years.

Under Secretary of Guilds

Sanyr, the Under Secretary, answers to both his higher-placed colleagues and is merely a third guild voice. Still, the post brings social influence and being appointed is not to be sniffed at. Most often, Sanyr acts as a scribe at guild meetings, visits the guild masters to set an agenda for the monthly guild meetings, and tries to promote his own guild's interests on the council. Most see this as a stepping-stone to one of the other guild posts, or as a way of making extra money in covert agreements.

This is the shortest duration position on the council, being only one year in length.

Overseer of Justice

Dijishy has four separate courts; civil, criminal, military, and religious. Shajen, the Overseer of Justice, is directly responsible for the smooth running of the first two courts. As chief judge, the Overseer sits on all civil and common cases brought before the courts and has the right to appointment the two other judges as he desires. Shajen can also act as judge in military and religious cases, but the Overseer

of Defense or Elamar Crandin respectively must invite him.

Shajen is also responsible for seeing that punishments are carried out in accordance with the law, that court proceedings are duly recorded, that new laws are announced to the citizenry, that visitors receive a briefing on Dijishy's unique laws, and that crimes are solved swiftly and accurately.

Minor officials under his control include Constables (W), Orators (often also members of the Guild of Orators), Court Scribes, and Court Interrogator.

Overseer of Mining and Dwarven Affairs

Dwarves constitute around eight percent of Dijishy's permanent population and have had a guaranteed seat on the ruling council for the last two centuries. Before this, they were eligible for election in other posts but were rarely voted in by the dominant human population. The threat of strikes at the mines achieved no results and so the dwarves downed tools for two months. The agreement was reached shortly thereafter and is now an accepted part of Dijishy politics.

Urik Gramdal, the current Overseer, actually controls two different posts. Firstly, he is responsible for overseeing the mine output, making sure that his workers have safe conditions in which to toil and that trade targets are reached. Most of the miners employed by the city are dwarves, but there is no restriction on humans seeking employment as a miner. The Overseer of Trade works closely with the councilor to ensure that targets are reachable within the limits specified.

Secondly, Urik is the voice of the dwarven population, there to guarantee that the needs of his people are heard, if not actually answered. In this role he maintains relations with all the other councilors and dwarves hold minor posts in all of the ministries that have ward-based officials.

As an elected official, the Overseer of Mining and Dwarven Affairs holds his post for ten years.

Overseer of Shepherds

Arable crop laborers account for only a small fraction of Dijishy's working population. Workers not employed in agriculture, mining, religious activities, or a craft earn a living as shepherds. In real terms, this is just over half of the total population. Not all those labeled as shepherds tend the flocks, as butchers, leatherworkers, and meat preservers all fall under the title of shepherds.

The Overseer is usually elected from the Murs, unlike the other overseers, who tend to come from the Hasheri, and is their voice on the council. The current Overseer is named Nyrtesh. His prime duties are governing the masses, explaining government policy to them, soothing their fears, ensuring that quotas of meat, milk, and skins are brought to market, and standing up for basic human rights.

Whereas other overseers rely on a trade or family money for support, the Overseer of Shepherds is supported financially by his extended family and small donations from those whom he oversees. His lifestyle is not extravagant, but it is comfortable.

Nyrtesh's office is the poorest on the council and hires few minor officials. Those that are hired have grand titles, such as Overseer of Goats or Chief Butcher of Sheep, but most are devoid of any real responsibility. Craftsmen that fall under his office tend to also be guild members and make use of the better-supported Overseer of Guilds if they have a grievance.

The Overseer of Shepherds holds his post for three years.

Overseer of Taxes and Tithes

No one likes paying taxes and Doka, the current Overseer of Taxes and Tithes, holds a despised, yet respected, post. To cross her is to invite a full audit; a socially painful and time consuming process at best. The entirety of the city finances fall on her head and her office is both efficient and ruthless at meeting its duties. Naturally, her principle role is the collection of all taxes and tithes owed to the city. Secondary roles include the annual census and ensuring that the relevant government departments receive their tax and tithe allocation (although they are often slow at performing this particular duty).

Although Doka directly controls the tax collectors, she must liaise with the Overseer of Defense with regards to military back up when politeness towards visiting caravans fails, the Overseer of Granaries, to ensure that the city has its fair share of produce for exporting or selling locally, the Overseer of Tomes, to collect the city's percentage of library fees (a situation she feels she should control), the Overseer of Guilds, with regards to guild taxes, and the Overseer of Justice, whose officers collect fines on his behalf (a matter that has not gone unnoticed by the Doka). The Overseer of Justice is also directly responsible for treasury security, much to the Doka's resentment.

Minor officials include Tax Collectors (W, and by specific tax or tithe), Accountants, and Auditors.

Overseer of Tomes

At the heart of Dijishy stands the towering edifice of the Great Sanctuary, the greatest repository of knowledge on Tellene. Whilst water is scarce and caravans are rare, Dijishy has thousands of tomes, all closely watched by the Overseer of Tomes. A short woman named Koji, the current Overseer, also holds the post of Chief Librarian and is a senior cleric of the Inevitable Order of Time.

Her mandate concerns only the Great Sanctuary and its contents. Ultimately, she controls who may enter the library, the collection of entrance and membership fees, the purchase of new books, repair of old and damaged books, admission to the restricted sections, and the mundane protection of the tomes within the hallowed walls.

Normally her office is kept segregated from the others, being technically of a religious nature and therefore under the direct supervision of the High Prophet. However, the Overseer of Taxes and Tithes expects her cut of all monies taken and the Overseer of Defense is kept informed of all fire precautions installed in the Great Sanctuary, out of politeness more than necessity. Both councilors constantly strain at the leash of being pushed aside where the library is concerned and are seeking a greater slice of the action. The trade in books is a secular matter, and the Overseer of Trade rarely interferes in the book trade that Dijishy has become famous for.

Minor officials working for the library are Buyers, Restorers, Librarians, and Scribes. All are titled by their specialties, such as Restorer of Scrolls or Buyer of Poetry.

Overseer of Trade

Trade is as much the lifeblood of Dijishy as is water. Caravans bring in necessities (such as food) and luxuries (such as foreign clothes, pottery, and jewelry) and take away locally produced wares, crops, and salt. Regular trade is not guaranteed, what with the hardship of the desert and its inhabitants, and Rijani, the current Overseer of Trade, is

Bored with Government?

Sure, a breakdown of every councilor's duties and intra-governmental links may not be of interest to every GM reading this sourcebook, but within this text is a plethora of city-based adventure ideas.

Want your players to explore the cisterns? Have them hired by the Overseer of Cisterns. Are your players involved in catching a serial killer? Let them be appointed Deputy Constables by the Overseer of Justice. Are smugglers bringing illegal cargoes into Dijishy? Let the Overseer of Trade hire them as freelance agents.

There are also the internal rivalries that plague the city. The Overseer of Taxes would love for the library fees to be collected by one of his agents, rather than by the Librarians. Likewise, the Overseer of Defense is eager to have constables be responsible for library security. Neither is beyond hiring a band of foreign adventurers to further their cause by stirring up trouble at the library.

responsible for ensuring that visiting traders make enough profit to guarantee their return, as well as ensuring a good profit for the city.

Other areas of control are the local marketplace (keeping it clean and orderly), controlling currency exchange rates (another thorn in the side of the Overseer of Taxes and Tithes), and welcoming caravans. Since caravans are rare and Dijishy lacks any decent inns, his office must find homes for the visiting guests and ensure that suitable entertainment is laid on.

Rijani's office maintains close relations with the Overseer of Cisterns, as visitors buy water for the return journey, the Overseer of Taxes and Tithes, who expects trade to bring in bountiful taxes, and the Overseer of Granaries, whose produce he must sell. The closest ties are with the Overseer of Guilds, whose craftsmen turn imported raw materials into exportable wares.

Minor officials under his watch include Warehouse Managers, Moneylenders (city approved), Market Supervisors, Housing Managers, and Entertainment Organizers (W).

The Workings of the Council

With the High Prophet of the Inevitable Order of Time controlling the city, it is perhaps not surprising that the council is organized around the lunar cycle of Pelselond. Members convene in the council chamber on nights of Pelselond's waxing crescent phase. These meetings are always held behind closed doors, beginning at moonrise and finishing when business for that night is concluded. Unless there is a crisis threatening the city, the meetings rarely extend more than three consecutive nights.

Business is discussed to an agenda. Council members have from the end of one meeting until the start of the next to get matters placed on the agenda, but all requests go through Elamar Crandin, who may accept or reject them as he wishes. Matters raised by individual members of the populace are always at the bottom of the agenda, unless they are considered of a dire nature (such as complaints of there being no drinking water). A church scribe records the minutes, which Crandin signs with his great seal afterwards, and then places them in the Great Sanctuary for public viewing.

The High Prophet signals the opening of the meeting by reciting the first three lines of the Prophet's canon, The Fortunes (see the section on the Council Chamber for the real reason why). A period of quiet meditation follows, during which time councilors generally pray for a sign that their business will be concluded to their satisfaction.

After this, Crandin normally takes a back seat, merely raising each point and letting the council get on with what it does best - arguing amongst itself and running the city. Points of agenda are openly debated until everyone is ready to vote. The High Prophet is responsible for calling the vote, but may veto any motion. As with all things council-related, he exercises his veto right sparingly.

Once a decision has been reached on a point of agenda, the Overseer responsible for a ensuring task is completed gets to work. During recess, he will inform his assistant, who waits in the outer rooms with the other personal assistants, of his (i.e. the council's) wishes. Come morning, or sooner if the matter is urgent, the assistant will in turn pass the information down the chain of command, until it finally reaches the people that will actually make the instructions a reality. Once the project is finished, word filters back up the command structure until the assistant delivers the news to his Overseer, who in turn reports to the council at the next scheduled meeting.

Private deals between councilors are made away from the ever-vigilant gaze of the High Prophet, though his information network is such that he is aware of three quarters of them within a day of their being made. There is a lucrative trade amongst the guilds involving paying one of the guild representatives to raise an issue on behalf of an individual or specific guild. So long as the city is not placed in jeopardy, Crandin has no problem with councilors lining their own pockets - fate has decreed that this will happen and who is he to argue with his goddess' wishes for these people?

Public Meetings

Public admittance to the workings of the council is only permissible on the first day of the new year, when the council is held in the main marketplace. Here the citizens may openly bring matters directly to the council for discussion. This gathering is known locally as the Fool's Council, the citizens taking the opportunity to bring ridiculous matters before their leaders. See the section on Festivals and Important Dates for more information.

LAW AND ORDER

Dijishy has the same spectrum of laws and punishments as any other city. However, it also has its own unique laws and a member of the Ministry of Justice briefs visitors on arrival. Many visitors fail to attend these briefings, but ignorance is no excuse in the eyes of the law.

Dijishy's special laws are described in detail below. Most laws concern water (a vital commodity) or the Great Sanctuary (Dijishy's greatest asset), although there are also restrictions on trading illegal artifacts. Most of these are plundered from the ruins that lie to the east of the city. Artifacts bought and sold openly are accepted, as these are taxable transactions and bring revenue to the city coffers. The punishment of labor is unpaid work tilling the fields or cleaning the cisterns, followed by nights in the city jail, until the sentence is served.

Artifact Smuggling

The innumerable ruins of the Elos Desert contain a wealth of artifacts, both mundane and magical. Any item bought into Dijishy for trade purposes is taxable, but few tomb robbers (or adventurers) are happy to pay such taxes, especially if a recovered artifact is worth thou-

sands of gold pieces. Neither are their buyers willing to reveal that they possess a powerful magic item. This has led to an increasing amount of smuggling, both in and out of Dijishy.

To combat this crime wave, the council invoked new laws in the last 20 years. Selling illegal artifacts (i.e. those on which no tax has been paid) is punishable by confiscation of the artifact plus an additional fine equal to twice the tax that should have been paid (normal tax rate is 7% of the item's appraised value).

Purchasing such an artifact also leads to confiscation of the artifact plus a fine of three times the payable tax. The selling of buying of "dangerous" artifacts, generally restricted to cursed magical items, but open to the court's decision, suffers an additional penalty of 50 lashes. Repeat offenders may be branded on the face or lose their predominant hand (at the judges' whim).

A smuggler who refuses to pay the fine (or who is incapable due to a shortage of available funds) is treated as a tax evader and judged accordingly.

Library Offenses

It is expected that all visitors respect knowledge, the library, the librarians, and their fellow patrons. Patrons can take a book to read anywhere, so long as they remain in the library. They should leave the books at tables when done, but sometimes they try to return the works to the shelves themselves. This contributes to the seeming chaos of placement. Even at maximum efficiency, it can take days for a Librarian to find a book and replace it in an appropriate section.

The library has no specific rule against loud voices, but shouting earns a fine (10 - 100 gp) for disturbing the work of other patrons and of librarians. More significant disturbances result in the offender being thrown out (up to eight burly followers of the Fate Scribe can be called for this purpose) for at least the remainder of that day. In practice, the minimum period of such a ban is one week (the maximum is the offender's lifespan, regardless of age).

Physically harming other patrons earns a ban for at least a year and a day. The average period of exile is about five years, though (true) lifetime bans are possible. There are no judges, courts, or appeals when it comes to crimes committed in or against the library. Again, a telling distinction reveals the attitude in the Sanctuary; those guilty of assaulting people may one day re-gain entry. Those guilty of assaulting the works held in the library are irrevocably exiled for life. One can commit no greater sin than damaging (or destroying) a library book; such as act results in permanent exclusion.

Perpetrators of any incident of any kind will find their name recorded in a special book with a black cover, along with a detailed physical description, the day of the incident, the nature of the incident, pertinent notes (including if the perpetrator is considered likely to be a threat in the future), and the punishment administered.

In the few cases over the years where such actions have been necessary, the Prophets have responded to trouble within a few, short seconds. Typically the ration of guards to perpetrators is at least five to one. Most of the guards are lay members of the Inevitable Order of Time, but the library also employs fighters and clerics to keep the peace. Many are skilled exponents of the quarterstaff fighting style. The Masters of the Great Sanctuary (the chief librarian and his immediate aides) have access to allies of almost any class, including magic-users, thieves, and, some say, even assassins, to deal with problems

both on sanctuary grounds and off. The librarians do not allow any trouble to spread and they do not take chances.

Dark rumors suggest that at some point in its history, the library has had to hunt down book thefts. Whispers in Dijishy suggest that perpetrators of book theft or destruction will be quietly hunted down and killed - no matter where they try to find refuge.

Water Crimes

Water is too precious a thing to abuse in Dijishy and the courts come down hard on those who break its water laws. The most serious offences involve the contamination of a drinkable water source. Polluting a container of less than five gallons in size (such as a water-skin or a small keg) carries a punishment varying from 10 lashes to six months labor, depending on the actual quantity involved. A source greater than five gallons, but not a well or cistern, is punishable by 50 lashes to five years labor. The most serious crime in this category, polluting a well or cistern, brings a minimum of 200 lashes up to death by stoning. Contaminating the irrigation water is treated as seriously as polluting a cistern, no matter how much contaminant was added, as the consequences could spell disaster for the entire city.

Polluting the source with a "harmless" substance, such as sand or salt, tends to bring about lesser sentences than if the pollutant was poison. In the latter case, the court may change the crime to attempted murder, which always carries the death penalty if the defendant is found guilty.

Other crimes under this heading include interfering in the operation of a well (50 gp fine through to one year labor, depending on the damage caused and the reasoning behind the act), storing water during a drought (5 lashes per gallon or part thereof, as well as confiscation of the water and a drop in social status in the eyes of fellow citizens), trespass in the cisterns (ranging from a 10 gp fine up to 200 lashes depending on the trespasser's motive), and wasting water (5 lashes per gallon or part thereof).

Accidents do happen, especially with regards to water spillage or pollution, and in all cases the prosecution must be able to prove malicious intent rather than stupidity. That said, even stupidity might be punished, to set an example to others to be more careful when dealing with the city's lifeblood.

COURTS

Within Dijishy four types of crime are recognized: civil, criminal, military, and religious. Aside from the nature of the judges in attendance and the punishments meted out, each court (of which there is one per type of crime) operates on similar practices. Unless otherwise stated, the courts operate from sunrise to sunset, with a two hour recess at midday.

In all four courts, a majority decision must be reached before sentence can be passed. Where all three judges are in agreement, the full weight of the law is applied. When only two out of three find a defendant guilty, a reduced sentence is applied. Generally the punishment is reduced by one third. A unanimous verdict is therefore required for the death sentence to be passed.

Civil and Criminal

Except for Godday, these courts are held every day in the central courthouse. For serious or capital crimes (murder, arson, smuggling artifacts, major water contamination, etc.), the Overseer of Justice acts as High Judge, with two lesser judges, often clerics of the Inevitable Order of Time specializing in law, in attendance. If the crime is a minor crime (tax evasion, petty theft, etc.), the Overseer is replaced by a cleric.

It should be clearly noted that although at least two of the judges are clerics, they are not present to bring religious law to the case, but are instead there as learned and wise men (and women). By law, a guild member on trial for a mercantile related offence may request that a guild master replace one of the judges. The choice of guild master is left to the discretion of the senior judge.

Standing in front of the judges are the accuser and the accused, with their orator (lawyers), if any. Dijishy proudly boasts a Guild of Orators and defenders may be hired by the city (for criminal matters) or by the plaintiff (in civil cases). Orators' fees range from 5 sp per day for a newly trained orator of no proven record, to 50 gp a day for the guildmaster himself.

Most citizens are unskilled orators and even fewer have any real inclination to study law in its technical aspects. However, in these cases the city almost always hires the services of a young, untested orator who is happy for the work.

Cases proceed with both sides bringing witnesses (if any) to the stand. Citizens of good standing have a better chance of swaying the judge's opinion, regardless of testimony. Both sets of orators may examine these witnesses as they see fit and there are few points of law as to the nature of these questions. Either side may also bring physical evidence before the judges.

Once the judges are aware of all the facts, they retire to confer. Deliberations over minor cases rarely take more than fifteen minutes, and even in lengthy cases, the judges have never been known to take longer than two hours to reach a verdict. Many citizens speculate that they use truth-revealing magics to reach a speedy verdict.

Punishments are always carried out on the same day as sentence is passed - there is no appeal system in Dijishy. Where possible, punishment is carried out in public, with floggings and executions taking place once Pelselond has risen. A hooded member of the Ministry of Justice, known affectionately as "the Hand of Shardar," performs the punishments, and he is well paid for his troubles.

Military Court

Only members of the military may be tried in the military court. Civilians committing a crime against a member of the army are tried in the criminal court, although a senior military officer sits on the bench in place of one of the lesser judges. Military court is held in the main barrack block of whichever arm is involved in the case. When both sides are involved, such as when presiding over a fight between members of the two arms, the case may be held in either venue, as the judges decide.

In military courts, the High Judge is either the ren nar-kosh ('Great Captain') for cases involving the infantry or the nar-darbjyk ('Captain of Cavalry') for the cavalymen. Other officers or sergeants of the appropriate branch act as assistant judges. A member of the Ministry of Justice is always present during the trial, acting as the eyes and ears

Bribery

Although it is a crime to bribe a judge, the practice is popular with wealthy patrons. For minor offenses, the "paying of a fine" is usually enough to see the case dismissed without dragging someone's good name through the mud. The poor are left at the mercy of the court.

of the Overseer of Justice. Only in the most serious cases, such as mutiny, the murder of an officer, or when an officer is on trial, does the Overseer of Defense himself sit on the bench.

The trial process is identical to that of the civilian courts, though other military men stand in for orators. Hiring an orator is forbidden under military law, as "the army looks after its own."

Religious Court

The religious court always takes place on Godday and is held in the temple to the Fate Scribe. In serious cases, the High Prophet takes the seat of High Judge, assisted by two clerics of his choosing. For lesser cases he relinquishes his seat to an aide. Many young clerics view being asked to act as an assistant judge a sure sign that the High Prophet is testing them for greater things later in life.

Clerics take the place of orators in the religious court, though they may be of any faith recognized by the city statute. Depending on their religion and relationship to the accused, they may or may not charge for their services. There is one main difference between this court and the civil and criminal courts - each side may bring a maximum of five witness or character references.

The religious court handles all cases dealing with the Great Sanctuary of Knowledge.

Destiny and Fate

In theory, the prophets should be able to tell, either through visions or divination magics, who is going to commit a crime, when, and of what sort, thus being able to prevent the crime from ever taking place. Technically, this is perfectly true (but then again so could any city if it had enough spellcasters), but the Inevitable Order of Time believes that people have a destiny that they must follow. There is also the precedence of privacy and freedom of choice to consider, but that is another argument altogether.

If someone is going to commit a murder, then that is because that is his or her destiny. If they are caught, tried, and executed, then that is also their destiny. They may escape (destiny again), but that doesn't mean that the church will let simply them go and forget the matter. A crime is still a crime, and society demands that punishment be meted out accordingly.

ECONOMY

The city-state is necessarily self-sufficient (water comes in thin streams from the Elenon Mountains), since caravans through the desert have no guarantee of survival. Incoming caravans receive a welcome fit for heroes and their stay (as long as it is short) costs nothing. The thankful citizens provide everything from rooms to meals to entertainment. Preferred trade goods include dried fish and ivory from Ehzhimahn, wines through Prompeldia, and bacon or salted pork from anywhere, since pigs do not survive well locally. Exotic

foods, especially rice from Basir and Kalamar, also fetch good coin. Dwarven miners from the Legasas bring metals for tools (tin and iron; their precious metals go west for higher prices).

The merchants leave with brightly colored robes (not as bright as Tharggy cloth, but as close as you can buy), natron, colored glass, and valuable tomes that sell at high prices in large cities. The one staple that manages to find itself on virtually every outgoing caravan is salt, a bulky but certain commodity that will not spoil, invite theft, or lose its value.

The caravans always seem to bring a bard as well. Bards from across the Young Kingdoms find the idea of the library romantic, and many of them come to the city hoping to find exciting stories about fearless heroes, angry gods, and cursed lovers. The procession of bards keeps the city in touch with the outside world.

Occasionally, Pel Brolenese slave caravans and Krangi merchants pass through Dijishy. They purchase goods freely, but are not warmly received.

Income

All monies need an income to survive. Taxes are a natural form of income, but you cannot tax people that do not work and who are not themselves paid. To earn a living you need to possess something that someone else desires, whether that is material goods or a spare pair of hands as a laborer. Once you have goods that people want, you have a trading system, and can make money selling your wares. The other option is bartering.

Trade

Describing Dijishy as self-sufficient would, at best, be a borderline truth. Basic nutritional and product needs are catered for, but the city produces few true luxuries for the inhabitants. Renowned as a centre of learning, Dijishy is also a key trading point for those dwelling in and around the Elos Desert.

Caravans from the neighboring cities of Alnarma, Ehzhimahn, Miclenon, Shrogga-pravaaz, and Prompeldia, as well as distant visitors from the lands of Ek'Kasel, O'Par, Pekal, and Korak, visit Dijishy annually. Unbearably high temperatures and frequent sandstorms force caravans to make their journeys in the fall, winter, and spring, leaving the inhabitants to fend for themselves during the barren summer months. Only the hobgoblin caravans from Norga-Krangrel have the hardiness to travel the wastes in the summer, and then they seek slaves on their extended tour of the cities on the desert's rim.

Caravans come in two forms; camel train or wagons. Merchants from the neighboring cities prefer camel train, whilst those from more "civilized" lands use wagons.

Camels are well suited to lengthy desert travel and if well watered at the start of the journey can travel great distances before fresh water must be located, cutting down on the quantity of water carried. For all its use, water is a bulky and heavy commodity and less water means more trade goods can be transported. The length of a camel train can extend for over a mile, those most are barely half this. Camels are roped to the one in front, lowering the chance of the beasts becoming lost in the reduced visibility of sandstorms or from straying off to eat of the sparse vegetation found along the route.



Whilst the merchants ride, sheltered from the sun under parasols, the bearers act as herders, keeping the camels moving at a steady pace. Armed guards move amongst the caravan, keeping watch for dangerous fauna or for raids by hostile humanoids. Outriders mounted on camels patrol a perimeter some 800 yards distant from the main caravan, forming a protective screen.

Wagons are much slower moving than camel trains and are generally pulled by horses. Whilst the disadvantage is that horses require more water, the wagons also allow for a greater amount of material to be transported, so allowing for the extra water requirement. Merchants from lands further away prefer to use wagons; their greater carrying capacity makes the journey worthwhile and allows them to make good speed on the roads that lead into the sand seas. Wagon trains travel in single file, and meander across the desert for hundreds of yards, though rarely reaching the size of the camel trains. Guards also protect them, in a similar manner to camel trains, save for the outriders being mounted on horses for speed.

So what brings merchants to Dijishy? No merchant travels merely to sell goods. There must also be trade goods that he can bring back to sell in his native land or in lands he visits on the return journey.

Salt is a regular part of the diet of most cultures and is a natural preservative used by fishmongers and butchers the world over. Trading salt has the major advantages that it does not spoil and is unlikely to provoke attacks by bandits, who seek richer cargoes. Natron, essentially a combination of soda ash and salt that is harvested from dry lake beds, is sold as a desiccating agent and also for washing powder for laundry. The ancient culture of the Elos Desert used natron to dry the corpses of their dead rulers before the mummification process could be started.

In addition to salt, the Dijishy merchants sell brightly colored robes spun from flax or goat's wool. Not as bright as Tharggy cloth, they are the next best thing and are more easily purchased in Dijishy. Garments spun in Dijishy can sell for ten times as much in the markets of Kalamar and are status symbols amongst the nobility.

Colored glass is one of Dijishy's biggest markets after salt. Few houses in Dijishy use glass in their windows (most have simple wooden shutters), but higher status homes have glass drinking vessels and vases, and wealthy individuals in other parts of the world seek the same wares for this purpose. Temples that make use of stained glass are likely to have imported it, through a complex trade route of middlemen, from Dijishy. The Guild of Glassblowers is traditionally one of the most powerful guilds in the city and charges high prices for its artisans' skills.

Actual trade takes place either directly to the masses in the marketplace (where the visiting merchants rent stalls) or through Dijishy's

numerous merchant houses. Merchants buy in bulk and then resell the goods on their own stalls at inflated prices.

Taxes

Everyone hates taxes, and the citizens of Dijishy are no exception. Although they understand that a tax helps provide for citywide services, such as clean drinking water, it does not mean they have to appreciate the loss of income.

Dijishy's taxes and tithes are collected (primarily) by the Ministry of Taxes and Tithes as and when they are due to be paid. Most often, this is on a weekly basis. Failure to pay the appropriate taxes is, under city law, supposed to result in legal action, but most tax collectors simply take goods of approximate value by force, arguing that this frees up the courts for more important cases.

The taxes commonly found in Dijishy are listed below. The government maintains an accurate census, and taxes are checked against the citizen's name as they are paid. Although collected by agents of the Ministry of Taxes, payments are actually deposited (after a suitable length of time) with the appropriate ministry, or go straight into the city's central treasury slush fund.

Most tax rates are calculated on a basic laborer's wage of 1 sp per day, working for six days a week. Such flat rate taxes tend to favor the rich and penalize the already poor, but little has change after centuries of public protests. Others are based on a percentage of income or an item's calculated (rather than inherent) value.

Business Tax

All businesses operating in Dijishy must have a license, which costs 10 gp per annum and is renewable from the appropriate guild office. Guild profits are taxed at the rate of 1 sp per 10 gp earned over the course of a 12-month period. Citizens must pay an income tax equal to 5 cp per gold piece earned on a weekly basis. For most, this is deducted at source by the employer and paid to the city in bulk.

Church Tax

The Inevitable Order of Time tithes its followers 5% of their monthly income, payable on the next holy day. Other religions are free to tax as they wish, but all donations they receive are in turn taxed 10% by the city.

Citizen Tax

A once in a lifetime fee of 10 gp is charged for any person wishing to become a citizen of Dijishy. This is payable directly to the Ministry of Census. Being a citizen does afford one many free rights and privileges, but voting is not one of them. A person who wishes to vote must pay an annual sum of 1 sp to the Ministry of Census.

Gate Tax

Virtually every city levies a gate tax. Dijishy charges 1 cp per leg for humans and humanoids, 5 cp per leg for beasts of burden, and 2 sp per wheel for carts and wagons. This fee is payable each and every time someone enters through one of the two city gates. Locals whose place of work is beyond the city gates (such as laborers involved in agriculture or mining) pay only a token annual fee of 1 sp.

Why Dry a Corpse?

The process of mummification involves several steps, the second of which is to dry the corpse. First, the valuable organs, such as the heart, liver, lungs, and brain of the deceased are removed with as little damage as possible and placed into storage jars (which accompany the body in the tomb).

When the body is thus prepared, it is completely covered in natron for 30 days, which removes all excess water and kills any of flesh-eating bacteria that cause putrefaction. Once dried, the corpse is protected from the ravages of decomposition, and can then be wrapped in scented bandages, the embalmers' safe in the knowledge that the body will now last forever.

Library Taxes

As mentioned elsewhere, entrance to the library is not free. A daily entry fee of 10 gp is charged to non-lifetime members and allows them to spend as much time as they wish within the walls before closing time. Lifetime members do not pay this charge, but membership costs 1,000 gp per 100 years. Entry to the restricted spellbook section costs 25 gp per visit. Copying taxes are also levied at the rate of 250 gp per spell level transcribed or 2 sp per page for a mundane text.

Property Taxes

Even living in Dijishy is taxable! An annual housing tax of 1% of a property's appraised value is payable directly to the city. Inspectors visit new constructions to appraise their value, and citizens are also required by law to inform them of any alterations to their homes.

Trade Taxes

There are several tax categories relating to trade. The first is import tax. All items brought into Dijishy for the purposes of being traded in the city, rather than merely passing through, are taxed at 7% of their base (pre-mark up) value. Goods bought in the city are deemed as exports (even if your adventurer has only bought a carpet for his mother) and a charge equal to 3% of their shop value is levied. Treasure tax, the tax on foreign currency brought into Dijishy, is also covered in this broad band. A 1 cp per gold piece fee is levied on all foreign coin or in gems or jewellery bought into the city.

Weapon Tax

Although few natives own weapons, foreign visitors can often be walking arsenals. In a bid to keep weapons off the streets and to raise some extra cash, weapons and armor are both taxable on entry into the city. Armor, whether the wearer intends to wear it or not, is taxed at 3 gp.

Weapons are charged at 1 gp for melee weapons, and 5 gp for ranged weapons. Payment of this tax does entitle a visitor to carry a weapon whilst he remains in the city, but using it may still bring about criminal prosecution. Weapon and armor tax, referred to collectively as "warrior's tax," must be paid whenever a person re-enters the city, no matter his reason for departure or the duration of his sojourn.

All trade taxes are payable on entry or exit (as applicable) and are handled directly by the Ministry of Taxes.

Water Tax

The cisterns and water channels of Dijishy require constant maintenance, and materials and labor must all be paid for. To solve this financial drain on the coffers, the city introduced water tax many centuries ago. A weekly fee of 5 cp for humans or humanoids and 5 sp for animals not owned by the city is payable to the offices of the Ministry of Cisterns. Records are religiously kept up to date against the census and citizens who have not paid will find themselves unable to draw water from a well. To encourage more trade, visitors may drink water for free while they are in the city so long as they obey the water laws.

Currency

Dijishy is very much a bartering city. Coins and gems are accepted currency, but the locals find it much easier to trade their own wares for goods they want. Thus, whilst a set of clay eating bowls may be worth several coppers, it also equates to a leg of goat meat, a bundle of wool, or a large jar of grain.

Currency is primarily used by the rich and by visitors, the latter being taxed for bringing non-local currency into the city. Coins found in Dijishy and other desert cities usually come from other lands, though Dijishy supplements these foreign coins with their "danja" and "riji." The danja is a round coin made of glazed and painted earthenware, almost twice the size of a standard coin. The danja is equal to two silver pieces (or four riji). The riji is a tin coin, of the same size as the danja, and is the monetary equivalent of five copper pieces.

Moneychangers set up stalls outside the Trade Gate when a caravan arrives, offering visitors the chance to exchange their currency without having to pay tax. Of course, the exchange rate often means that it would be cheaper to pay the tax, but first time visitors are an easy source of income for these wily characters. The council keeps an eye on their activities and regulates the rates, to avoid upsetting the city's guests. The revenue lost to the city in the form of treasure tax is gained back through the income tax charged to the moneychangers.

WATER

Water is no more a luxury in Dijishy than it is in Bet Kalamar or any other great city, but it is more of a necessity. Many cities are built on the banks of rivers or have a suitable water table, providing a supply of fresh, clean water.

In a high-fantasy campaign, the citizens of Dijishy would simply invest in a dozen or so decanters of endless water and solve their water problems. The Kingdoms of Kalamar is more realistic, however, and such items are rare and expensive to create (let alone purchase on the open market). Magic cannot simply remove the ills of the world.

Eight years out of ten, there is always enough water to irrigate the crops. During years of drought, there may be enough water stored to irrigate the crops; it just needs to be brought to the surface. With no easy solution in sight, the field workers are reduced to transporting hundreds of buckets of water from the nearest city well, as their ancestors did before them.

The Overseer of Cisterns has posted a reward of 5,000 gp to any engineer who can construct a working and reliable system for providing irrigation water when the main channels run dry.

Surface Channels

The city receives its water supply from mountain streams, which flow steadily downwards from the upper slopes of the Elenon Mountains. During the winter and spring these streams are deep and fast flowing, dwindling to mere trickles in the heat of summer. Only in the severest of droughts do they cease flowing altogether.

Water from these streams flows naturally to within half a mile of the city, where they are diverted into artificial channels that lead toward the city walls. Of stone construction, the channels average five feet deep and twice that in width. No mortar was used in their construc-

tion, each block fitting perfectly against its neighbor to form a water-tight seal.

Smaller channels, also of stone but barely two feet in width and depth, branch off from the main channels, leading into the fields where the water is used for irrigation. The Guild of Miners has so far identified over eight miles of minor channels, though many more have now silted over completely or have been sealed off because they are in complete disrepair. Simple wooden sluice gates, operated by hand, block the minor channels every fifty feet, allowing water to be filtered to individual fields as necessary without wasting water further “downstream.” There is no danger of the water flooding over the sluice gates unless the major channels are completely full (which has yet to happen).

Subterranean Channels

Two hundred feet from the city walls, the main channels vanish underground through iron grilles (in place to keep larger monsters out).

Below ground is an ancient maze of water channels, untouched by the devastation that touched the land so many years ago. Major channels are three feet deep in the centre and a minimum of eight feet wide. A two-foot wide pathway runs along each side, allowing workers to travel around without getting their feet too wet. The ceilings are six feet above the walkways. Overflow channels are much narrower require an individual to crawl through and, unless the water table is low, are normally filled to the ceiling with water.

Entry into the maze is through one of the wells in the city above, which has iron rungs in place to aid the workers. Descending into the depths, the workers reach a stone walkway around the top of the chamber. From here they have easy access to the upper channels. Further stone rungs allow access to lower levels. It is important to note that the central cistern cannot be reached by a well, as it lies directly under the Great Sanctuary of Knowledge. Entry must be gained by using one of the twelve walkways that lead here.

The water channels never intersect. The only way to reach a lower channel is to climb down the rungs, and these are located only in the cisterns. One false turn can lead to hours of backtracking once the mistake has been realized.

Danger comes in two forms on these walkways. Firstly, the build up of natural slime can make walking treacherous. One wrong step can result in a worker falling dozens of feet into the water below. Regular scraping (an unpleasant task) helps reduce these accidents. Secondly, where the rungs descend, there are gaps in the pathways (only two feet wide), but where a careless step can throw a worker into the depths. To stop this happening, the original builders placed metal rings in the stonework every five feet.

Using the rungs in the manner for which they were created makes for slow progress. Each worker has two five long coils of rope attached to a thick leather belt around his waist. He attaches the first length of rope to an anchor point and then walks to the next anchor point, securing that line. Should he now fall while working in the area between the rungs, he has no chance of descending more than a few feet before the ropes go taut and can easily pull himself back up to the platform.

When he is ready to move on, the worker unties the rope from the rung in the opposite direction of his travel (making it the one behind him, in effect), moves along ten feet, and re-attaches it to the next

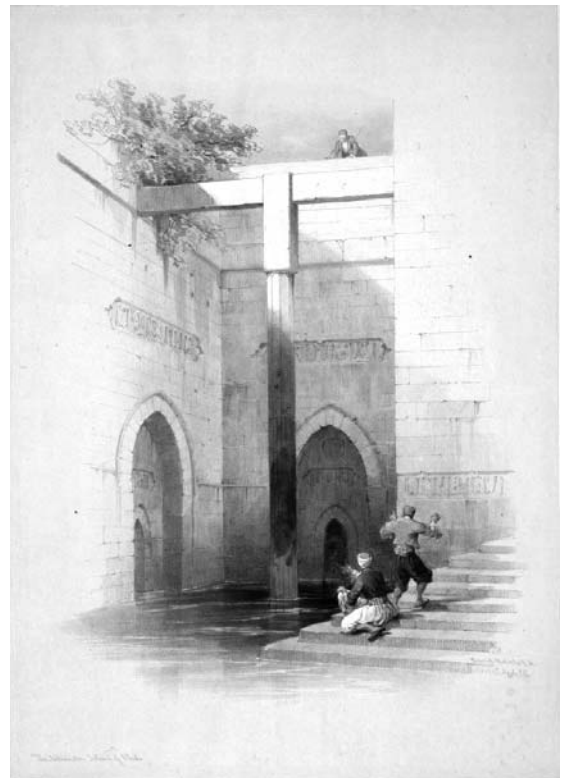
rung. In practice this means walking five feet backwards for every ten feet forward, but at worst, a worker is always attached by five feet of stout rope. In reality, the pressure of having to get repairs done quickly means that workers often forego any form of rope support until they reach their designated working area. There are a handful of deaths or serious accidents every year.

Cisterns

At the core of the network stand thirteen great cisterns, each 300 feet in depth and 120 feet in diameter. The bottom ten to twenty feet is normally thick silt, which acts much like quicksand. Drinking water is stored here, away from the desiccating heat of the sun. Wells open directly into the cisterns, allowing water to be gathered by the citizens. Like the channels that feed water to the undercity, every channel and cistern is stone lined and mortar free.

Stagnant water breeds diseases, such as cholera. To combat this, the original architects designed the cisterns with two key features. Firstly, water arrived in the central cistern so it could easily be sent to the more remote areas and, secondly, the feed system is a giant loop. Water can flow from the entry cistern through every other cistern and back to where it began, so long as the correct channels are open.

A complex system of stone sluice gates, operated by geared mechanisms that are in turn controlled by turning an iron wheel, allows workers from the Ministry of Cisterns to open and close all access to channels and cisterns. Every cistern has at least three such gates; one situated ten feet from the top, one halfway down, and one located twenty feet from the bottom. Those with multiple systems have gates located at the same heights, just further around the walls. It is the responsibility of the Ministry of Cisterns to ensure that the gates are opened and closed to allow maximum water flow through each and every cistern in the city. The lowest gates are left open all year round, so that even in summer, when water levels have dropped, there is always a flow from the central cistern.



Again, the original builders allowed for all manner of unexpected events with the operation of these gates. Each gate can be operated from two locations; at the gate itself, or from a master wheel situated a mere twenty feet down the well shaft the cistern feeds.

Not every gate is guaranteed to lead straight into the same neighboring cistern, however. The central cistern, for example, has twelve gates leading to the satellite cisterns, making sure that water can be evenly distributed. This also means that should the water in the core rise to dangerous levels the gates can be opened, allowing a quick dispersal without simply passing the problem to the next cistern along. Seen from above, the cistern and major channel network resembles the web of some deranged spider. No known maps of the complete channel network are known to exist and few workers wish to spend more time down here than they absolutely must.

The vast majority of the cisterns and channels were constructed millennia ago when Dijishy was founded and, although of excellent workmanship, require constant maintenance to ensure they remain in good working order. Teams of laborers from the Ministry of Cisterns regularly perform minor repairs on the brickwork, stop leaks, and clear sediment from the bottom of the cisterns. Silt is cleared during the summer, when the water level has dropped low enough for the bottom of some of the cisterns to be reached by teams of workers. Such work is dangerous; flash floods can raise the water levels by ten feet in minutes, and monsters often enter the cisterns to drink, becoming trapped and increasingly hungry.

MILITARY

Dijishy is far enough from any serious threats to warrant no more than a token military force. Whilst orc warbands plague the more prosperous lands west of the mighty Elenon Mountains and internal dissension tears at the heart of the powerful Kalamaran Empire, there are no such worries for the inhabitants of Dijishy. Whilst it is true that gnoll raiding parties, hungry griffins, sand-colored snake people and wandering trolls do pose a hazard to caravans and adventuring parties traveling in the Elos Desert, Dijishy has seen no serious assault on its walls for centuries and, in all honesty, is unlikely to in the near future.

What little military power Dijishy possesses answers ultimately to the High Prophet as Commander-in-Chief of the army. The Overseer of Defense is his one and only general and, within reasonable limits, can run the day-to-day activities of the army as he sees fit. Guard rosters, promotions, demotions, parades, and recruitment all fall within his remit. Only rarely does the High Prophet see a need to interfere directly.

The common citizens see the cavalry as the true heroes of the army, much to the disgust of the infantry. Rivalry between the two arms has often spilled over into full-scale fights in the city's taverns and recent laws banned members of the different branches from drinking in the same taverns on penalty of public flogging.

The army of Dijishy comprises two main divisions, the infantry and the cavalry. Individuals with special skills, such as 'monster hunters', rangers, wizards, or clerics, are requested to volunteer for service should the need arise. The Ministry of Taxes and Tithes maintains the census records and all persons possessing 'talents useful in service to the city' are required by law to inform the census office of an address at which they can be reached quickly in the vent of an emergency.

The Infantry

There are a total of eighty infantrymen in the army of Dijishy, organized into ten man units called chothen ('Watches'; singular choth). Each choth is commanded by a nar-kosh ('Captain of Infantry'), with a nyr-kosh ('Lesser Captain of Infantry'; more often translated as 'Sergeant') as his second-in-command. The remaining eight men are common infantrymen.

Lack of serious threat and the near-constant stifling heat require the infantry only wear leather armor for protection. Like the common form of clothing worn by civilians, it is soft and supple, and has been reinforced with extra layers around vital areas to afford the wearer more protection. The leather is dyed green, in honor of The Fate Scribe. Each choth has a unique emblem (see sidebar) and a stylized version is dyed in white into the chest piece of the armor. In addition, nar-kosh wear a gold cord wrapped around their upper right arm to signify their rank, whilst nyr-kosh sport a white cord. All ranks wear the ubiquitous chol.

Metal is not a commodity found in abundance in Dijishy and this is reflected in the infantry's standard weapons. Each soldier is equipped with a spear and a javelin, as well as a dagger. Officers receive no special dispensation with regards to armaments, although many purchase swords from their own wages as a sign of their superior status. Shields are only issued in times of crisis or when a choth must venture beyond the city walls and are small, wooden constructions covered with a layer of antelope hide emblazoned with the choth's emblem.

At any one time there are seven chothen on active patrol and one unit of leave. The chothen rotate position every week, giving each soldier one week's leave every two months. Given that there is rarely any real trouble in Dijishy and that being a soldier beats working the fields or shepherding goats, few grumble at their lot if life.

Of the seven on active service, one choth is assigned to each of the main gates (Shepherds Gate and Trade Gate) during the day and another at night, one is assigned to wall patrol (only during the hours of daylight) and the remaining two patrol the streets, one at day and one at night. If a caravan is expected, the choth on wall patrol is reassigned to the Trade Gate to help speed up the process of tax collection and searching caravans for contraband.

It is important to note that the infantry are not present to catch thieves, con men or break up small-scale disturbances (defined under Dijishy law as involving less than fifty persons). This function is handled by the constables of each quarter. The infantry are there to protect tax collectors, search incoming and outgoing caravans, and remind the populace that the High Prophet is protecting the city. They will

Choth Emblems

Each choth, or watch, has a unique emblem by which it may be identified. These emblems decorate their armor and banners displaying them fly over their respective barracks. Such banners are always colored green, with the emblem emblazoned in silver.

Chothen are referred to by the name of their individual emblem and never by a unit number. No one is sure when this practice started, but it removes any petty bickering amongst the men about 'elite' units. All chothen are equal in the eyes of the High Prophet.

The emblems are the ant, camel, desert fox, gazelle, griffin, mongoose, snake, and sphinx.

attempt to halt serious crimes in progress, such as chasing someone they have witnessed committing a murder, but they will not investigate a body found in an alleyway, preferring to let the ward constables earn their wages.

Each month, the eight nar-kosh hold an informal meeting to discuss their patrol roster from the Overseer of Defense, problems the men are experiencing, security breaches, matters of criminal justice, and to generally get drunk away from their men. At the start of each year they vote one of their number to be the ren kar'kosh ('Great Captain').

The ren nar-kosh's acts as the infantry's voice to the Overseer of Defense and is responsible for receiving and disseminating patrol rosters, reporting any major incidents involving the security of Dijishy to the Overseer, and acting as senior judge in the military court. The title is purely honorary and carries no actual increase in rank or pay, although there are certain fringe benefits, such as being invited to parties held by the Overseer. The current ren nar-kosh is Captain Shiseth Gnollhammer.

The Cavalry

Dijishy boasts total cavalry strength of twenty-five men. This is not exactly a number to inspire fear in an attacking foe, but enough to carry out their duties effectively.

The cavalry are organized into two units known as fethen ('Legs'; singular feth). Each feth is commanded by a nar-darbjyk ('Captain of Cavalry'), with a nyr-darbjyk ('Lesser Captain of Cavalry'; more often translated as 'Sergeant') as his second-in-command. A third type of officer, not found in infantry units, is the thay yeche-ro ('One With Sharp Eyes). He is an expert at desert survival techniques and is often a ranger or desert guide. In the command structure he sits third in command, although in reality his word is treated as law with regards to his area of expertise. The remaining nine men are common cavalrymen.

The twenty-fifth member of the cavalry is the deshkorbavy ('Provider of Water'). Equal in rank to a nar-darbjyk, he is the quartermaster for the cavalry. His duties are to ensure that the patrols have adequate supplies, oversee the stabling facilities in Dijishy, provide veterinary support, update military maps, and liaise with the Overseer of Defense in all matters relating to the cavalry. Unlike his nearest infantry counterpart, the ren nar-kosh, he holds a permanent post, receives a small extra stipend for his logistical capabilities, and is not required to act as a military judge. Whichever of the two nar-darbjyk currently on leave acts as judge for the cavalry, with the deshkorbavy only assuming the role when both cavalry captains are out on patrol. The current deshkorbavy is Lutha Pateris, a retired Kalamaran mercenary.

Unlike the infantry, the cavalry do not wear unit emblems, but display banners emblazoned with the symbol of the Keeper of Fortunes and a stylized horse. The two cavalry fethen are known as the 'Trade Shield' and the 'Desert Shield', in honor of their roles as defenders of Dijishy and protectors of caravans. As the men rotate service, so they transfer from one unit to another, adopting the unit name for as long as they are in service.

Whereas the infantry are a common sight in the dusty streets, the cavalry spend much of their time operating in the Elos Desert. When no caravans are due, one feth (the 'Desert Shield') spends its time on active service in the lands within thirty miles of the city, scouring the land for signs of monsters or lost parties of travelers. They are rarely away from the city for more than three days, returning to take on more water for the horses. The other feth is technically on leave, but

remains ready to mobilize within two hours should an alarm be raised. The fethen are rotated every two weeks.

During caravan season, the second feth (the Trade Shield) is assigned to travel into the desert and greet inbound caravans, providing an escort right to the city gates to deter bandits and monsters from attacking. Though most caravans have their own guard, an extra twelve cavalrymen are always appreciated, especially as the service is provided free of charge by the High Prophet (although donations to the city coffers are expected). These patrols can be away from the safety of Dijishy for as long ten days at a time. Both Desert Shield and Trade Shield patrols use camels, being as they are better suited to life in the harsh desert than horses.

When on patrol, the cavalry are equipped with lances and either a scimitar or battle axe. The choice of melee weapon is left to the discretion of the individual soldier. Cavalrymen do not wear any form of armor, but do carry metal shields covered with antelope hide. The hide protects the metal from excessive heating during the day and stops sunlight reflecting off the metal surface and alerting nearby foes. The chol is worn with the front tucked in, shielding the soldier's face from the stinging wind. Large, loose pants and a long, flowing shirt complete his apparel.

Each soldier also carries enough water to last the length of his patrol, his food ration, a cooking pot, a blanket to protect him against the cold desert nights, and a small knife. An additional aid to survival is presented by the Overseer of Defense before a cavalryman's first mission - he is given a ring engraved with the city's crest that guarantees a monetary reward to any who present it to the Overseer should they have provided aid or shelter to a Dijishy cavalryman. (Claims are verified with the recipient of the succor to ensure it was not obtained by nefarious means). All items are provided free of charge, paid for by taxes, though the cavalrymen, like all citizens of Dijishy, are charged water tax.

TEMPLES

The Inevitable Order of Time maintains the Great Sanctuary of Knowledge, and the Prophets also act as Librarians. Part of the tithes collected by the faith go toward maintaining and expanding the library, as do the fees collected by visitors. Full details on the Great Sanctuary are detailed in City Structures, Features, and Places of Note, below.

Creation Cathedral: Within the walls of Dijishy hides a Church of the Creation. Although the sanctuary's existence is known to most Prophets and to many of Dijishy's older residents, they understand the church's need for privacy and give no hint of it to outsiders. In fact, there is a surprising amount of dialogue between the clergy here and those of the Prophets; a few Disciples are even allowed to work alongside the Prophets in the Great Sanctuary, though neither group shares its secrets.

The sanctuary appears to be a nondescript warehouse just inside the northern city walls, and even entering it gives no clue to its real purpose. In fact, the Disciples raise funds by operating the warehouse as a business, giving outsiders no clue that a hidden trapdoor can take them to the large natural cavern (and several man-made ones) beneath it.

Disciples hold services in the great cavern, the quartz-encrusted roof of which glitters in the torchlight. The other rooms are mostly study rooms, quarters for permanent residents, and a small barracks; two common rooms full of beds for visiting Disciples that might need a

place to rest. Most Disciples who come to Dijishy are pilgrims to the library, seeking knowledge or new insight from its tomes.

The church is headed by Konish, Master of Scrolls, and speaker of over a dozen human and humanoid languages. Konish is a Dijishy native of some 55 years old, gray hair and unusually golden irises. His right-hand man is actually his daughter, Archivist Thena. More suspicious than her father, Thena keeps a careful eye on any visitors to their sanctuary.

Rumor has it that this cathedral was modeled upon a larger one in the ruins to the east. Some Disciples have questioned whether the architect's precise duplication of unknown runes and symbols might harness the same ancient powers as the original carvings might have done, but so far there is no evidence to support this theory.

Walls other permanent parts of the warehouse and temple (excluding the nature cavern walls) are impregnated with copper alloy rebar mesh (see *Lord Flataroy's Guide to Fortifications*) and thus are unusually resistant to earthquakes and structural damage. The temple and its contents are protected from all mortal scrying devices, spells and effects as if by an Amulet of Proof Against Detection and Location. Clerics of other faiths are also affected by a Minor Sphere of Perturbation when within the Cathedral. Disciples of the Creator may cast spells freely.

Moonstar Hall: This large rectangular temple harbors the clerics and congregation of The Fate Scribe. It takes its name from the great silver symbol of The Fate Scribe (a silver crescent moon and three stars) above its great doors, and on which are clockwork hands and dwarven numerals. From here the Inevitable Order of Time watches over the populace of Dijishy and gives sermons.

Mirrors and braziers are common decorations, and the thick smoke of incense burns the lungs of casual visitors. The floor is tiled with a green and gray chessboard pattern.

There are five clerics of The Fate Scribe in Moonstar Hall, two of whom attend to the church, as well as High Prophet Elamar Crandin. The other three, each with an Eye of Destiny (see Chapter Three: New Rules) and several fighting men who hold true to the principles of Queen Destiny, travel on an ongoing 'tour' of the Sovereign Lands. In these distant and remote places they seek out gifted recruits and manipulate events into occurring (or not occurring).

Others: Places for the worship of several other gods may be found throughout the city. Among these are temples to The Eternal Lantern [Dirasip], The Holy Mother [Taldari], The Traveler [Rostak], The Mule [Rotovi], and Lord of Silver Linings [Selanadi].

There are also small shrines to Raconteur [Pinini], The Coddler [B'Neli], and Eye Opener [Lokas], as well as The Landlord [Golidirin], Mother of the Elements (Earth corner) [Lisar], The Watcher, The Emperor of Scorn [P'Rakeke] and The Vicelord [Lamako].

FESTIVALS AND IMPORTANT DATES

Like most cities throughout Tellene, the city of Dijishy celebrates several holy days and has its share of fairs and festivals.

Famine Fest

Unlike the other ceremonies, Famine Fest does not take place at a pre-determined time. The festival is held whenever a caravan arrives at the city gates, and is a memory of the early days of colonization, when arriving caravans really did mean the difference between life and death for the inhabitant.

The festival commences when the Overseer of Trade arrives at the city gates to welcome the caravan, along with crowds of beggars, urchins, guides, translators, and other hopefuls seeking employment or a few coins in charity. After a short welcoming speech, during which the city guard performs a perfunctory search of the cargo for contraband and the tax collectors calculate its taxable value and collect entry taxes, the Overseer hands the proceedings over to his aides. This small army allocates the visitors sleeping quarters in empty houses or with Dejay families, escorts them to the market stalls set aside for their use, and briefs the new arrivals on Dijishy's laws.

As the visitors settle in and unload their goods, the locals begin preparing a feast for their guests. Each family is keen to be seen to be hospitable and generous, most supplying their favorite homemade dishes to the feast, which takes place in the marketplace later that day.

Guests staying with families are helped to settle in and introduced to as many family and friends as is possible in a short period of time. To be asked to provide accommodation is an honor, especially amongst the lower classes, who are normally assigned the teamsters and guards. The caravan masters and master merchants are welcomed into the homes of wealthier Dijishy merchants, master crafters, and senior guild members and stay in more luxurious surrounds.

Once the guests are ready, the populace gathers in the marketplace, where the grand feast has been laid out. During the meal, bards, jugglers, fire-eaters, contortionists, and musicians, many wearing native Dejay dress, entertain the visitors. The council is very keen to make a good impression to visiting merchants, hoping to lure them back next season. Although a time of celebration, many trade deals are struck during the festivities, and teams of laborers scurry amongst the revelers, moving cargoes that have already been bought and sold.

Adventure Seed

A visiting wine trader is found stabbed to death in one of the city's many back alleys. Eager to show the city as a safe haven for foreigners, the Overseer of Justice hires the party to investigate the murder, bestowing on giving them the honorary title of "special constable." As they investigate the murder, the party encounters some of Dijishy's more unsavory characters.

Fool's Council

Public admittance to the workings of the council is only permissible on the first day of the new year, when the council is held in the main marketplace and on which is also a public holiday and minor festival. The council members take their seats at a long, plain wooden table rather than at their usual seats. They convene at dawn and remain in session until nightfall. Here the citizens may openly bring matters directly to the council for discussion. This gathering is known locally as the Fool's Council, the citizens taking the opportunity to bring ridiculous matters before their leaders.

Popular demands are for the abolition of taxes (which may be granted for that one day only), the taxation of goats, calling for a sand tax (1 cp per pound of sand found in someone's house), beard tax (a good natured jape aimed at the dwarves), and a council tax (fining council members for being boring). Votes of no confidence in an elected council member are voiced at this gathering and, whilst not acted upon by the council, are seen as a indicator of things to come.

Citizens asking for true political goals or voicing contempt for church appointed councilors are discretely watched by the clergy of the Inevitable Order of Time for signs of sedition and may find themselves harassed for weeks afterwards. Strangers in the city are welcome to make suggestions to the council, at the cost of 1 gp per point of business.

Founding Day

Celebrated on the third Pelsday of Frosting, Founding Day marks the day on which Dijishy was again inhabited after its long period of emptiness. There are two versions of how the founding came about. The first, and the official view of the Inevitable Order of Time, is that a Kalamaran Prophet discovered the city after receiving a vision from the Fate Scribe and undergoing a lengthy and arduous journey across the Elos Desert. The second tells how a Dejy nomad came across the city by accident whilst searching for a lost goat. Neither story may be true, but few care to argue over semantics.

The festival is a public holiday and officially begins at sunrise, as do most Dijishy festivals. Only the Librarians remain at work, for traditionally the Great Sanctuary is open to all and sundry on this day, remembering the day when the library was first discovered. Given the drunken state of most onlookers, security is tripled during the festival and citizens mistreating the book and scrolls are discretely shown to the streets outside.

For the majority of citizens, the day is one of indulgent celebration. Street parades (organized by the Guild of Bards) travel through the city, and many locals dress in their finest clothes. Participants decorate wagons with scenes from the founding, as their belief dictates, or dress in outlandish costumes. Donation collectors from the Inevitable Order of Time mingle with the bards, extorting all they can from the gathered citizens. The Inevitable Order of Time plies the masses with large quantities of free beer, increasing their enjoyment and decreasing their resistance.

A large market is held during the hours of daylight and most stalls sell their wares at discounted prices to locals and selected strangers. Once evening falls, the market is lit by a myriad of torches and lanterns, and the citizens gather to dance and celebrate the birth of their city. Donation collectors are even more prevalent during these festivities. The Guild of Bards collectors one tenth of all donations and for them it is a major fundraising event.

Refill Day

Renewal month is aptly named in Dijishy. Throughout the winter months, rains have swollen the streams of the Elenon Mountains into rivers and the water pours into the foothills, where stands Dijishy. The trickle of water into the cisterns steadily increases during the month, until it becomes a veritable torrent. It is the task of the Chief Measurer of Water to monitor this rise and his responsibility to declare inform the council that the cisterns are once again filling. By tradition the

Overseer of Cisterns informs the masses when the twenty-foot mark is passed, and the Refill Day celebrations begin in earnest.

Refill Day marks the start of the planting season, and the masses throw a huge street party to mark the new growth season. Families place a variety of food and drink outside of their homes, inviting passersby to stop and dine as their go about their daily chores.

Only the poorest members of society (and strangers) are exempt from this duty, although strangers are praised as "true Dejy in spirit" if they actually leave food to replace that which they have taken. By tradition, the largest banquet is laid outside of the Great Sanctuary by the Prophets of the Inevitable Order of Time.

Leftover food and drink is gathered at sunset by the Prophets and placed in the marketplace, where the citizens (or at least as many as can fit) gather for an evening of celebration and to praise their gods. Given that the majority of citizens have already dined well during the day, the food is traditionally left for the poor to enjoy. Under Dijishy law, only traders dealing with religious goods, such as incense or holy symbols, may operate during the evening hours of Refill Day.

Savior Day

Savior Day is celebrated on the first Godday of Arid and dates back many centuries. According to local legend, a hobgoblin army was advancing on Dijishy, intent on plunder and destruction, when a lone sphinx of enormous size drove it off. To commemorate the sphinx's victory and the saving of the city, the locals carried quantities of food and drink into the city and left them for the sphinx.

Sadly, there are no documents within the Great Sanctuary detailing this event, though few locals doubt its veracity and happily point out that whilst there are sphinxes dwelling nearby, there are no hobgoblins. Adventuring parties and scholars alike have searched in vain for the sight of the legendary battle, but exact details are scarce and no remains of a hobgoblin army have yet been uncovered.

Nowadays the festival is an excuse to celebrate life and the freedom that the citizens of Dijishy take for granted on other days of the year. Just before sunrise, a lone bugler climbs to the top of the Great Sanctuary and looks out over the Elos Desert. At the moment the sun touches the horizon, the bugler signals the alarm, in commemoration of the first sighting of the hobgoblin army.

Within a few minutes, the entire army of Dijishy rushes to assemble in the marketplace, lead by the Overseer of Defense, and begins a parade around the city streets. During the actual assault, so the tale goes, the army mustered in solemn silence, aware of the doom that approached their beloved city. As they parade through the crowded streets, young boys join in behind, clutching brooms, shovels, and any

Adventure Seed

In recent years, a lone androsphinx, known to a few riddle masters as Sharvor, has been seen scouring the remnants of the picnic area after the locals have returned to the safety of the city walls.

Some scholars have argued that he is the same sphinx that originally saved the city, curious as to why the old ways have been forgotten; others argue that he is merely a curious passerby, whilst some wish to skin the beast for use in next year's festival. No one yet knows the truth, as few are brave enough to confront the beast face-to-face.

There is a standing reward of 50 gp for information regarding the motives of the creature.

other implement that could double as a weapon. Women openly mourn at the coming loss of so many sons of Dijishy, and the old and infirm shout words of encouragement. The army finishes its parade at the Trade Gate and the entire city falls silent. Priests of the Inevitable Order of Time open the gates, and the army marches forth into the desert, stopping at the bottom of the ramp that leads to the city, assuming a defensive stance. The city's inhabitants file silently in behind, carrying baskets and cushions.

Whilst the parade is taking place, the Guild of Bards is busy out in the desert putting the final touches on their sphinx, a construct of fur and wood operated by skilled puppeteers. The hobgoblin army is formed from the lower strata of society, paid in silver by the Prophets to act the part of vicious marauders.

When the army is assembled the hobgoblin army comes charging over a nearby dune, only to be thwarted by the sphinx. As the battle rages, the citizens of Dijishy cheer wildly, safe behind the spear wall formed by the infantry. Though the Guild of Bards is very keen to put on a crowd-pleasing show, the hobgoblin army tends to melt away within a few minutes, its members keen to do as little as possible to earn their reward.

With the battle over and the city safe, the inhabitants pour into the desert, armed with baskets of food and drink. Until sixty years ago, the locals actually left their wares in the desert for the sphinxes, but so few beasts ever came to feast that the Prophets altered the celebration. Today, the locals gather in the desert and enjoy the feast themselves, wining and dining until late in the afternoon. Custom dictates that any left over food and drink is freely given to the poor, an act of unified charity. Eating everything you bring to the feast, no matter how little, is bad form and, while not legally punishable, results in individuals becoming social pariahs for many months afterwards.

The evening, no matter what the phase of the moon, is regarded as a holy day of Shardar. The High Prophet proclaims to the masses that he received a vision that the city would be saved and the faithful file to prayers. Afterwards, friend and family gather to continue the celebrations. Strangers are welcome to join in any party they happen across, and every Deji family opens its doors to all comers.

By sunrise the next day the celebrations have petered out and only a few diehards stagger drunkenly around the deserted streets.

Shardar's Holy Day

The holy day of the Inevitable Order of Time is the first day waxing crescent moon phase of Pelselond, which occurs every 34 days. The phrase holy 'day' is somewhat misleading, as the actual time for prayers to begin is not until the moon is sighted in the sky. Clouds cover is always negligible and sand storms do not come at night, so it is a very rare day when Pelselond cannot be viewed.

Ceremonies start when the moon is first sighted. It has been a long standing tradition in Dijishy that the first person to see the moon rise and report it to the librarians of the Great Sanctuary, who always send a cleric to confirm the sighting, receives a gold piece as a reward. Amongst the poorer classes this can cause a near riot as dozens of beggars and laborers race through the streets to have the honor of reporting the moonrise.

Once the sighting has been confirmed, and the lucky spotter paid off, a priest climbs to the top of the Great Sanctuary roof and calls the faithful to prayer in the local Deji dialect. Normally this is the responsibility of a younger priest, possessed of a loud, clear voice. As he fin-

Church Prayer

The prayer that brings members of the church to prayer is as follows (in Deji and the Common Tongue, with the literal translation in parenthesis where applicable):

Shardar esh'anor! Shardar esh'anor!
 The Queen of Destiny has awakened! The Queen of Destiny has awakened!
Bay gor'yoch!
 See her in the sky!
Gor'ada nyryerko, thayen'm'arek!
 Receive her visions, oh faithful ones!
 (Receive her visions, oh ones of faith!)
Gor'ada nyryerko!
 Receive her visions!
Gor'chash vaydeg! Gor'sechrosh horsh!
 Seek her guidance! Ask her favor!
Shardar esh'anor! Shardar esh'anor!
 The Queen of Destiny has awakened! The Queen of Destiny has awakened!
Gor'ada nyryerko!
 Receive her visions!

ishes, so other members of the faith repeat the call through the city, until the air is alive with the call to church. This normally lasts for half and hour. As the cries go out, so the faithful finish work and retire to the main temple or to the private shrines in their own homes. There is no firm and fast ruling on where you have to attend prayers, but commonly the rich visit the temple whilst the poor return to their homes, mainly for fear of being asked for a donation.

Worship of Queen Destiny is very much a private affair, involving the burning of herbs and incense, which help relax the mind in preparation for receiving a vision. Frankincense is harvested locally and a small lump, just enough for one prayer session, can be picked up for as little as 1 cp from church licensed vendors in the market. The wealthier classes normally flaunt their wealth at this time by purchase a 1 sp lump, while prophets are expected to use at least 1 gp worth every holy day.

Prayers are often short and are little more than a request for a vision in answer to a problem troubling the worshipper. Answers are usually cryptic and the recipient is often forced to visit a prophet and ask for help in deciphering the message, which naturally involves a small donation to the church (ranging from 2 cp up to 10 gp, depending on social class). Elamar Crandin, clad in his finest robes of office, always attends the service in the temple and holds a private audience afterwards, in which he reads sections from the canonical text to the faithful (for another donation, of course).

Depending on the amount of incense burnt, worship can last anywhere from an hour through to moonset. With prayer over, life returns to normal for another 34 days.

MAGES & SAGES

There are several competent wizards and sorcerers in Dijishy, most of no more than middling skill. However, there are a few of real ability. Clerics (specifically Prophets of the Fate Scribe) are the true power in Dijishy.

Because of the Great Sanctuary, Dijishy is also temporary or permanent home to many sages, idealists, and crackpots. The city is home to Durvak Angklin, a dwarven engineer who designs impractical things; Thorak, an illiterate native of distant Drhokker who has tried six times to “destroy the den of evil” with flaming oil; and Sender Elkin, a half-elf scribe who wishes to copy every tome in the library so she can take them back to her people in O’Par.

OTHER NOTABLE PERSONS

There are many interesting individuals and notable personalities that call Dijishy home. Some are powerful, some skilled, many inept, a few that are dynamic and charismatic and others are repugnant or feared. Among them are fighting men who have made a name for themselves bringing goods across the desert, others who have earned their fame exploring the Elos Desert (few of these survive to retirement), and so on. Some do not truly live in Dijishy, but only pass through. One thing is a certainty, however – one never knows whom he or she will meet.

THE UNDERWORLD

A city this size has few problems with crime. Such criminals that do exist are minor con artists trying to sell worthless books or maps for outrageous sums of money to pilgrims, fraudulent sages and fortune-tellers, and “guides” who agree to take adventuring parties to the Great Fissure and then flee with their money.

There is a new trend growing among some of the younger Murs, who grumble that the Hasheri treat them like a low caste of workers. Ink-stained footprints, the calling card of the Blackfoot Society, have been appearing throughout the city, and rumor has it that the Prophets have secretly sent their Eyes (see the Eye of Destiny prestige class in Chapter Three: New Rules) to investigate.

Smuggling artifacts from the desert is a very lucrative and profitable criminal career. Wagons with false bottoms, falsified manifests and clandestine shipments make it difficult for the Overseers of Justice and Trade to control. Artifacts are sold through a variety of agents (mostly fences, but also through many “legitimate” merchants as well). The Liberating Hand, a group consisting of only four men, is heavily involved in artifact smuggling and run by Aldus Stron, owner and proprietor of Golden Gryphon.

CITY STRUCTURES, FEATURES, AND PLACES OF NOTE

One feature of ancient Dijishy architecture is the minaret, a tall spire that may be either free-standing or resting atop a support structure. Though few remain from ancient days, those that do stand serve as watchtowers illuminated by torches and, in a practical sense, for natural air conditioning. As the sun heats the dome, air is drawn in through open windows and up and out of the shaft, thereby causing natural ventilation from the building below.

Ancient Dijishy architecture also included huge arches and columns, along with alternating colors of brick, giving a ‘striped’ appearance to

many buildings. Modern Dijishy buildings are smaller and simpler, built alongside or on top of older buildings, for greater stability.

Council Building

The council building is the administrative heart of the city. It is here, in this massive, sprawling, three-story domed building that all the councilmen and all the functionaries thereof work to keep the city thriving. It is in this structure that the council conduct the bulk of their business. Even the infantry has a token representation in a wing of this building, though they are billeted elsewhere. The architecture of the council building is of an old, old style, hearkening back to the ancient days. The sphinx image can be seen on the walls in carvings as tall as a man, and to enter the building one must pass through a hallway of sorts formed by the touching wings of two carved sphinxes that shelters the building’s steps.

The council chamber is the hub of politics in Dijishy and is located on the highest floor of the council chamber, directly under the great dome. Large banners hang from ceiling to floor along the walls, each displaying the symbol of Queen Destiny in silver on green. As well as providing something to hide the bare walls, they also conceal doors to private chambers, offices, and the secret doors to guard rooms, kept manned at all times the council is in session by members of the church guard. Exquisite marble statues of the Fate Scribe stand juxtaposed between the banners, as do busts of previous High Propjets.

In the center of the chamber is the great council table. The name is misleading, for there are actually three separate, curved, wooden tables facing a central chair on a raised dais. Each table can seat four persons and areas of responsibility are carved into the table surface in both Dwarven and the Common Tongue.

The left hand table, as seen from the high chair, has a large image of Pelselond in its full phase inlaid in pure silver. Here sit the Overseers of Cisterns, Granaries, and Shepherds, as well the Overseer of Mining and Dwarven Affairs. Collectively, they are referred to as “the Providers.”

The central table has an image of the half moon phase of the moon. It hosts the Overseers of Defense, Justice, Taxes and Tithes, and Tomes, who are grouped under the heading of “the Legislators.”

On the right hand table is the silver outline of Pelselond, representing its dark moon phase. Here sit the Overseer of Guilds, the Secretary of Guilds, the Under Secretary of Guilds, and the Overseer of Trade. Together they are known as “the Traders.”

The high chair is the seat of High Prophet Elamar Crandin. Elven in origin, it was gifted to the then High Prophet by an elven scholar who visited the Great Sanctuary over 300 years ago. Carved from a single piece of silver birch, the back of the chair is beautifully sculpted in the image of the face of She Who Sees All, her flowing hair forming the edges of the upright. Each chair arm has been carved into the arms of a woman with hands turned upwards, inviting anyone sitting to hold hands with her. As well as being a work of art in and of itself, the chair is also magical. Whenever anyone sits in the chair and recites the three opening lines of The Fortunes (the canon of Queen Destiny), a Detect Scrying spell is activated automatically. The spell radius has been altered to completely fill the council chamber, but nothing beyond.

When not in use, the chair is covered with a heavy cloth, similar in design to those that decorate the walls. For persons other than the

High Prophet to sit in the chair is to invite charges of blasphemy and a swift beating from the ever-watchful guards.

A single desk and stool stands beside the great seat. When the council is in session a scribe takes his position here to record the minutes of the meeting.

The Golden Gryphon

Aldus Stron, owner and proprietor of the tavern known as The Golden Gryphon, originally hailed from Tupden, in Mendarn. About ten years ago, after ending his career with the Mendarn army, Aldus made his way to Ospolen, where he was eventually recruited by the Brolenese adventurer Stromen Torist as a scout and information-sniffer for Torist's adventuring company, the Crondor Gryphons. Aldus accompanied this group for several years, adventuring as near as the Yan Elenon Mountains and as far away as the Wild Lands with great success. About five years ago Stromen led the group to Breven, and from thence into the Elenon Mountains, apparently to hunt for an ancient hobgoblin tomb rumored to lie in a hidden valley. Unfortunately for the better part of the company, they encountered a red dragon within days of entering the mountains. Amazingly, Aldus made it out alive, though the rest of his comrades were never seen again.

Now, Aldus runs the Golden Gryphon, the city's largest inn. It is of average quality, but kept clean and in good repair. The Gryphon is a two-story building on the southern side of the city, with various tro-

phies in the common room as a means of attracting and keeping the business of adventurers (or those with adventure in their blood). Among these are a young salt basilisk head mounted on a plaque, three red dragon scales, similarly displayed, and a preserved ogre hand. It has been rumored that Aldus conducts much of his business in artifact and relic smuggling, but aside from a few rough visits from city officials, nothing public is known. In secret, he is the head of the Liberating Hand (see the Underworld section above).

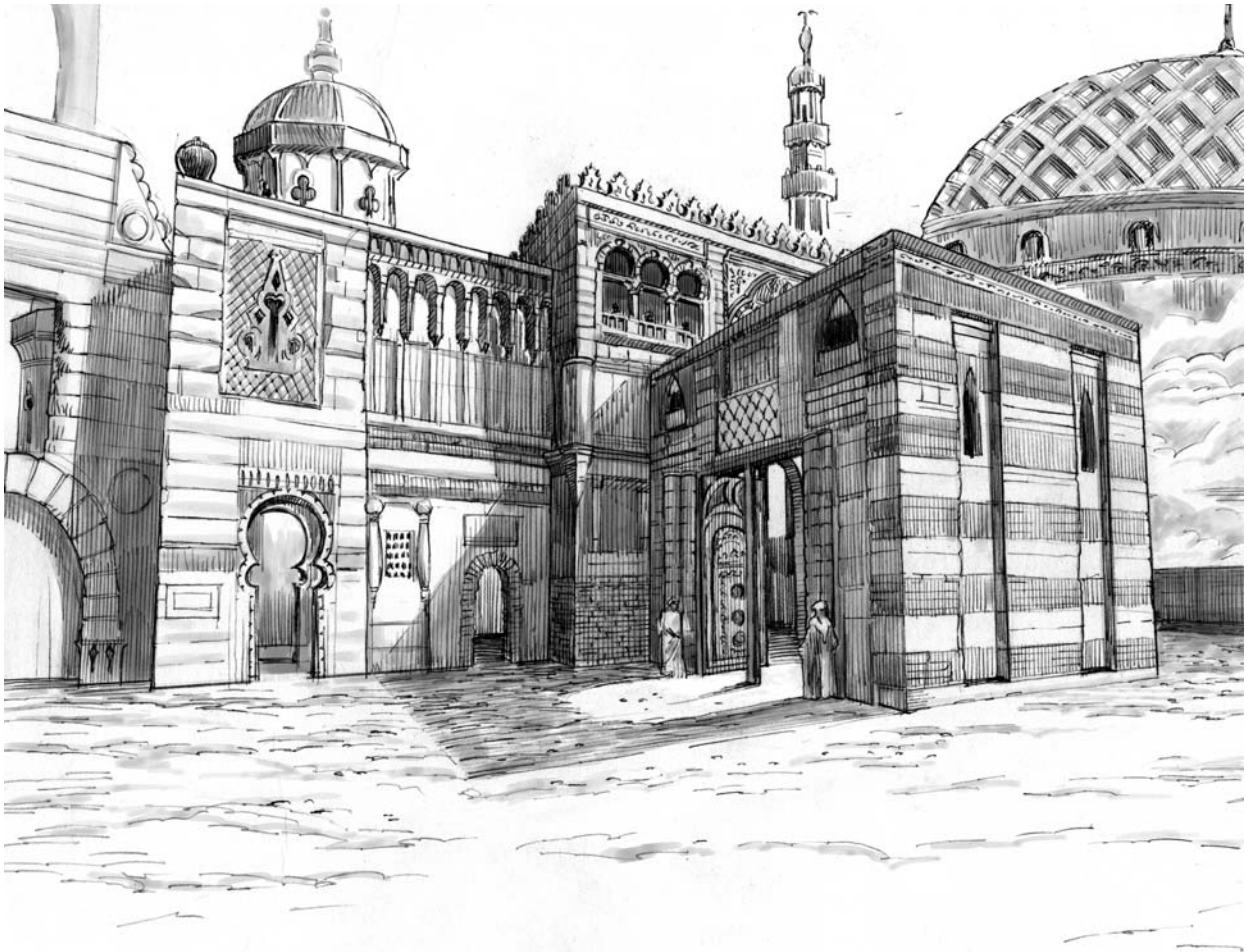
Aldus' staff are all Deji. He has one hostess, Rijiko, and one serving girl, Yoji. A tall man, Janad, serves as cook and occasional bouncer.

Lodging: Common room 3 sp/day or 20 sp/week; private room 3 gp/day or 20 gp/week; semi-private (2 beds) room 6 sp/day or 41 sp/week.

Food: Average meal 3 sp, ale 5 cp/mug, common wine 2 sp/pitcher, fine wine 10 gp/bottle.

Great Sanctuary of Knowledge

In the centre of Dijishy stands a stone building four stories high. No one recalls the purpose of the original structure, and scholars still debate whether it was once a temple, a fortress, or a home. Perhaps it has always served the purpose it now serves. Over the years, additions have been made and repairs have been necessary, but the cornerstone has stood for, some say, thousands of years.



The Great Sanctuary of Knowledge, as seen from the north on Chorji Road

The library rests on a powerful antimagic field (of uncertain origin) approximately 150 feet in radius. The Inevitable Order of Time has fenced off this area to make room for future expansion of the Sanctuary. Visitors concede that the clerics who serve at the library are friendly and helpful in locating certain tomes, but the Prophets do not discuss future goals of the Sanctuary. Instead they fall back on well-known sayings involving fate, destiny, and the proper path of events. Nor do they discuss the underlying reason for the library's existence. Some speculate that they gather knowledge so that it can survive some future catastrophe, other cynically claim that the Great Sanctuary of Knowledge exists solely to swell the coffers of the Order. Still others point out that running the library must be an expensive prospect. Whatever the reason, the Order collects fees from all visitors. They do not make exceptions for heroes, nobles, or even kings.

The building now stretches out in three directions from the original structure. To the south only one major addition has been made; this currently serves as the entrance. The main entrance for visitors is off-set from the well-guarded main gate to the complex by some forty feet. The gate is in the southern wall, towards the eastern side. A worn brick path stretches from the outer gate to the building entrance. The double doors of the entrance face west and are situated near the centre of the southern face of the structure. Armed Prophets stand outside these doors at all times. Though probably stationed there as guards against trouble, they rarely do more than watch visitors come and go. This is the only public entrance to the library. Most believe that the Prophets have secret and concealed entrances, though there are some small shelters for the guards. These chambers serve to store equipment and as places for guards to find safe harbor from sandstorms; not as entryways into the interior of the Great Sanctuary.

Gaining Entrance

Every visitor must pay a fee of 10 gp per entry. The Sanctuary accepts most coinage, but the cost is determined by weight. If visitors have unknown coin, it must be weighed and compared to determine the correct amount. Though the Prophets who serve at the entrance calculate this honestly, they do always round up. A businesslike Prophet at a large desk, with several assistants, takes the money.

No more than 200 non-members are allowed in the library at one time. Overflow visitors can wait in the main entrance area for someone to leave and (after a processing time of about ten minutes) take their place. Should a visitor require immediate entry, the Prophets will gladly sell a lifetime membership.

Lifetime memberships are named more by tradition than out of a slavishly devotion to accuracy. A "lifetime" pass actually lasts 100 years, so non-human races may actually need to renew them. Most of the clerics who serve at the Sanctuary are human, as are most visitors, and the library has a definite human centric bias (at certain times in history, non-humans have been prohibited from entering the library). These "lifetime" memberships cost 1,000 gp. Such members receive a silver symbol of the crescent moon with a red rim, indicating their status. Worshipers of the Fate Scribe consider such membership a badge of honor proclaiming their faith, but most cannot afford it. The medallion is worth 25 gp as a piece of jewelry, but the Prophets record the name and physical details of the purchaser, so it is at best extremely difficult to use another's badge.

Only the Inevitable Order of Time knows how many lifetime members exist. Speculation varies wildly, as it does over how many Prophets serve in the Sanctuary at any one time. The number must be

at least 50. On a normal day, perhaps 25-50 lifetime members lurk about.

A handful of wealthy gadabouts have purchased lifetime memberships and "haunt" the library, seeking works of interest to ease their boredom. Often distracted by other topics as they search for something else, these types rarely seek much interaction with other patrons. Those who use the Sanctuary regularly for more businesslike purposes refer to the people as "library trolls."

Weapons are not allowed in the library. Most patrons leave their weapons at home, but those who insist on carrying them must give them up before being able to peruse the library. Each weapon is tagged, carried to a back room (the whereabouts of which are known only to the Prophets), stored, and returned to the patron when he leaves. Like all the rules of the Great Sanctuary, this is non-negotiable.

The Main Hall

The visitor enters the library through another set of double doors (up until about 70 years ago these were the main entrance), leading into the heart of the oldest part of the building. A great square hall with several round skylights set in the four-story high ceiling displays what the uninitiated consider the greatest collection of scholarly work in Tellene. Each level has ledges that allow access to shelves that line every available inch of wall space. Rising to support the ceiling at key points are four great pillars of red marble. Freestanding structures support more shelves. Large, open archways allow access to deeper parts of the library. A handful of reading stands and tables with sturdy chairs stand in this main area between the shelf stacks.

The center of the Main Hall of the Sanctuary holds a large circular desk where visitors keep three to five librarians busy at all times. They can offer general advice on using the library, suggest works that might hold the information a visitor wants, and sell paper, papyrus, ink and quills. They do not sell bound books, blank or otherwise.

What the Sanctuary Holds

The varying sizes and materials of the books underscore the lack of detailed organization. While the average tome is one or two inches thick, eight inches wide, and twelve inches high, larger and smaller versions abound. Most covers are wood covered in leather, with metal bands and sometimes locks, but some are loosely tied stacks of papyrus. Scrolls lie next to books in special triangular racks built into

GM's Option: Spell Availability

While magic does not function within the library, wizards can copy spells for later search. As GM, you must keep a special reign on this. If your party needs a certain spell for a future adventure, the library allows you to make sure that they have access to it. Never allow them to gain a spell that you do not want them to have, however. The accompanying guards will not allow a visitor to transcribe a spell if the Fate Scribe will not allow it. Generally, the Prophets will ensure that a given spell cannot be found by a given visitor.

Additionally, not only do Prophets and allied guards (followers of the Fate Scribe of unquestioned loyalty) control access to the room and to any of its contents, they examine everything taken out of these rooms.

The library charges 200 gp per spell level for those who seek to use the Great Sanctuary in this way.

the shelves in a scheme vaguely reminiscent of certain wealthy collector's wine cellars.

Even the Main Hall is crowded with numerous shelves, each extending to the ceiling and overflowing with tomes. Librarians will fetch ladders to access works in the higher areas. The first floor of the Great Sanctuary holds religious and theological works, including the canon of every religion on Tellene.

The Prophets restrict access to religious canons almost as much as for spellbooks; they rarely allow access to certain canons without a good reason. Restricted tomes include: *The Balance* (The Keyholder), *Book of Endless Night* (The Dark One), *Final Word* (The Harvester of Souls), *Invisible Lives* (The Confuser of Ways), *Longings* (The Corrupter), *The Stone Tablets* (full version; *The Emperor of Scorn*), and *Swarms* (The Locust Lord). On occasion, religious canons of gods without a neutral element in their alignment are simply declared off limits for days or weeks at a time.

The second floor holds historical reference works, the third level holds works of science and mathematics (very popular with cleric of the Mule), and the fourth contains books concerning philosophy and magic.

While the wings of the Great Sanctuary extend far beyond the Main Hall of the library, the organizational scheme of the rest of the library's works are beyond most visitor's understanding. The Great Sanctuary serves knowledge, not power, and seeks to gain a copy of every work ever written. Unconfirmed rumors suggest that the basement of the library actually has many levels, in which more than three times the number of works stored above (many not duplicates of accessible books) rest in densely packed shelves, or simply piled from the floor to ceiling, called the "stacks."

The books and scrolls held by the Sanctuary have no numerical system of indexing, and even the guidelines for the Main Hall are approximations. Curious visitors can indeed spend lifetimes exploring the rich variety of semi-organized information contained in the library. Wandering clerics of Lady Time within the Sanctuary will attempt to help a patron find a specific tome or piece of information, but generally they can only guide one to the correct area. Sometimes the visitor must still search hundreds of tomes to find what he seeks. Often, a particular piece of information can logically be placed under two or more topics. Thus, searching for one particular bit of knowledge can take days. Typically, an individual Librarian assists an individual patron for ten minutes before leaving him to his own devices. Those frustrated by this are ill suited to library use.

Certain Profiteers express admiration for this system, noting that even the most casual visitor must spend several days seeking something specific. The intellectually curious are bound to come across something else of interest, perhaps to explore later, even if they somehow manage to focus on their particular topic at first. Thus, very few visitors pay the entry fee for only one day.

The library does hold actual spellbooks. These are kept on the fourth floor of a special wing, in a large secure area. Entrance costs an additional 25 gp per visit (visitors cannot freely leave and return later in the same day). This fee is collected at the entrance passage, a short, narrow passage that leads to another guarded, locked door. At least one Librarian and guard accompany anyone in this area. Only the Prophets themselves know if the rumors of tomes containing secrets of magical item creation are true.

Acquisition of Books

Only the Chief Librarian, in his role as Overseer of Tomes, can purchase new works for the library. A large staff seeks likely candidates and weeds out the chaff so that he need not waste his time. Many of these scribes are engaged in a very ambitious project: standardizing texts. Errors and miscommunications abound in many versions of a work re-copied over several centuries. These scholars seek to analyze different writings of the same book to determine its original content. The Chief Librarian works somewhere deep in the recesses of the Sanctuary, and visitors do not meet with him directly. His immediate assistants rarely deal with visitors, though if someone has an interesting work one may interview the visitor, who is taken through many winding tunnels, into a semi-private area of the Sanctuary.

One of the most precious books (actually several thick tomes) is the Index Book. This work lists every tome contained in the library, its weight, and the language in which it was written, along with the date it was acquired (for most books), and a handful of other notes for some. The Index is written in something like chronological order, but is meant solely as a list of contents, not a guide to finding them. It is perhaps telling that the Prophets rarely record the author of a work, but always record its title (often including a parenthetical remark as to its topic if the title seems unrelated or duplicates another work).

The Sanctuary has no official language, though every librarian fluently speaks Deji, Dwarven, and the Common Tongue. Most speak several other languages as well. Books are not grouped by language.

Other Items

The bulk of the library's collection comes in the form of books and scrolls, but it also holds numerous works of art. Many of these are kept privately, unavailable for patrons to view. However, there are at least two public rooms devoted to art (one to painting and one to sculpture) and a thick-walled room near one of the many sections devoted to music.

Access to Books

Given the situation in the Great Sanctuary, one might wonder why patrons use the library. For one thing, information can be found there, it just takes time. For another, there is simply no greater collection of knowledge and wisdom on the face of Tellene. As they say in Dijishy, "it may take you a thousand years, but the knowledge is there."

Scholars and sages may not find anything in life more exciting than visiting the Great Sanctuary of Knowledge, but adventurers want action. Paying for research in a poorly organized library will not excite adventurers in search of greatness through heroic deeds. Nonetheless, it is important that adventurers understand the effort it takes to collect knowledge about an intended quest.

SEARCHING THE LIBRARY

To find a specific piece of information, a searcher must succeed at a skill check in the appropriate field (typically ancient history, local history or world history but nothing is stopping someone from researching a most excellent recipe for grilled halibut using their culinary arts skill). The difficulties vary, of course, depending on the particulars, though the check is the same at each stage. Each successful combination means the searcher has taken a step closer to finding his answer. However, failing the skill check three times in a row or a critical fail-

ure at the same stage indicates the search will be futile. The character, of course, need not know this for several days.

Each stage of a check takes 2d6 hours. Thus it normally takes several days to find an answer to just about anything.

Note that the library contains a vast amount of knowledge, not an infinite amount, and information rarely appears in the format desired. More generalized questions (“What were the burial customs of Dijishy nomads a thousand years ago?”) must be compiled over time. In such cases, consider each step to take 2-12 days instead of 2-12 hours.

Patrons

Most of those who frequent the library are scholars or nobles with little else to do. Adventurers and those who make their living by fighting are much rarer, but they can be found at times. However, the Sanctuary is so large that crowds are rare and it is even possible to find oneself completely alone amidst the seemingly endless shelves.

At any give time, a umber of wandering loafers and sages make up the majority of those inhabiting the library. Those who seek sages sometimes wander about the halls of the Sanctuary rather than visiting many different buildings in the city. While finding a scholar in this manner presents little difficulty, finding one whose area of expertise matches the interests of the searcher presents more difficulty.

Sages take jobs from patrons, but most insist on working alone. Typical fees run at 100 gp per day, more for highly specialized fields. The library takes a 10% cut of such fees, or else all parties involved are banned for at least a year and a day.

Table 2-1: Searching the Library

Sample Question:What Lives in the Great Valley?

Information Sought	Skill Check	Answer on Success
Right Section	easy	Monsters"; Geography, level 2, rooms 23-26
General	average	Many monsters, including hobgoblins and a dragon" (in several texts)
Specific	difficult	"A fiery red dragon" (in many believable texts)
Exacting	very difficult	"A red dragon name Khyrastryx" (in rare, special tomes)
Situational Modifiers		Bonus
Librarian Assistance		one difficulty level easier
Ten or more visits to the library		one difficulty level easier
Worshipper of Queen Destiny		one difficulty level easier
Cleric of Queen Destiny		two difficulty levels easier

GM's Option: Controlling Information

Characters that enjoy learning are easily distracted when chancing across an "interesting" title or passage; they may spend hours or even days on tangential (or even totally unrelated) topics. Time spent in the Great Sanctuary of Knowledge is an excellent opportunity for the GM to plant rumors beyond the current adventure, impart rumors, or have the party bump into an old nemesis or ally. A few scattered comments about other topics go a long way to giving the impression of the extent of information held in the library.

At the same time, there may be secrets or information that might logically be available in the library that you specifically do not want the party to acquire at this point. This is easily handled: even if they make all the checks, the books with the information they seek simply are not there. This may be because other patrons are using them, the books are misplaced, or (more likely) the Inevitable Order of Time has decided to keep those books off the shelves when the PCs seek them. The Prophets never discuss their reasons for doing so (at least not with outsiders), nor do they ever admit that they remove books so certain individuals will not find them. However, it is openly known that from one day to the next or even one hour to the next, a tome may not be available (even if it has previously been seen and used recently). Arguing with the Prophets about this is futile; at best they suggest such things are "beyond understanding" and at worst they banish such folk from the library.

At any rate, never allow the players to uncover secrets or information that you do not want them to have.

Chapter 3

Rules, Equipment and Monsters

This section is designed for both player characters and Game Masters. Inside you will find new packages, monsters and equipment common to the city of Dijishy and the surrounding desert. As with any new rules, you should consider them subject to approval by your GM, so check with him or her before using these rules with your character.

PACKAGES

Presented below are two unique packages especially suitable for the Elos Desert region though certainly useful in other arid environs. The desert guide is open to all classes save magic-users while the ruin raider is designed specifically for thieves.

DESERT GUIDE (Building Point Cost: 10)

Description: There are many dangers in the desert ready to ensnare unwary travelers. Sinkholes, shifting sands, blinding sandstorms, mirages, and dangerous fauna are hazards for caravans and adventuring parties alike. While there are those in Dijishy who sell their services as experienced guides and survival experts, the most competent desert guides are those of the native tribesmen.

Races: None specifically excluded. However, the player choosing this package must hail from a desert climate.

Preferred Types: Barbarian, Fighter, Ranger

Barred Types: Magic-Users (to include all specialist subtypes)

Role: A desert guide is more than someone who knows the trade routes through the desert. A true desert guide was born in the desert and understands its volatile mood as well as he does those of his closest friends and family. Knowledge of where to find potable water, when a sandstorm is brewing, where the lairs of dangerous creatures can be found, and the temperament of local Deji tribes, are his trade. A desert guide functions in any campaign where these parched lands exist. A true desert guide charges high for his services, but no party should venture into the desert without expert advice.

Skills: The Desert Guide gains the following skills at no cost: Customs and Etiquette (desert tribes), Forage for Food (desert), History, local, Mapless Travel, Riding, land based (Camelid), Survival, desert, Tracking, Weather Sense. Additional skill purchases are made at one-half normal BP cost. (For 1 BP skills, two rolls of the mastery die are gained per BP allocated).

Additionally, Desert Guides [in desert terrain only] do not suffer the -30 penalty to tracking checks usually applied to all non-Rangers.

Weapon Proficiencies: Per character class

Equipment and Money: Standard per class

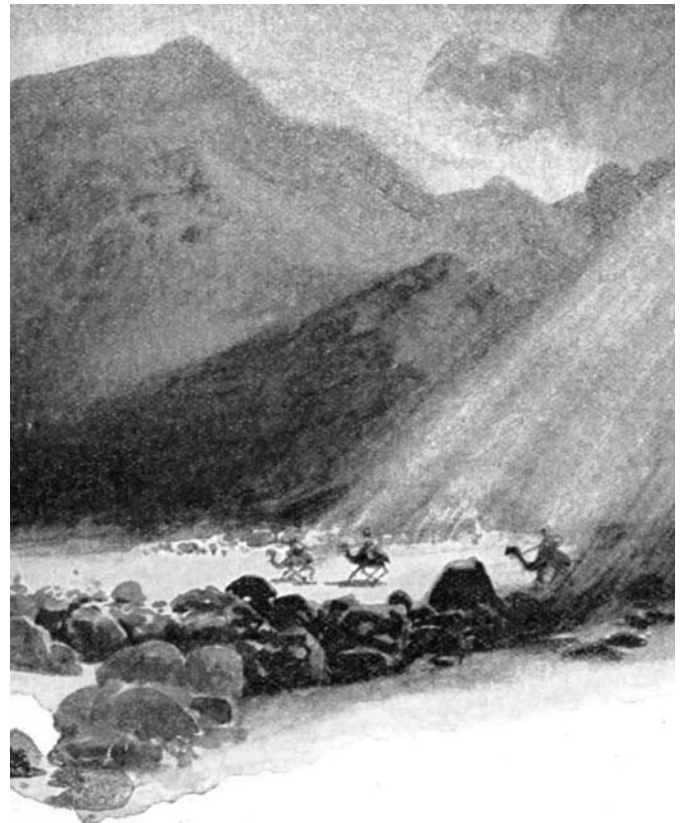
Special Boons: Desert Guides gain +20% to all Diplomacy skill checks when negotiating with desert tribesmen.

RUIN RAIDER (Building Point Cost: 14)

Description: The surface of Tellene is dotted with the remnants of ancient cultures. Every land has some sort of ruined fortress or forgotten temple, just waiting for some brave soul to explore. The ruin raider is a professional thief with an eye for antiquities or an academic seeking historically items.

Whilst any thief can presumably disarm a trap or filch some obvious valuables in a dusty temple sanctuary, not many are skilled at determining the value (aesthetically and culturally in addition to monetary) of seemingly worthless pieces of pottery or fragments of cracked parchment. Part archaeologist, part academic, and part thief, the ruin raider has actively studied the culture of these ancient civilizations. From his intimate knowledge of long-forgotten cultures he can deduce their building layouts, the likely location of a trap, or the telltale signs of a secret door.

Ruin Raiders must have an Intelligence of 16 or more.



Preferred Thief Types: Bard and Thief

Barred Thief Types: Assassin, Minstrel, Ninja and Yakuza

Role: Most ruin raiders are adventuring “sages in training” seeking to add to their skill masteries through practical field work. This sets them apart from most thieves who are motivated solely by profit. Recovering a significant historical item should award them a roll of the mastery die in a relevant skill while retrieving an astonishing cultural object (such as an artifact) may be worth several rolls.

A significant percentage of these types are actual academics employed by Universities. Their adventuring is sanctioned by the institution but they are honor bound to donate their finds to that institution (culturally or historically significant items only – not currency). Of course, their room, board and training/course fees will be compensated to the extent they retrieve valuable objects for the school.

Freelance ruin raiders are not unheard of. If not recovering archeological treasures to auction off to the highest bidder (most Universities being flush with cash), they hire themselves out to sages interested in the contents of a buried temple but too frail to venture forth themselves, or if times are tough, as guides to adventuring parties with no knowledge of what dangers await them.

Skills: Bonus: Ancient History (3 rolls of the mastery die), Art Appreciation: Subset: Painting 51%, Art Appraisal: Subset: Painting, Art Appraisal: Subset: Sculpture, Art Appreciation: Subset: Sculpture 51%, Cartography: Hasty Mapping, Complex Geometric Estimation, History: Local 51%, History: World, Languages, Ancient/Dead (1 language), Map Sense 51%, Trap Sweep: Full Sweep

Skill Progression: A good Read Language skill is essential for the Ruin Raider as it complements his other language skills and may be essential when encountering unknown dialects. Skills such as climbing, picking locks and trap detection and removal are important when performing field work. Moving silently and hiding in shadows may prove useful when ruins are occupied.

Equipment & Money: Ruin Raiders are more academic than thief and this is reflected in their attitude towards wealth. Most lawful types are actual professors (or training to become such) affiliated with a University. Monetarily valuable but historically important items must be donated to their host institution rather than sold on the open market or kept for personal use. Even freelance raiders would vastly prefer to see items sold to an academic institution rather than some illiterate barbarian (though they have no qualms in regards to retaining such items for their own use).

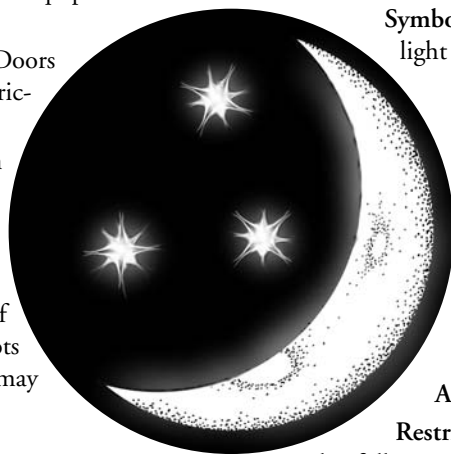
When in the field, ruin raiders will employ standard equipment as befits their purpose.

Special Boons: May purchase the Detect Secret Doors and Illusion Resistant Talents regardless of racial restrictions

Races: Any though Humans are the most common

ZEALOTS

The Inevitable Order of Time (priesthood of Pagari) wields great influence within Dijishy. Zealots this diety are likely to be encountered and the PCs may have an interest in learning more about the order.



ZEALOTS OF PAGARI

Order: The Inevitable Order of Time

Title: Prophets

Alignment: Neutral

Ability Requirements: Intelligence 12+, Wisdom 13+

Prime Requisite(s): Wisdom

Hit Die Type: d6

To-hit Progression: Magic User

Saving Throw Tables: Cleric

Building Point Bonus: 3

Spelljacking: No

Spell Spheres: Animal 2, Charm 3, Divination 7, Healing 1, Summoning 5, Traveler 4, Weather 4

Turn/Command Undead: No

Weapon of Choice: Quarterstaff

Weapons Permitted: Any crushing

Armor Permitted: Any non-bulky or fairly bulky armor is permitted. However, a helmet or leather cap must be worn at all times.

Allowed Races: Any

Church Hierarchy: Advancement within this religion is based on both finding gifted recruits and skill in foreseeing, telling and fulfilling prophesies. Titles differentiating rank within the order are as follows:

Seer
Expounder
Guardian of Destiny
Prophet
High Prophet
Timelord

STPs: Zealots of Pagari receive their initial purchase of the following skills at no cost: astrology, ancient history, history: local, languages: ancient/dead, reading/writing, and religion: specific (Pagari). Subsequent purchases are made at half normal BP cost. In addition, they gain the religion: general skill at 51%.

Prophets are also accomplished linguists. They gain an additional human, demi-human or humanoid language (Languages: Modern) upon advancing to 2nd through 6th level (subject to Intelligence limitations). Subsequent skill purchases are made at half cost.

Symbol: Silver crescent moon and three stars on a light green background

Holy Symbol: Silver crescent moon

Vestments: Clerics wear light green robes or tunics with the symbol of Queen Destiny on them. A cleric’s level is indicated by the number of small divine foci (crescent moon and stars) on his garment. Guardians of Destiny add silver stripes on their collars, while the High Prophets add a silver cap.

Colors: Light green and silver

Animal: Crow

Restrictions: Prophets must purchase one or more of the following Talents: divination, prophecy or sixth sense. They may do so even if it violates racial restrictions.

Prophets are further restricted in the type of training they may receive when advancing. They may only utilize monastic training at a temple of Pagari or, failing this, self-train.

Background: Clerics of Lady Time are the prophets of the lands. They act as intermediaries between Queen Destiny, her followers and any who would listen to their prophecies. They recognize themselves as the chess pieces in a match played by the gods.

The Prophets believe that mortals should willingly accept the fate that the gods have ordained. Clerics of the Inevitable Order of Time are charged with setting right those mortals who stray from the path of destiny; and eliminating those who wish to disrupt the preordained pattern of events. The gift of prophecy allows them to see the future and, if possible, manipulate the events into occurring.

Unlike many clerics who rely on current followers advancing to become new clerics, the Prophets actively seek out and recruit those who have the gift of prophecy (e.g. those with the Divination or Prophecy Talents). The Fate Scribe lets it be known to her clerics where those who possess the gift can be found. If a newborn has the gift, a cleric will try to locate the child. They inform the parents of the child's gift and urge them to allow the Inevitable Order of Time to tutor the child. When the clergy feels the child is ready, they will ask to take the child to a temple so she may receive a more thorough training. If the parents are apprehensive, the Prophets will attempt to manipulate the parents through the use of magic. If this fails and the child shows great promise, they will usually kidnap the child.

The gift has been known to lay dormant in some people for years before it manifests itself. In these cases, a cleric will approach the person and urge him or her to allow the clergy to develop the gift. Only through formal training at a temple of the Keeper of Fortunes will a person be assured to fully develop their gift. Not all who possess the gift become clerics of the Fate Scribe and not all who have fully developed the gift have been taught by the Prophets (although the latter is very rare).

Adventurers who desire some insight into a mission that they are about to undertake will often approach clerics of She Who Sees All for advice. A cleric will sometimes accompany the group if asked.

However, he often reveals only what is necessary in order to avoid tampering with the course of destiny.

Zealots' Relationship to Standard Clerics: Because of their ardent devotion, Zealots are apt to receive first priority on receiving information from the Keeper of Fortunes. They are charged with a greater responsibility for maintaining the course of destiny and thus are more frequently called up to restore the fate lines when they are disturbed. Zealots consider standard clerics as "a little less perceptive" and standard clerics consider zealots as "guys who we wish would be less cryptic all the time."

Special Powers: Prophets may receive from Queen Destiny any spell from the Magic-User list of Divination spells. These are clerical spells that replicate the effects of the MU spell (with the addition of a verbal component if necessary). They may also cast Conjure [Time] Elemental (MU 5) as a sixth level cleric spell. In addition, their monthly sacrificial ritual has the effect of a Commune (CL 5) spell.

Holy Days: Crescent moon (Pelselond)

Rituals (Clerics & Zealots alike): Services led by the Prophets are best described as "eerie." Individuals stand and describe events that happened to them. The events might be common and mundane, exciting and beneficial, or horribly tragic, but the listeners merely nod and claim the influence of Fate. Clouded by the thick smoke of incense and listening to the tales, the clergy often gain great insight.

SECRET ORGANIZATIONS

EYES OF DESTINY

Location: Dijishy

Purpose: One of the most effective tools of the Inevitable Order of Time is a particularly skilled and diverse group of adventurers called the Hand of Destiny. The eight members of this group have varied over the years, but they are always the greatest warriors, spellcasters, and champions from among the faithful. They accept missions of the greatest import, striving to help ensure that fate is not cheated. The Hands may appear as foes as often as they are allies, and their appearance is usually a sign that powerful forces are at work.

However, the members of the Hand are only the final act of whatever drama is playing out. In fact, the Hand's missions are often chosen based on information received from yet another group - the Eyes of Destiny. The Eyes act as the information gatherers for the church, keeping them up to date on events occurring throughout Tellene. Some Eyes serve as the "internal affairs" department for the Order, keeping watch on both their superiors and their underlings.

The coming of an Eye often precedes the arrival of the Hand, though the Eyes keep their presence secret, where the Hands are forthright. Eyes are not thieves or assassins; they simply do not announce their presence to others. An Eye carries a silver and green badge with the symbol of Queen Destiny (a crescent moon and three stars) on one side and an open eye on the reverse, to identify himself to other members of the church.

Alignment: Neutral

Preferred: Worshipers of Pagari

Barred: All others

Symbol: A silver and green badge with the symbol of Queen Destiny (a crescent moon and three stars) on one side and an open eye on the reverse, to identify himself to other members of the church.



A Zealot of Pagari uses divination magic to locate the object of his quest.

Members: The Eyes of Destiny is a lay organization thus its members are particularly devout non-clerical members of the church. While they can never hope to achieve high rank, they hope their service will be rewarded by the Fate Scribe or her clergy.

STPs: Attack Bonus (quarterstaff), Disguise 51%, Glean Information, Intelligence Gathering, Stealthy Movement 51%,

Favored Weapons: The quarterstaff is the signature weapon of the Eyes, and they train for many long hours mastering its use.

CLOTHING AND MUSICAL INSTRUMENTS

A few items are native to Dijishy and the western Elos, though similar variants may be found in other lands, such as the distant Khydoban.

Castanets: A pair of castanets is a small percussion instrument consisting of two concave seashell-shaped pieces of wood, metal or ivory attached with a leather band. The band is looped around the thumb and the pieces are rhythmically clicked together with the fingers.

Skill requirement for use: Percussion Instruments

Bard Rule: A character using castanets imposes a -2 morale penalty on opponents when using his Performance ability.

Chador: Modest white body covering for engaged Hasheri women, it is shapeless and allows only the face and hands to be seen.

Chashya: This is a loose cloth headcovering secured in place by a pair of cords worn as headbands. Chashya come in a variety of colors with white or black being popular; also popular are stitched crosshatch patterns of red, black, or other colors.

Chol: A turban that consists of a long scarf-like piece of cloth wound around the head or an inner hat. Chol wearers usually wind it anew for each wearing, using long strips of cloth. However, some mer-

Item	Cost	Weight (lbs.)
Castanets	1 sp	-
Chador	8 sp	2 lb.
Chashya	2 sp	½ lb.
Chol	2 sp	½ lb.
Chol, formed	4 sp	1 lb.
Drum, Elos Kettle	15 gp	20 lb.
Fez	3 sp	½ lb.
Kathon	9 sp	3 lb.
Narja	1 gp	2 lb.
Rebab	21 gp	4 lb.
Sandals	4 sp	¼ lb.
Slippers	2 sp	½ lb.
Slippers, silk	4 sp	½ lb.
Veils	3 cp	-
Vest	4 cp	1 lb.

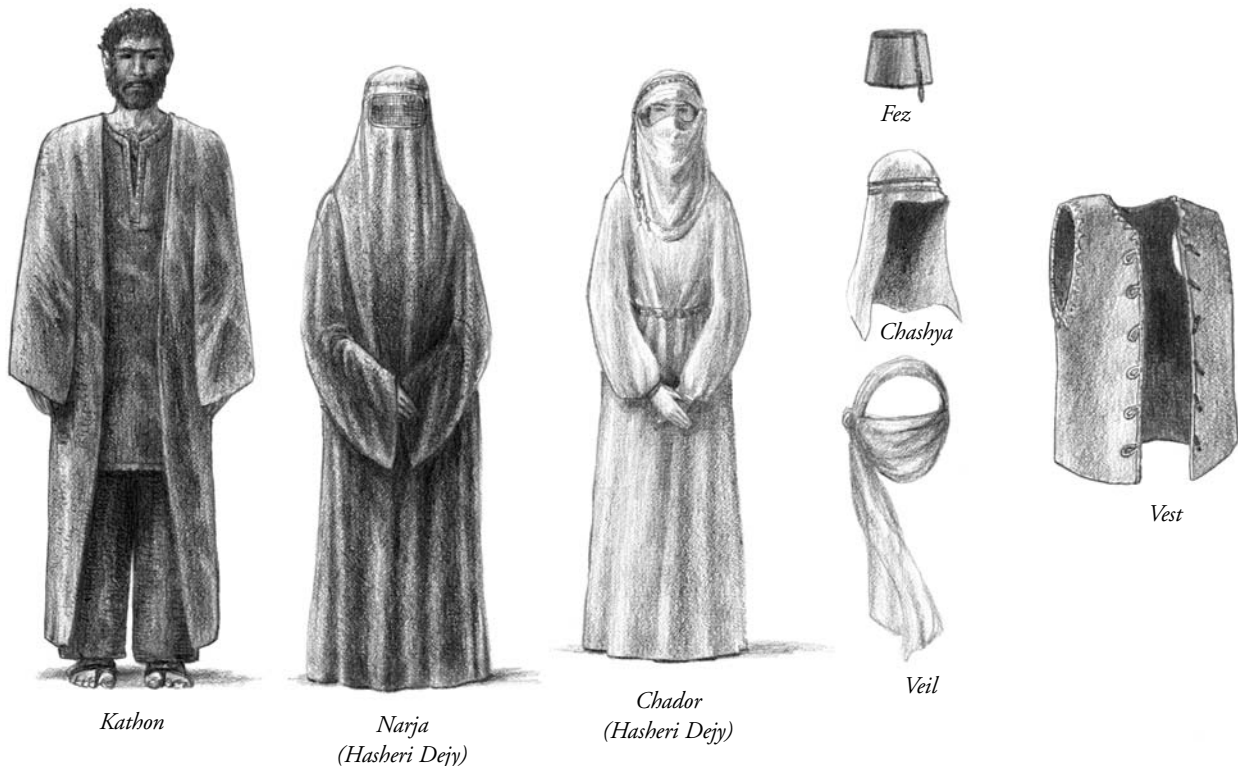
chants now sell turbans that are permanently formed and sewn to a foundation.

Drum, Elos Kettle: The kettle drum is a large, heavy metal pot with a hollow brass or copper hemisphere for a base and a parchment drum-head. It is played with special, cloth-swathed mallets and comes in sets of two to five. It must rest on the ground to be played.

Kettle drums originate in the lands of the Elos Desert, though they may now be found in many areas of Tellene. The hobgoblins of Norga-Krangrel, as well as some gnoll tribes, are the primary users of kettle drums.

Skill requirement for use: Percussion Instruments

Bard Rule: A character using the bardic Performance ability can impose a -4 penalty on opponents' morale. A character using the bardic Influence ability imposes an additional -1 on opponents' saving throws.



Kathon: Common desert robes, they are made of wool or linen (or fus'tan, a combination of the two) and come in a variety of colors, either plain or with vertical stripes of any color.

Fez: Simple hat like a truncated cone, with a tassel from the top center. It is most popular among the Yatak Deji (maroon) and the clerics of the Holy Mother (gray).

Narja: An all-body covering for Hasheri women that takes modesty to the extreme, shielding even the face and eyes from exposure with a thin mesh screen. Narjas are available in a variety of colors, though brown and black are most common. Although visitors may think that the dark gowns are hot to wear in the sun, the reverse is actually true. Being dark, the material absorbs heat from the body, which is dissipated by the near constant breeze that blows through the city.

Rebab: The rebab is a small two-stringed instrument with a hollow and rounded body, a long, narrow neck on both ends, and three or four strings (usually with one doubled). It is played with a bow while resting it on the shoulder or chest, or cushioning it in the armpit. It most closely resembles a tiny banjo about 2 feet long and 3 to 4 inches wide (in the bowl area only), though its tone is more like a high-pitched viola.

Skill requirement for use: Stringed Instruments

Bard Rule: A character using a rebab can maintain an effect already in progress (so long as he began it with the rebab), while initiating another.

Veils: Opaque veils may be worn for female modesty with a chador, but many veils are made of silky thin see-through material that actually serve to heighten a sensual appearance, especially among dancers.

Vest: While many Deji wear robes, the poor may be seen laboring with a vest covering their otherwise exposed bodies. Vests were originally made for men but non-Hasheri women have adopted them too,

usually with more delicate materials and with expensive embroidery and patterns.

WEAPONS

Chinbane: The chinbane consists of a wooden shaft with a two-part iron head attached to one end. Just below the arrowhead-shaped tip, on each side, is a barb pointing forwards towards the head. With these barbs, the spear cannot be pulled or pushed out of the victim without causing even more damage.

Elemental Wheel: This flat steel ring possesses three curved, three-pronged, spikes. These "flames" are set at the north, east and west points of the compass, with the wheel gripped at the south point. Each wheel is forged as a single piece. Some are decorated with tassels or ribbons on either side of the grip.

Rijar: The rijar is a two-handed wooden staff covered in leather or cloth. The rijar is used only as a bludgeoning weapon.

Rishko: This 13-foot long pike is topped with a small, leaf-shaped blade.

Sharak: This two-handed axe consists of a bronze, semi-circular head fitted onto the wooden shaft by means of a tang.

Shortbow, Burning Red: This self shortbow is just under 4 feet long, requiring two hands to use it. This shortbow is always painted with an unusual red color from which it gets its name. Any character that is Medium-sized or larger can use this bow while mounted.

Slanji: The slanji is a deeply curved, double-edged bronze blade with a diamond-shaped cross-section and an unguarded hilt. The shape of the blade makes it much easier for the wielder to maneuver a slashing attack around a shield, but makes it useless for most piercing attacks.

TABLE 3.2: MISSILE WEAPONS

Weapon	Cost	Weight	Type	Size	ROF	Range (yards)			Base Availability		
						S	M	L	Hi	Med	Low
Short bow, Burning Red	40 gp	1 lb.	P	M	2	50	100	150	60	30	10

TABLE 3.3: WEAPONS

Weapon	Cost	Weight (lbs.)	Size	Dmg Type	Speed Factor	T	Damage vs.					Base Availability		
							S	M	L	H	G	Hi	Med	Low
Axes and Picks														
Sharak	8 gp	6 lb.	L	H	4	1d4	1d5	1d6	1d8	1d10	1d12	65	45	25
Miscellaneous Weapons														
Elemental Wheel	2 gp	1 lb.	S	H	-3	1	1	1	1d6-4	1d6-3	1d6-2	45	35	25
Polearms and Poleaxes														
Rijar	4 gp	3 lb.	L	C	3	2d8	2d6	1d12	1d8	1d6	1d6-1	70	60	40
Rishko	12 gp	9 lb.	L	P	6	1d6	1d8	1d10	2d8	3d6	2d10	70	60	50
Spears and Lances														
Chinbane	4 gp	4 lb.	M	P	2	1d4	1d6	2d5	2d6	2d6+1	2d8	70	60	45
Swords														
Slanji	14 gp	3 lb.	M	H	0	1d4	1d6	1d8	2d5	2d6	2d6+1	50	30	5

NEW MONSTER

Basilisk, Salt

AKA:	--
HACKFACTOR:	16
EP VALUE:	2800
CLIMATE/TERRAIN:	Warm Desert
FREQUENCY:	Rare
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Day
DIET:	Carnivore
INTELLIGENCE:	Semi (2)
ALIGNMENT:	Neutral
NO. APPEARING:	1
SIZE:	L (10' long body)
MOVEMENT:	9", Br 9"
PSIONIC ABILITY:	Nil
Attack/Defense Modes:	Nil/Nil
MORALE:	Daring (15)
ARMOR CLASS:	2
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	2d6+4
SPECIAL ATTACKS:	Salt Gaze
SPECIAL DEFENSES:	See description
MAGIC RESISTANCE:	Standard
HIT DICE:	9



DESCRIPTION: Like its basilisk relatives, the salt basilisk is a dangerous reptile that can petrify an opponent with a mere gaze.

Salt basilisks are found only in arid deserts, where they lair in hidden caves and burrows, or simply bury themselves under sand dunes. A salt basilisk has a thinner, more lizardlike body than a normal basilisk. Also, its back has fewer spines, and its tail is about 10-14 feet long (approximately twice as long as the standard basilisk's). A salt basilisk's body is a light brown color, with a dark yellow underbelly, to better enable it to blend in with the desert sand. An adult salt basilisk can grow to approximately 10 feet long, not counting its tail (which can stretch an additional 5 to 7 feet). A salt basilisk weighs about 450 pounds.

COMBAT/TACTICS: Due to their coloration, Salt Basilisks have the Hide Talent which allows them a 40% chance of successfully concealing their presence from intruders into their territory. They will attempt to remain camouflaged until their prey is close and bunched up so as to maximize the effect of their gaze attack.

Salt basilisks rely on their petrifying gaze attack to transform prey into meals of rock salt. This gaze attack can even see into the Astral and Ethereal Planes. Unlike their more sedentary relatives, though, they possess the Running skill (at mastery level 50) and will use it to aggressively pursue fleeing creatures.

While it has strong, toothy jaws, the Salt Basilisk's primary weapon is its gaze. However, if its gaze is reflected so that the Salt Basilisk sees its own eyes, it will itself be petrified into a rock salt statue. This requires light, about the brightness of a torch at night (the bright desert salt flats it inhabits provide ample illumination during the day), and a good, smooth reflector like a plate metal shield. In the Astral plane the gaze kills, while in the Ethereal plane it turns its victims into ethereal rock salt.

HABITAT/SOCIETY: The salt basilisk burrows extensively as protection from temperature extremes and even larger predators. These bur-

rows typically consist of a shallow ditch or tunnel with a central chamber and several exits. The central chamber often measures up to 150 feet in diameter and lies 5 to 15 feet deep in the soil, with the entrance covered by sand when the basilisk is at home.

ECOLOGY ON TELLENE: The salt basilisk is a vicious predator of the Elos Desert. It relies on its incredible speed and lethal gaze attack to turn its prey to salt, which comprises the bulk of its diet. Those living on and near the salt flats of the Elos have grown large and somewhat lazy, although they still retain their amazing bursts of speed for chasing away intruders.

YIELD:

Medicinal: Nil

Spell Components: Powdered eyes mixed with ink can be used for spells or potions of Protection from Petrification

Hide/Trophy Items The hide can be crafted into +1 hide armor

Treasure: C

Other: Basilisk blood is ideal for scroll ink.



The range of the Salt Basilisk

Chapter 4

Residents of Dijishy

This section contains statistics and backgrounds for some of the major NPCs found within Dijishy. The thousands of other citizens that inhabit the city can either be created by the GameMaster as needed, or assumed to be average members of their type as found in the following section.

DURVAK ANGKLIN

Durvak began life in a dwarven mining town in the Elenon Mountains, where he apprenticed as a siege engineer. He possessed a natural flair for unusual designs, although few lived up to his expectations in the field. It was while he was involved in a trading expedition to Dijishy that he found what he calls his 'true calling in life'.

Bored with the mercantile activities of his colleagues, he wandered into the Great Sanctuary. Having paid his entry fee, he began to peruse the books in the science section, intent of finding something to help him build a better next generation war machine. What he uncovered was an obscure dwarven text on the potential of steam power. Durvak understood the basics of steam mechanics, but had never seen much use for them. He had an epiphany.

Unable to purchase the book, Durvak swore to return to Dijishy in order to study it further. He purchased a small house with a cellar and subscribed to lifetime membership of the Great Sanctuary.

Ever since then he has tried to make a living designing steam engines. At first the city council was interested, listening to his talk of water raising machines, boring machines that could reach deep water tables, and machines that could provide an endless source of labor for grinding corn and riving looms. They even granted him funds to start his work. That was twenty-seven years ago and he has yet to perfect a single design. Most explode, showering the surrounding area with dangerous pieces of shrapnel. A few simply seize up. The council withdrew its support after the first fatality, but Durvak continues his personal quest to perfect steam power.

He has twice been arrested for breach of the peace and endangering lives, but he simply pays the fines and struggles on. However, his funds are almost exhausted and he needs to find regular income (a siege engineer is of limited use in Dijishy but he loves the city and will not leave).

Appearance: Durvak's face and beard are normally covered in soot, a byproduct of his work. He wears a thick leather apron and gloves, which he swears are made of dragon hide. At work he is never seen without his tool belt and he often forgets to take it off when visiting socially, which merely adds to his reputation of being a harmless crank.

Personality: An approachable sort, Durvak is more than happy to go into lengthy technical discussions on his theories of steam power, but

his voice is very unemotional, even when he is excited (which is normally when he is discussing steam engines). He is restless when not working and absent-mindedly draws new designs on whatever medium he has to hand.

Durvak Angklin

Male Engineer

LG Mountain Dwarf (1+1 HD)

Attack and Movement

Melee 1 attack/rnd; Warhammer (1-6)

Atk Bonuses Melee +1 to-hit, +3 damage (additional +1 to-hit vs. *Orcs, Goblins, Hobgoblins and their variants*)

BSL: Defenders AC

MV 6"

Defense

hp 29

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Def Bonuses: Ogres, Trolls, Giants & variants get -4 to-hit

AC 9 (leather apron equivalent to robes)

Leather Apron AC: 9 □

Traits

Abilities Str 15/61, Int 16/83, Wis 15/07, Dex 12/15,

Con 16/51, Cha 9/05, Com 8/22

Honor low

Skills Blacksmith Tools (51), Blacksmithing (53), Engineering (70), Maintenance/Upkeep (general),

Languages brandobian, common, deji, dwarven,

Equipment

leather apron, engineering drawings & sketches, assortment of badly chewed quills, belt, blacksmith tools, and warhammer

Adventure Seed

As fortune has it, Durvak won an old map in a game of chance with a visiting merchant barely a year ago. The map purports to show an ancient tomb buried in the desert a day's march from Dijishy. All he needs now is someone willing to retrieve the treasure that undoubtedly lies within.

ELAMAR CRANDIN

Elamar Crandin was born an Eldoran and came to Dijishy as a young child. His parents were both members of the Inevitable Order of Time, and came with other pilgrims to visit the Great Sanctuary. They never left. The local prophets detected in Crandin the mark of one chosen by the Fate Scribe and he was sworn in as a priest at the age of fourteen, to the delight of his aging parents.

He was, and still is, a devoted member of the church, working tirelessly and rising through the ranks through diligence and his natural ability to receive and interpret visions. Many who knew him as a youth swore that he was destined for greatness. Whilst others adventured to learn their place in the world, Crandin accepted that a higher force guided his actions. He truly understood what the Fate Scribe had in store for him, and so studied the art of diplomacy.

Although eligible, Crandin turned away from the path of becoming a zealot. Many in the church were mortified that one of their most adept pupils in a generation would refuse such an honor, but Crandin admonished them, asking them who they were to go against the Fate Scribe's plans for him.

By the age of thirty, he had risen to the rank of Prophet and Chief Librarian of the Great Sanctuary, a position seen by many as a stepping-stone to High Prophet. Under his leadership the library expanded, and was reorganized into the system that exists today. New books were sought through a system of church agents, and a system of making more money by allowing visitors to copy tomes was introduced. His predecessor, High Prophet Sharvin, treated Crandin as a son, relying on him more and more as he grew older to govern the city.

His supporters preach that Sharvin had a vision on his deathbed that Crandin was to be his successor; his enemies prefer to spread the tale that Crandin simply assumed the title the moment the old man died. Either way, Crandin was elevated to High Prophet and ruler of Dijishy.

Crandin has run Dijishy for two decades. Through his benevolent guidance the city has prospered and the populace has little to grumble about (except taxes, of course). He understands the forces of fate that control every citizen under his protection and only interferes when there may be a threat to Dijishy. If Lady Time objects, she has yet to inform him.

Appearance: Crandin wears his gray hair close cropped. He has brown eyes, a well-trimmed gray beard, and a sun weathered face. He is never seen wearing anything than his clerical raiment (a light green robe with nine small holy symbols, three silver stripes on the collar, and a silver-trimmed leather cap), and carries a quarterstaff tipped with silver. He keeps a small box tied to his belt and wears a golden necklace.

Personality: Crandin's reputation rarely lives up to expectations. He is a humble man, who accepts his lot in life with unquestioning ease. When he speaks, his deep yet calm voice is hard to ignore. He is devoted to his deity and his city and, although he has the council to run affairs, always has his finger on the pulse of the city.

Elmar Crandin

Male 9th level Cleric of Pagari
N Human

Attack and Movement

Melee 1 attack/rnd; **Quarterstaff +3** (1-6+3)

Atk Bonuses Melee +3 to-hit

MV 12"

Defense

hp 83

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AC 10

Spell Immunities: Befriend, Cause Fear, Charm Person, Command, Hypnotism

Spells

1st level: Befriend, Command, Cure Light Wounds (x2), Endure Heat/Cold, Indulgence, Sanctuary, Summon Divine Lackey, Wind Column

2nd level: Aid, Augury, Draw Upon Holy Might, Enthral, Know Alignment, Withdraw

3rd level: Hold Persons, Magical Vestment, Meld Into Stone, Speak to the Dead, White Hot Metal

4th level: Cure Serious Wounds, Free Action, Tongues

5th level: Detect Ulterior Motive, True Seeing

Traits

Abilities Str 11/22, Int 14/61, Wis 19/26, Dex 12/14, Con 14/48, Cha 16/83, Com 14/31

Honor 95 (high)

Skills Administration (78), Ancient History (77), Astrology (87), Current Affairs (91), Diplomacy (83), Divine Lore (66), History: Local (78), Knowledge of Courtly Affairs (76), Leadership: Basic (65), Leadership: Committee (66), Oration (76), Religion: General (70), Religion: Pagari (90), Reading/Writing, Resist Persuasion (67), Rousing Speech (80), Social Etiquette (68)

Talents Divination

Languages brandobian, common, deji, dwarven

Equipment

Quarterstaff +3, clerical vestments, holy symbol

ROSHNYR THE SCHOLAR

Roshnyr was born to a junior librarian and his wife some sixty years ago. As a youth, he accompanied his father to work, and sat reading books in the Great Library while his parents worked. By the time he was ready to start training in a profession he was conversant in six languages, was well read on a number of subjects, and had already developed some of his own theories.

Not wishing to waste his talent for learning, his parents apprenticed him to the Great Library to be a librarian, though he was not a particularly devout follower of the Fate Scribe's faith. Roshnyr's mind was not on becoming one of the faithful, and at seventeen he quit his job and took up with a wizened scholar that lived in the back streets of Dijishy. There, he learned about the "secret" history of Dijishy, studied the lands of the western Elos Desert, and became an expert on



the flora and fauna of the desert. In truth, everything he learned was from books - he never stepped foot outside of Dijishy.

Since finishing his apprenticeship, Roshnyr took up the study of magic, predominantly to prove that he could and partly to gain access to secret wisdom known only to mages. He has gone on to become one of Dijishy's most recognized scholars and he is considered an expert in over half a dozen subjects.

He now splits his time between his business as a scholar for hire, writing books on a variety of topics, and reading in the Great Sanctuary. His books, though widely read in Dijishy, often border on the lunatic fringe of scholarly study and include topics such as, "The Maritime Empire of the Elos Desert", "The Hidden Secrets of Dijishy", and "The Return of the God-Kings". These "masterpieces" are little more than compilations of and commentary on other tomes in the Great Sanctuary.

In seventy years, he has yet to walk beyond the gates of his home city.

Appearance: Roshnyr walks with a pronounced stoop ("because of my large brain"), wears his grey hair in a ponytail ("it makes me look younger"), and wears garishly colored robes ("I am at the cutting edge of fashion"). His basenji (named 'Familiar') is a normal dog in all respects despite its name, and always accompanies him. Roshnyr is still recovering from the loss of his previous familiar, a lizard named 'Tongue'.

Personality: Roshnyr is ego personified. If he does not know it, then it is not worth knowing (or so he claims). He is also very argumentative, especially if his theories are being debunked, though he is never violent and will run at the first sign of physical trouble.

Roshnyr

Male 6th level Diviner
N Human

Attack and Movement

Melee 1 attack/rnd; **Quarterstaff +2** (1-6+2)

Atk Bonuses Melee +2 to-hit

MV 12"

Defense

hp 34

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AC 10

Spell Immunities: 1st level Illusions

Spells

1st level: Horvath's Guess, Identify, Mend, Shift Blame, Unseen Servant, Write

2nd level: Invisibility, Locate Object, Premonition

3rd level: Clairaudience, Clairvoyance, Wraithform

Traits

Abilities Str 11/07, Int 19/24, Wis 15/27, Dex 12/54,
Con 10/16, Cha 8/15, Com 10/16

Honor 30 (average)

Skills Botany (93), Culture (dwarven) (90), Geology (92),
Herbalism (87), History: Local (108), History: World (96),
Poetry, Writing and Comprehension/Interpretation (82),
Reading/Writing

Quirks: Self Absorbed, Wuss-of-Heart

Languages brandobian, common, deji, dwarven, elven,
hobgoblin, kalamaran, reanaarese, svimohzish

Equipment

Quarterstaff +2, quills, scrollcase, several magical scrolls (GM's choice), **Ring of Mind Shielding**, Lifelong Membership of the Great Sanctuary seal, and his pet basenji dog (named 'Familiar')

Adventure Seed

Roshnyr believes that he has uncovered incontrovertible proof that secret chambers lie hidden beneath the dusty streets of Dijishy. These chambers are reachable through the cisterns and water channels, and are likely to contain immensely valuable knowledge. In return for acting as his hands and eyes, Roshnyr is willing to offer a group of adventurers a very lucrative deal - Roshnyr gets anything of scholarly value; they keep the rest. He will forget to warn them of the deadly traps and guardians that his researches have uncovered.

SENDER ELKIN

Sender hails from the Duchy of O'Par and claims to be a member of a small elven community living in the Pipitul Woodlands. Few residents of Dijishy have traveled extensively enough to know that the woods are home to little more than an elven military garrison.

Sender arrived in Dijishy eight years ago with a caravan that had passed through O'Par on its long trek. She claimed that her master, who she refused to name out of diplomatic tact, had sent her to copy all of the books in the Great Sanctuary and return them to her homeland. At first the librarians were unsure, but she paid her lifetime entrance fee in gold, produced her credentials as a royal scribe, smiled sweetly, and was allowed to begin work almost immediately.

Since then, she has worked hard at her task, spending many hours a day in the Great Sanctuary, surrounded by blank books and a mountain of scrolls. The scratching of her quill on parchment is now accepted as a natural sound in the echoing halls. She has never paid to become a citizen of Dijishy, but her face is so well known that she is treated as a native and has a wide circle of friends.

Amongst these friends are most male members of the city council, who have hired her to produce documents on occasion (her calligraphy skills are excellent). Her unswerving loyalty to her lord's order has made her the talk of the town and she has attended many important social functions, dining with some of the city's finest citizens.

If this sounds too good to be true, there is good reason. Sender is actually a spy for Duke Gadadik of O'Par. Unable to place an agent directly on the city's council because of Elamar Crandin's unnatural ability to spot impostors, he has managed to sneak one in through the side door.

Sender is copying books and sending them back, but if anyone checked (and the librarians are generally too polite to bother her at work) they would soon learn that she has copied books on geography, history, military strategy, and politics, ignoring more aesthetic works. A fellow agent visits Dijishy every year on a visiting trade caravan, collects the books she has copied, and gives her a list of new books to duplicate. The spy also smuggles any tidbits of information she has gleaned back to the duke. The information may be old news when it arrives in O'Par, but it is from the mouths of high-ranking officials.

Appearance: Sender is extremely attractive, with shoulder length brown hair, skin of a reddish brown, bright green eyes, and a smile that could melt stone. Her figure is normally concealed beneath long, flowing robes, but she walks with an air of elegance.

Personality: Sender has been seen socially in the company of most male members of the council at one time or another. She is a charming companion, graceful in movement and eloquent in speech. She speaks Deji or Dwarven when dealing with locals. She never forgets a face.

Sender Elkin

Female Spy
CG Half-Elf (Men: Middle Class Citizen, ½ HD)

Attack and Movement

Melee 1 attack/rnd; **Dagger +1** (d6-1)
BSL: Defenders AC -3
MV 12"

Defense

hp 12
□□□□ □□□□ □□
Def Bonuses: 30% resistance to Sleep & Charm
AC 9 (Dex)

Traits

Abilities Str 10/31, Int 16/06, Wis 13/74, Dex 13/64, Con 11/41, Cha 16/18, Com 18/48
Honor high
Skills Calligraphy (54), Graceful Entrance/Exit (43), Mingling (Balls, Parties) (52), Penmanship (42), Reading/Writing, Seduction, Art of (60), Ulterior Motive (63)
Talents: Grace Under Pressure, Photographic Memory
Languages brandobian, common, deji, dwarven, elven

Equipment

Large bundle of parchment, scrollcase, inkpots, quills, knife, **dagger +1**, scholar's outfit, and Lifetime Membership of Great Sanctuary seal

SHISHETH GNOLLHAMMER

Shiseth Gnollhammer is currently commander of the mongoose choth and Great Captain of Infantry. The latter position he holds only because the bullied the other captains into nominating him, the former because he is a skilled warrior.

Like most military officers in Dijishy, Shiseth began his army days at the bottom, enlisting as a private at the age of twenty-two. Though born in the city, he had spent the previous six years working as a caravan guard on the route between Dijishy and O'Par. It was during this period that he acquired his nickname, leading a squad of fellow guards against a gnoll band that was harassing the caravan he was guarding. Though he enjoyed the work, he wanted more responsibility and "retired" to Dijishy to enlist in the regular army.

His captain was a weak willed man and was soon pressed into promoting Shiseth to sergeant, over the heads of men who had been waiting longer. Shiseth effectively ran the choth from that point onwards, happily punching down anyone who tried to stand up to him. Although against the city's code, Shiseth's men became his private constables, wading into break up crimes with spear butts and fists. The mongooses developed a bad reputation around this time.

Shiseth served as a sergeant for five years before being promoted to captain. His disciplinary record was actually very good, as no one had the courage to lodge a complaint about him. He has served as captain of the mongoose choth for the last seven years, and sees himself as a possible candidate for the post of Overseer of Defense in the future.

Appearance: Shiseth is a professional soldier and dresses as such. All of his equipment is spotless (thanks to his men spending their free time maintaining it), his hair is short, and his muscles are like iron, presenting a formidable image.

Personality: Shiseth is a thug through and through. Although respectful to the Overseer of Defense, he bullies his men mercilessly and is universally despised by the infantry. Infantrymen in his choth are forced to maintain his equipment, wait on him hand and foot, and

follow every order without question or hesitation. If they displease him, he beats them senseless.

Shiseth Gnollhammer

Male 5th level Fighter
N Human

Attack and Movement

Melee ½ attack/rnd; longsword (1-8)
Atk Bonuses Melee +4 to-hit, +8 damage
Missile 1 attack/rnd, javelin (1-6)
Atk Bonuses Missile +5 to-hit, +6 damage
MV 12"

Defense

hp 59
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AC 3 (leather armor, med. metal shield, dex)
Leather Armor AC: 8 □□ 9□
Med. Metal Shield AC: +3 □□□□ +2 □□□□ +1 □□□□ +0 □

Traits

Abilities Str 18/66, Int 11/15, Wis 14/08, Dex 15/44, Con 15/41, Cha 10/07, Com 10/32
Honor 37 (average)
Skills art of beating (54), attitude adjustment (37), berate (40), leadersip: basic (27), longsword specialization, riding: land-based (camelid) (52), shaving/grooming
Quirk: Sadist
Languages common, deji, dwarven,

Equipment

Leather armor, javelin, dagger, longsword, 13 g.p.

Adventure Seed

A minor disagreement between the characters and a local shop owner is broken up the mongoose choth wading in and giving the characters a rough time. They may even be dragged through the courts if they resist with physical force. Later, in a tavern, the mongoose's sergeant approaches them out of uniform. He explains the situation with Shiseth and offers them money, collected from the men, if they will "give the thug a kicking he'll never forget." Is this a setup or men looking for payback?

STOCK NPCs

These NPCs are 'stock' characters, ready to be used when a GM needs a typical member of a given class or profession.

The individual GameMaster should feel free to expand them into full NPCs if the characters encounter them on a regular basis, but do keep their profession and relative level in mind.

Nar-kosh "Captain of Infantry" (HF 5, EP 510, Soldier 5, Str 16/12, Int 12/16, Wis 13/02, Dex 14/73, Con 15/02, Cha 14/83, Com 13/58, AL LN, AC 5 (leather armor, small shield, dex), MV 12", HP 60, SZ M, #AT 1, D 1d8+5 (**Scimitar +1**), SA +3 to-hit in meele from Str & weapon, Lang: common, deji, Hon: (Average), TOP 18, Crit BSL: Def AC +4, FF 7, **Notable Skills:** armor maintenance, dig hasty grave, knowledge of courtly affairs (23), leadership: basic (52), mapless travel (34), military: battle sense (62), military: operations (28), military: small unit tactics (51), reading/writing, rousing speech (29), shaving/grooming, weapon maintenance

HPs: □□□□ □□□□ □□□□ □□□□ □□□□ □□□□
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 leather armor AC: 8 □□ 9 □
 wooden small shield AC: +2 □□ +1 □□ +0 □

Nyr-kosh "Lesser Captain of Infantry" (HF 2, EP 143, Soldier 2, Str 15/03, Int 11/12, Wis 12/74, Dex 14/22, Con 14/23, Cha 12/41, Com 13/38, AL LN, AC 5 (leather armor, small shield, dex), MV 12", HP 36, SZ M, #AT 1, D 1d6+3 (spear), SA +1 to-hit in meelee from Str, Lang: common, dejy, Hon: (Average), TOP 18, Crit BSL: Def AC -1, FF 6, **Notable Skills:** armor maintenance, dig hasty grave, leadership: basic (26), military: battle sense (26), reading/writing, shaving/grooming, weapon maintenance

HPs: □□□□ □□□□ □□□□ □□□□ □□□□ □□□□ □
 leather armor AC: 8 □□ 9 □
 wooden small shield AC: +2 □□ +1 □□ +0 □

Dijishy Infantry (Men: Soldier): HF 1, EP 15, Int Average, AL LN, AC 7, MV 12", HD 1, HP 26 ea, SZ M, #AT 1, D 1-6 (spear) or 1-6 (javelin), TOP 13, Crit BSL: Def AC -2, FF: 6, STPs: riding: shaving/grooming, weapon maintenance, Language: dejy, References HoB 5 p. 13

HPs: □□□□ □□□□ □□□□ □□□□ □□□□ □
 leather armor AC: 8 □□ 9 □
 wooden small shield AC: +2 □□ +1 □□ +0 □

Dijishy Cavalry (Men: Soldier): HF 1, EP 15, Int Average, AL LN, AC 7, MV 12", HD 1, HP 26 ea, SZ M, #AT 1, D 1-6 (ft. horse lance) or 1-8 (scimitar), TOP 13, Crit BSL: Def AC -2, FF: 6, STPs: riding: land-based (equine) (53), shaving/grooming, survival, desert (26), weapon maintenance, Language: dejy, References HoB 5 p. 13

HPs: □□□□ □□□□ □□□□ □□□□ □□□□ □
 Medium Metal Shield AC: +3 □□□□ +2 □□□□ +1 □□□□ 0 □

Dijishy City Guard (Men: Police/Constabulary): HF 1, EP 15, Int Average, AL LN, AC 5, MV 12", HD 1, HP 25, SZ M, #AT 1, D 1d6 (club), TOP 12, Crit BSL: Def AC -2, FF: 6, STPs: armor maintenance, shaving/grooming, weapon maintenance, Language: dejy, References HoB 5 p. 13

HPs: □□□□ □□□□ □□□□ □□□□ □□□□ □
 leather armor AC: 8 □□ 9 □
 wooden small shield AC: +2 □□ +1 □□ +0 □

Desert Scout (Men: Tribesman): HF 1, EP 15, Int Average, AL N, AC 9, MV 12", HD 1/2, HP 14, SZ M, #AT 1, D 1d8 (scimitar), TOP 7, Crit BSL: Def AC -4, FF: 7, STPs: customs and etiquette (desert tribes) (47), forage for food (desert) (55), history: local (30), mapless travel (62), riding: land-based (camelid) (43), survival, desert (58), tracking (29), weather sense (40), Languages: common, dejy, References HoB 5 p. 14

HPs: □□□□ □□□□ □□□□ □
 wooden buckler AC: +1 □□ +0 □

Librarian, human zealot of Pagari (HF 2, EP 512, Zealot 5, Str 10/54, Int 14/11, Wis 15/84, Dex 10/48, Con 12/22, Cha 11/10, Com 10/15, AL N, AC 10, MV 12", HP 42, SZ M, #AT 1, D 1d2 (punching), SA spells, Lang: common, dejy, dwarven, svimozish, Hon: 28 (Average), TOP 24, Crit BSL: Def AC, FF 6, **Talents:** Prophecy, **Notable Skills:** astrology (47), history: local (36), reading/writing, religion (Pagari) (54),

Spells: (1st) Detect Illusion, Detect Phase, Endure Heat/Cold, Identify, Know Direction, Read Magic (2nd) Augury, Detect Charm, Detect Invisibility, Locate Object (3rd) Clairaudience

Library Guard - Member of Eyes of Destiny (Men: Police/Constabulary): HF 1, EP 15, Int very, AL LN, AC 8, MV 12", HD 1, HP 25, SZ M, #AT 1, D 1d6 (quarterstaff), SA: +1 to-hit with quarterstaff, TOP 12, Crit BSL: Def AC -1, FF: 6, STPs: attack bonus (quarterstaff), disguise (51), glean information (27), intelligence gathering (28), stealthy movement (51), shaving/grooming, weapon maintenance, Language: common, dejy, References HoB 5 p. 13

HPs: □□□□ □□□□ □□□□ □□□□ □□□□ □
 leather armor AC: 8 □□ 9 □

Scholar (Men: Middle Class Citizen): HF 1, EP 15, Str 7, Int 15/51, AL LN, AC 10, MV 12", HD 1/2, HP 11, SZ M, #AT 1, D 1 (punching), TOP 5, Crit BSL: Def AC -5, FF: 3, STPs: ancient history (40+d20), culture (choose a race or nationality as necessary) (20+2d20), history: local (40+d20), Languages: common, dejy +2 more as appropriate, References HoB 5 p. 12

HPs: □□□□ □□□□ □

Dijishy Merchant (Men: Merchant/Trader): HF 1, EP 15, Int very, AL N, AC 10, MV 12", HD 1/2, HP 12, SZ M, #AT 1, D 1-2 (punching), TOP 6, Crit BSL: Def AC -4, FF: 3, STPs: bartering (43), coin pile numerical approximation (26), haggle (56), parley (18), Languages: common, dejy, dwarven, References HoB 5 p. 11

HPs: □□□□ □□□□ □□



Chapter 5

Church of the Creation

The world of Tellene, like all other places, did not always exist. It is believed that the Creator, a being of enormous power and intellect, developed the universe for her own amusement. Finding the newly created cosmos wondrous yet unsatisfying, she brought forth from her fingertips life forms to inhabit the various planes of existence.

A total of fifty-four gods, each portraying a specific characteristic or related characteristics of the Creator, from life and truth to death and deceit, were brought into existence to govern the cosmos under the watchful eye of the Creator. In order to serve the needs of her children, she also fabricated various species of creatures: dragons, dwarves, elves, primitive races, insects and all creatures in-between. The gods gathered periodically to discuss the state of events on their different planes and the Creator assigned further responsibilities. This system worked effectively for many eons.

However, intelligent individuals, especially gods, are prone to feel indignant toward authority and the limitations that come with being inferior; and the chaotic gods began to resent the control the Creator had over them. It was with this in mind that several deities, led by the Confuser of Ways, formed a plan for the demise of the Supreme One.

The Creator, of course, learned of their scheme, but she was intrigued. She allowed their plan to continue, and created the illusion of her demise by allowing her essence to be trapped in a crystal shard. Fearing that the destruction of the shard would mean an end to all existence, the culprits secreted the shard in a well-guarded fortress on a distant plane. Shortly thereafter, the Corruptor and the Confuser of Ways conjured false evidence linking the Overlord to the apparent death of the Creator. This situation infuriated all the good deities and they immediately formed a coalition to bring the flabbergasted Overlord to justice.

With the Creator apparently absent, opposing gods immediately tried to destroy one another; law fought chaos, good fought evil and the neutral gods tried to hold the cosmos together. The ensuing mayhem shook the planes and resulted in the death of eleven deities. However, just as the Overlord was about to be the next god slain, the Lord of Silver Linings called upon the Riftmaster to magically whisk the Overlord away into captivity on Tellene. All other deities believed him to be dead.

The conflict continued until a wondrous evolution took place. To the delight of the gods, various races, including humans, began to evolve on Tellene. The attention of the deities was quickly diverted to Tellene. They watched in wonder and amusement as the rapidly advancing races spread their influence across the planet.

Since the gods found that their power grew in proportion to the number of worshippers they attracted, each god competed for the right to make worshippers of the new races. Old disputes quickly rekindled and the gods were once again at odds with each other. This time, however, the gods decided to fight one another through their worshippers because they feared personal destruction as witnessed in prior battles. The Creator now

sits silently amused, watching the events on Tellene unfold under the manipulation of the deities she created.

Although The Creator takes a hands-off approach with regard to events on Tellene, She still retains a sect of worshippers. These monotheists regard all other gawds as false in that only The Creator is omnipotent. They are truly "old school" and eschew Zealotry as a bastardization of true clerical faith.

CHURCH OF THE CREATION

"We seek to uncover the past, but also prepare for the future. Until the Creator's return, we shall gather the lost secrets of Tellene to better understand her plans, and work to thwart those gods who brought about her disappearance."

THE DEITY

NAME(S): THE HOLY MOTHER, HOMEMAKER, THE COUNSELOR

REGIONAL NAMES (HUMAN): Evlendu (Brandobian), Yulan (Dejy), Engill (Fhokki), Ulani (Kalamaran), Oolean (Reanaarese), Shonoriz (Svimohzish)

RACIAL NAMES (HUMANOID): Urdean (Dwarven), Wyldin (Elven), Berexia (Gnomish), Tolindu (Halfling), Suwikki (Hobgoblin), Ogorum (Orc)

SPHERES OF INFLUENCE: The Creator is the god of all things.

ALIGNMENT: Not applicable. The Creator has no alignment that can be understood by lesser creatures. Clerics are usually of good or neutral alignment; clerics of evil alignment are possible, but rare.

APPEARANCE: The Creator has not appeared on Tellene for eons.

THE CLERGY

NAME: Disciples of the Creator

WORSHIP: Worship takes place in secluded temples hidden away from prying eyes.

HOLY SYMBOL: An entangled vine (called the "vine of life" from which all things come). The vine shows one leaf for each of the gods of Tellene (including those who have perished) for a total of fifty-four.

HOLY DAYS: Every day is considered holy, though special consideration is given to the first day of the new year. This day represents the creation of Tellene and its inhabitants.

HOLY COLORS: The Creator does not favor any particular color.

HOLY ANIMAL: The Creator does not favor any particular animal.

RAIMENT: Disciples of the Creator tend to dress in plain white robes.

ADVANCEMENT: Advancement within the church comes through seniority and the memorization of sacred texts and commentary on those texts. The organization is particularly enamored with their own history, meaning that clerics receive extensive training in history, ancient languages and archaeology. Special consideration for advancement is given to clerics who discover a new and interesting fact about the history of the church while studying the ancient texts and artifacts.

SACRIFICES: Followers pray for at least ten minutes, usually giving thanks or requesting aid, three times a day.

MAJOR TEMPLES: The largest temple on Tellene rests in the city of Dijishy, on the western edge of the Elos desert. It is supposed that several others exist throughout the Sovereign Lands, but their exact location is unknown.

The Disciples build simple hidden chapels accessible only via secret doors. Because of the danger to the faith if evil clerics discover the temple, the Church is slow to build these temples and draconian in their maintenance of secrecy. They usually represent the work of generations and a long history of faithful following rather than the efforts of a single ambitious cleric.

FRIENDS AND ALLIES: Since the clerics and followers of the Creator are generally unknown, they do not have any allies – at none that are aware of who they truly worship.

FOES AND ENEMIES: The Corruptor and the Confuser of Ways, who sent their followers to destroy the temples of the Creator and slay her followers.

SAYINGS: "When the Creator returns, all will be revealed."

THE HOLY BOOK

The canon of the Disciples, known simply as "The Writings," usually has a soft brown leather cover with corners and spine of metal (usually silver or gold). Interestingly, it has no apparent order. Instead of organized chapters, it contains lost texts known only to the Disciples. The pieces have been carefully selected by a cleric of great skill so that when read in order, they paint a beautiful and clear image of the faith's beliefs.

Forbidden acts mentioned in The Writings include murder, unlawful imprisonment, and the destruction of knowledge. Clerics are encouraged to search for lost texts, to start families, and convert only those who can be trusted to keep the faith and its works secret.

The Writings is available only to proven worshippers of the Creator, and is forbidden to outsiders. Misplaced or stolen copies are tracked down and recovered with the greatest alacrity. The Writings costs 35 gp and is available to followers at any secret temple of the faith.

CLERICS

Disciples of the Creator are a secretive bunch concealed from the rest of the world. They hide in their homes, spending countless hours memorizing their sacred texts. When the clerics are prepared, they are allowed to leave their homes and wander the world, where they thwart the extremist plans of other faiths. While wandering the world, the clerics search for lost texts, start families, and occasionally attempt to gain a few converts from trusted friends.

Adventures: The Disciples' adventures serve everyone and everything. Depending on the situation, they may give no preferential treatment to humans or humanoids over animals or monsters. They work towards their own agenda.

Characteristics: Disciples of the Creator prefer to study ancient texts and solve mental problems, but they freely apply their abilities to more practical pur-



The holy symbol for a Disciple of the Creator is a small silver sphere engraved with the vine of life.

poses when necessary. They view combat in general as a danger, since it might draw unwanted attention to their church, although they are often willing to take part in combat against clerics of the Corruptor and the Confuser of Ways.

Background: Disciples of the Creator, because of the faith's secrecy, are often born into the faith. Following in the footsteps of one or both parents, the Disciple is expected to serve as well. Others join this faith initially through invitation from a Disciple, or because of some divine inspiration after encountering writings about the Creator.

Races: Elves are most likely to follow at least some of the major tenets of this faith, and many of its' leaders are elves. Humans follow in prominence. Dwarves, gnomes and halflings might pay homage to the god in certain circumstances, but they rarely devote themselves to clerical positions. Other races are rarely followers of the Creator.

Relations With Other Classes: Disciples of the Creator work well with magic-users and most other clerics, as these classes tend towards knowledge and learning. They see characters who swing first and ask questions later (if ever) as dangerous. Thieves are seen as untrustworthy, though Disciples acknowledge that some of their ilk do have the ability to keep a secret. The typical Disciple does not hold any person in high regard if he refuses to consider the 'big picture' or expand his mind with knowledge.

Relations With Undead: Disciples must destroy undead at great cost, but need not sacrifice themselves or others. Disciples may animate or associate with undead only in rare, vital situations important to the faith. This may still bring excommunication, if the church leaders do not agree with the cleric's assessment of the situation. There is no penalty of excommunication for animating the bodies of unintelligent creatures.

Role: Disciples of the Creator exist to retrieve lost knowledge, and travel with an adventuring party is often a mutually beneficial arrangement. They translate ancient texts routinely and with flair. In an adventuring party, they serve as the party's moral conscience, and the traditional role of combat healer is well within their ability.

Table 5-1: Disciples of the Creator Temple Rank

Rank	Title	Raiment
1	Initiate	Plain white robes
2	Antiquarian	Plain white hood and robes
3	Archivist	Plain white hood and robes with yellow stripe at the bottom
4	Archivist	Plain white hood and robes with orange stripe at the bottom
5	Archivist	Plain white hood and robes with red stripe at the bottom
6	Archivist	Plain white hood and robes with green stripe at the bottom
7	Archivist	Plain white hood and robes with blue stripe at the bottom
8	Archivist	Plain white hood and robes with purple stripe at the bottom
9	Master of Scrolls	Plain white hood and robes with gold stripe at the bottom
10	Master of Artifacts	Plain white hood and robes with vine of life pattern growing out of a gold stripe at the bottom

Chapter 6

Sample Books

This chapter includes a small sample of books that can be found in the Great Sanctuary of Knowledge.

Language Abbreviations

ABd = Ancient Brandobian, AKm = Ancient Kalamaran,
Dw = Dwarven, Fk = Fhokki, Gm = Gnomish, Hf = Halfling,
Hob = Hobgoblin, Km=Kalamaran, LE = Low Elven,
MT = Merchant's Tongue, Rn = Reanaarese, Sv = Svimohzish

Title	Weight (lbs.)	Language
Acquiring Material Power	5	AKm
Advice for Incantations	4	Bd
Advice for Merchants	6	MT
Age of Great Anguish, The	6	AKm
Amulets of Power	8	Sv
Analysis of Extremist Moral Fallacies, An	9	Sv
Anatomy and Physiology of the Manticore	4	Akm
Ancient Desert Sorcerers of Legend	4	AKm
Ancient Elven Myths	6	LE
Ancient Sorcery	5	MT
Animal Shapes	5	ABd
Animism	6	LE
Art of Sculpture, the	5	Rn
Assuming Shapes	4	ABd
Astrological Nomenclature	7	Sv
Automatic Writing and Speaking	5	Sv
Averting Spirit Attacks	4	Sv
Beheadings & Other Special Moments	6	Sv
Beneath the Waves	5	Sv
Bibliomancy	6	Sv
Black Rock as a Spell Component	3	Sv
Blessing the Golden Rose	5	ABd
Blood Elves of the Desert Lands	4	LE
Bloodletting Apparitions and Ghosts	5	Sv
Book of Fire, The	4	LE
Book of Mount Shakota, The	8	AKm
Book of the Invisible World	3	ABd
Brandobian Rites and Mysteries	5	ABd
Burial Customs of the Ancient Dejj	8	Km
Cannibal Cults of Svimohzia	4	Sv
Castle Spectres	6	AKm
Causes of Lycanthropy	4	ABd
Centre of Necromancy, The	8	AKm
Characteristics of Exterior Religions	6	AKm
Classic Love Poems	5	Rn
Coming of Age in the Ka'Asas	6	AKm
Communication with Spirits	7	ABd
Composition of Talismans	8	AKm
Cooking With Rats	1	MT
Creating Useful Cantrips	6	AKm
Creation of the Alliance of Might	4	AKm
Creator of the Great World	8	ABd
Crystalline Entities	4	AKm
Dabbling in Magic	6	ABd
Deadly Fogs of Nanakary	3	AKm
Defenses Against Witchcraft	5	Fk

Desert Survival for Caravan Owners (manuscript in progress)	3	MT
Destroying Benevolence	4	AKm
Details of the Lodestone	8	AKm
Diadolai -- the Elven Moon	6	LE
Dijishy, The Early Years	5	Akm
Dimming of the Eternal Lantern	4	AKm
Discovery of the Sixteen Tombs	6	AKm
Dissection Upon Apparitions	5	AKm
Dissertation on Vampires	4	LE
Divination by Lots	7	Gm
Divine Right of Kings, The	5	Km
Divining by Fire and Candle	4	AKm
Divining Rods and Tools	4	AKm
Doctrine of Chronomancy	6	AKm
Doctrine of Witchcraft	4	MT
Dragon Bone Weapons	5	LE
Dragon Culture and Language	6	LE
Dragons: Uses in Arcane Spells	13	Km
Dream Interpretations	3	LE
Druids: Nature's Friend or Man's Foe	3	Km
Dwarven Rebels - Truth and Lies	4	Km
Dwarven Undead Relics	5	AKm
Easy Reincarnation	4	AKm
Eating Establishments of Dijishy, A Review	2	Km
Ecology of Kalamaran Otter Species	9	Km
Elos Desert for Treasure Seekers, The	3	Bd
Elves of the East	7	Sv
Evil Tree Spirits	4	MT
Exploring the Wild Lands	7	MT
Fairy Rings -- A Guide	6	LE
Fluidic Spirit Emanations	5	Dw
Folklore of the Northern Wastes	4	AKm
Fortune-telling Skills	3	AKm
Future of Prophecy, The	4	MT
Gakite Figures and Carvings	4	AKm
Games of Halfling Children	3	MT
Geanavue, A Visitor's Guide	3	MT
Ghast Kings and Their Queens	3	AKm
Giant Rats of Svimohzia, The	4	MT
Gnomish Clockwork and Magic	5	Gm
Gnomish Harbingers of Light	6	Gm
Gnomish Mysticism	4	Gm
Golden Book of Draska, The	8	AKm
Guardians of Divine Sorcery	4	AKm
Guide to the Infernal Realms	7	MT
Halfling Mysteries of Death	4	Hf
Haunted Mines of the Elenon	5	Dw
Helpful Plagues and Diseases	9	AKm
Hereditary Demons	4	AKm
Hidden Interpretations	5	AKm
Higher Aspects of Gems, The	6	AKm
History of Elven Magic, A	8	ABd
History of Occult Thought: Elos Bay	8	AKm
Hobgoblin Spell Components	4	Hob
How to Corrupt a Paladin Absolutely	6	AKm
How to Properly Farm Otters	4	MT
Hurting by Touch	4	MT
Hypnotism and Spiritism	6	AKm
Illusion of Force	5	AKm

Imperial History	9	Km	Restoring Order	4	Km
Instruments of Enchantment	4	MT	Reversing Protective Circles	7	AKm
Interrogating the Living	5	ABd	Riddles of the Sphinx	4	MT
Jewels of Corruption	7	AKm	River Nymph Anatomy	5	MT
Journal of Niemallion Laebrinoia (Volume XVII)	8	LE	Rod and Staff Creation	4	Rn
Kalamaran Masterpieces of Art and Craft	4	MT	Sacred Tetragram, The	7	Rn
Kalenal Secrets and Mysteries	8	AKm	Sacrificial Fires of Shyff	6	Rn
Kobold Hunting Techniques	3	Km	Sages and Herbs: Hobgoblins	5	Hob
Kobold Mating Rituals During the Diaspora	2	Abd	Sands of the Khydoban, The	7	Rn
Kobold Spirit Doctrines	4	Hf	Savage Magical Rites	5	Sv
Kolokar's Barrier Magics	6	AKm	Secret Caverns of the Drow	8	ABd
Kruk-Ma-Kali – A Journal (of Research)	4	S	Secret Escape of Avrynner, The	7	MT
Languages of the Planes	5	MT	Secret Tenets of the Mold Men	6	Hob
Last of the Lich Barons	6	Rn	Secrets of Human Destiny	8	Dw
Legal Precedents of Kalamar (Volume 3)	9	Km	Sil-karg Vivisection: A Guide	5	Sv
Levitations Low and High	5	Rn	Silver Mining in the North	7	Km
Light of the Dead	5	MT	Simple Grave Openings	4	MT
Lighter than a Feather, Heavier than a Mountain	6	Hob	Songs of the Damned	5	MT
Lightning in Golem Constructs	6	AKm	Songs of the Season - A Songbook for Bards	4	Rn/MT
Litanies of the Witch	4	Dw	Songs of the Trail	5	Rn
Lithomancy and Other Divinations	5	AKm	Sovereign Lands, A Primer on the	4	MT
Little Curiosities	4	Hf	Spider-Elves of the Rokk Woods	7	Fk
Little-Known Demons	4	MT	Spirit of Kalamaran Kings	10	AKm
Locating Serpent Eggs	6	AKm	Spirit Rooms	5	Dw
Love Curses – Volume Nine	9	MT	Spirit Teachings of King Inakas	6	AKm
Mage Armor and Weaponry	5	MT	Spirits of Darkness and Light	5	AKm
Magic and the Jungle Wars	5	Sv	Stories from the Time of Misfortune	7	MT
Magic Circles and Figures	4	Hf	Strategy and Tactics	6	Bd
Magic Dwarven Belts	6	Dw	Strongholds of Alchemy	7	ABd
Magic Elven Rose Garden, The	4	AKm	Studies of a Lich King	8	MT
Magic, Light and Dark	7	Sv	Study of Alectromancy	6	Rn
Magical Diagrams	6	MT	Suggestive Inquiry into Efreeti, A	6	Sv
Magical Sailing Vessels	4	MT	Summoning a Plague Beast	4	Rn
Magical Treatise on Outsiders, A	3	ABd	Superstitions of the Common Man	4	Hob
Magicians of the Eastern Lands	8	Rn	Svimohz Magic	7	ABd
Making an Incorruptible Body	4	AKm	Sword of the Raging Wyrn	6	Hob
Making Precious Stones	5	AKm	Swordplay and Poetry	4	Km
Man is a Threat	6	Hob	Tale of the Brightstar, A	5	Dw
Manipulating Court Wizards	2	MT	Tale of the Giant's Fall	5	Dw
Marks of Vampirism	3	MT	Tales of Terror	5	ABd
Master of Worms	4	MT	Tales of the Dreamer	8	MT
Material Components, A Study of	12	Km	Tame Demons, a Comprehensive List	1	Akm
Metals in Animal Magnetism	5	Dw	Tests of Faith	6	MT
Metempsychosis	6	ABd	Theories of Magnostorms	7	Sv
Mithril and the Stars Above	4	Dw	Theory of the Sorcerous Arts	5	ABd
More Wonders of the Outer Planes	6	ABd	Theory of Thought Vibrations	4	ABd
Motifs of Death in Svimohzish Literature	6	Sv	Thousands of Years Past	9	ABd
Mysteries of Occult Law	5	AKm	Thygasan Dreams	7	MT
Mystical Hierarchies	4	Hf	Tomb and Maze Building	6	Rn
Mystics and Mages of Kalamar	8	AKm	Toxins of the Vohven Jungle	8	Sv
Narcotic Salves and Ointments	4	Dw	Tourist's Guide to Dijishy, A	2	MT
Narratives by Lycanthropes	6	Rn	Trade Society of the East	4	MT
Nature of Magic, The	7	Dw	Transmigrations of Death	5	Rn
Noorjun's Planar Voyages	4	Rn	Transmutation of Gold	7	Rn
Obscure Potions and Oils	5	AKm	Travel and Survival Spells	8	MT
Ocean Dangers and Wonders	5	MT	Twin Eggs of the Wyvern	6	Rn
Oceanic Trade	10	Sv	Undead Fact and Fiction	5	Akm
Orc Bodies as Shamanistic Décor	6	Hob	Underlands of Tellene	9	MT
Order of the Ancients, The	7	Dw	Unknown Forces of Nature	5	Hob
Palingenesis of the Druids	6	AKm	Unknown People, An	4	ABd
Pelselond - Little Big Star	6	Sv	Unlife, in a Nutshell	4	AKm
Perception and Illusion	5	MT	Until the Day of Death	5	Hob
Phantoms of the Living	5	MT	Uses of Otter in Magic Formulae	4	MT
Phenomenon of Great Gravity	7	ABd	Vengeance Spells	6	Hob
Planting Seed of Racism	8	ABd	Virtue of Consecrated Oils, The	5	LE
Possession by Divinities	6	ABd	War of the Gods, The	9	MT
Posthumous Letters from Gillia	5	MT	Wonders of the Outer Planes	7	ABd
Powders of Persuasion	7	ABd	Wondrous Items of the Celestials	7	Hf
Powerful Weapons of the Dead	5	AKm	Wondrous Tales	6	MT
Precipitation of Matter	6	Dw	Wood Demons of the Rytarr	4	Fk
Predicting Magnostorms	6	Rn	Writings of the Vicelord	9	ABd
Premonitions of Danger	9	ABd	Young Kingdoms, The	7	Km
Preparing Flesh Golems	6	Sv	Your True Name	3	MT
Preventing Exorcisms	7	Rn			
Prophecy of Regnard, The	7	AKm			
Psychic Brotherhoods	4	ABd			
Rapid Body Dissection	8	Hob			

Chapter 7

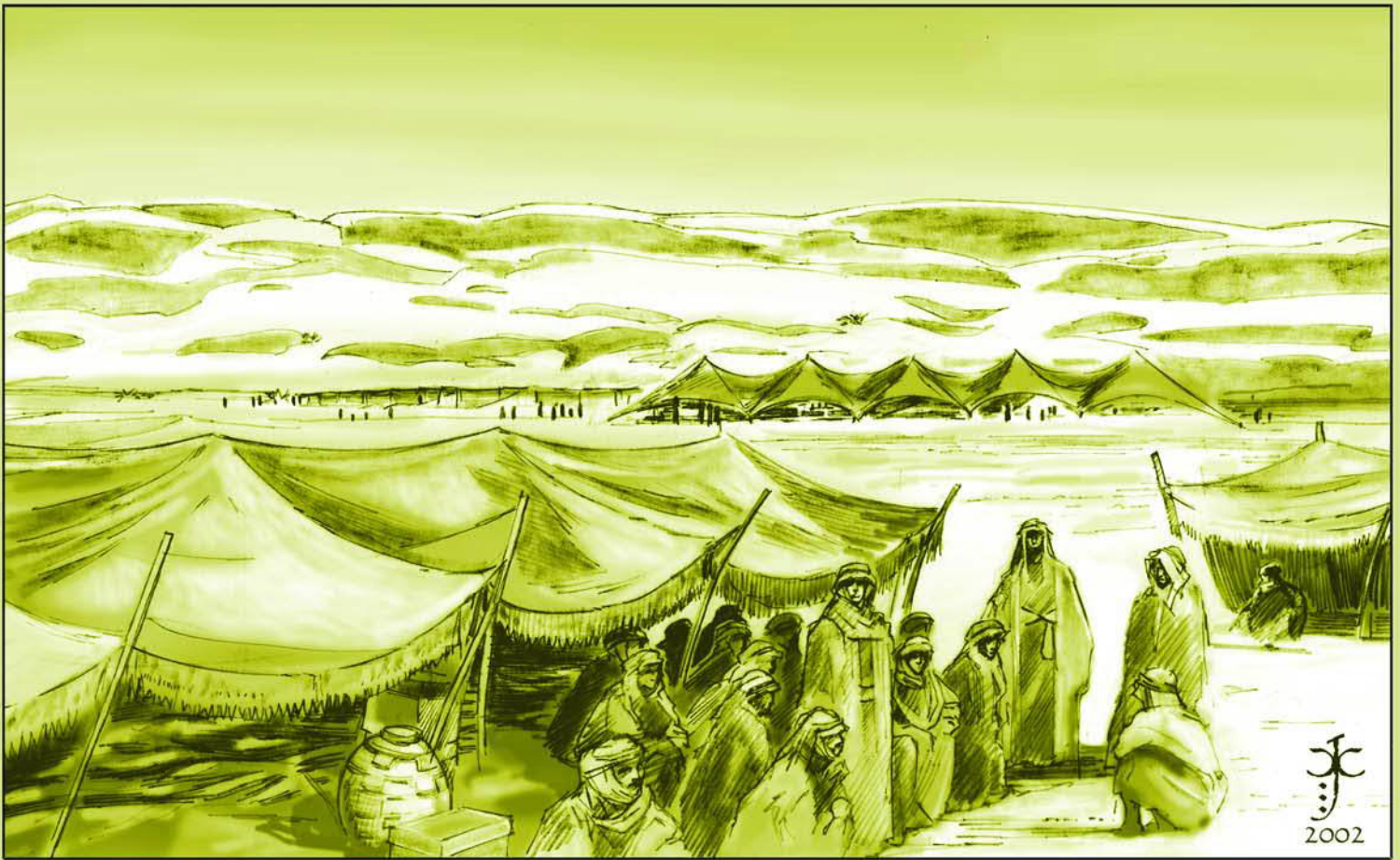
Glossary

The following glossary lists the Dejy words and other terms contained within the main body of the text.

Alnarma: Free town on the Elos Desert.
Arid: Merchant's Tongue name for the eighth month of the Svimohzish Calendar
Asha: Dejy name for the god of oppression and slavery.
Ashoth Elos: Flail of Elos; the Dejy term for the Whip constellation.
Baneta: City in Pekal just off of the Elos Bay.
Barsh: Dejy word for 'star'; used for triangular sand dunes.
Blojyk: Dejy name for the god of law, order, and cities.
Brandobia: The western side of Tellene, named after the people who live there.
Brandobian: Language of the Brandobians, a human race.
Bronelese: Things originating in Pel Brolenon.
Bylenyr: Dejy name for the god of nature.
Chadash: translates as "pretty skin" in Dejy; a woman's robe.
Chol: the Dejy word for headscarf.
Chothen: the standard infantry unit of the Dijishy infantry.
da-Chorji: Dejy word for "sanctuary"
da-Sasasho: Dejy word for "holy one"
Dejfo: Dejy name for the god of chivalry and valor.
Dejy: Language of the Dejy, a human race.
Deshkorbavy: "provider of water"; the cavalry quartermaster.
Diaday: The first day of the week (Merchant's Tongue).
Diadolai: The smallest of Tellene's three moons.
Dijishy: Small city-state lying on the Sliv Elenon Rise, at the western edge of the Elos Desert.
Disciples of the Creator: A group that believes the Creator is not dead and will one day make her presence known again.
Djahn: Dejy name for the god of magic.
Dofededejy: Dejy name for the god of storms, thunder, and lightning.
Dofejy: Dejy name for the goddess of hunting, archery, and patience.
Dokarek: Dejy name for the god of battle, berserking, courage, and storms.
Dokshy: Dejy name for the god of wisdom.
Dongab: Dejy word for dips or physical depressions, 'troughs'; longitudinal sand dunes.

Dotogyr: Dejy name for the god of murder and revenge.
Dwarven: Language of the Dwarves.
Egosh myr-Shardar: translates as Shardar's Cup; the Dejy name for the Goblet constellation.
Elenon Mountains: Large mountain range that runs through Brandobia.
Elos Desert: Lies between the Elenon Mountains and Elos Bay.
Empress: A common name for the goddess of prophesy, fate, and time.
Etarnil myr-ithach: translates as "the perpetual struggle of gods"; a thunderstorm, held by the Dejy to be a bad portent.
Evadim: Dejy word for "desecrators"
Fate Scribe: A common name for the goddess of prophesy, fate, and time.
Feth: Dejy term for a crescent sand dune.
Fethen: Dejy word for legs; the standard Dijishy cavalry unit.
Feyd: Dejy name for the god of moons and beauty.
Fireday: The 4th day of the week.
Founder, The: A common name for the god of law, order, and cities.
Frosting: The 11th month of the year.
Fyjner: Dejy name for the god of honor, oaths, and ethics.
Godday: The 6th day of the week.
Goya: Dejy word for "die"
Great Fissure: An enormous crack in Tellene's crust, near the western limits of the Elos Desert.
Hobgoblin: Language of the Hobgoblins.
Homeday: The 5th day of the week.
Hydary: Dejy name for the goddess of money, business, and greed.
Inevitable Order of Time: The church of the goddess of prophesy, fate, and time.
Jy: Dejy name for the god of vice and sloth.
Jynondish: Dejy name for the god of mercy, hope, and healing.
Kalamar: The largest and most populous nation on Tellene; Kalamar is the central kingdom of the Vast Kalamaran Empire.
Kalamaran: Language of the Kalamarans, a human race.
Kalokopeli Forest: Woodland northeast of the Elos Desert.
Katarday: The 3rd day of the week.
Kathon: Dejy word for covering; a man's robe.
Keeper of Fortunes: A common name for the goddess of prophesy, fate, and time.

- Khydoban Desert:** Also known as the Dead Lands, this desert expanse marks the eastern edge of the continent.
- Kokyt:** Deji name for the god of discord, foul weather, and misfortune.
- Krangi:** Residents and things originating in Norga-Krangrel.
- Kygyryr:** Deji name for the god of death and the underworld.
- Lady Time:** A common name for the goddess of prophesy, fate, and time.
- Legasa Peaks:** The zenith of the Elenon Mountains.
- Lydthesh:** Deji name for the goddess of justice and truth.
- Merchant's Tongue:** A common human language used by merchants, but becoming popular among all travelers.
- Miclenon:** City on the perimeter of the Elos Desert, on the eastern cape of Whimdol Bay.
- Mustering:** Name of a month of the year.
- Nar-darbijk:** Deji term for a cavalry captain; an infantry officer in charge of a cavalry Leg.
- Nar-kosh:** Deji term for infantry captain; an infantry officer in charge of a chothen.
- Narja:** An all-body covering for Hasheri women that takes modesty to the extreme, shielding even the face and eyes from exposure with a thin mesh screen. Narjas are available in a variety of colors, though brown and black are most common.
- Nickel Basin:** An ore-rich basin in the southeastern part of the Elos Desert.
- Niejdathaly:** Deji place name translating as "The Great Valley"; a geographic feature in the Elenon Mountains; see the Lost Tomb of Kruk-Ma-Kali adventure.
- Noach shad:** translates as "sands that move"; shifting sands.
- Norga-Krangrel:** Hobgoblin kingdom bordered by Korak to the north and Ek'Kasel to the east.
- Nyko:** Deji name for the god of dusk, darkness, and moonless nights.
- Nyr-darbijk:** Deji term meaning lesser cavalry captain; a sergeant in the cavalry.
- Nyr-kosh:** Deji term meaning lesser infantry captain; a sergeant in the infantry.
- Ork ahjik:** 'Wave-like', 'wavy'; transverse sand dunes.
- O'Par:** Neutral duchy surrounded by the warring nations of Paru'Bor, Shynabyth, Pekal, Tokis, Tharggy, and Dodera.
- Ojob:** Deji name for the goddess of injustice, envy, and jealousy.
- Pelsday:** The 2nd day of the week.
- Pelselond:** One of Tellene's three moons.
- Prompeldia:** City-state at the mouth of the Ek'Ridar River, commonly called the City of Thieves.
- Prophets, The:** Priesthood of the goddess of prophesy, fate, and time.
- Queen Destiny:** A common name for the goddess of prophesy, fate, and time.
- Reanaarese:** Language of the Reanaarese, a human race.
- Reanaaria Bay:** Large, deep bay in eastern Tellene.
- Renewal:** The 1st month of the year.
- Ren nar-kosh:** translates as great captain; an honorary title, chosen each year from amongst the infantry captains to be their spokesman to the Overseer of Defense.
- Ro myr-Shardar:** Eye of Shardar; the Deji name for the Jealous Eye.
- Ros noach:** Hungry sands; sink holes.
- Ryjnar:** Deji name for the god of wanderers and loneliness.
- Sevyer:** Deji name for the god of thievery, gambling, and luck.
- Shanydefyn:** Deji name for the goddess of harvest, life, fertility, and agriculture.
- Shardar:** Deji name for the goddess of prophesy, fate, and time.
- Sharynath:** Deji name for the goddess of day, light, and dawn.
- Shathy:** Deji name for the god of disease, plague, and vermin.
- Shayin:** Deji word for "infidels"
- She Who Sees All:** A common name for the goddess of prophesy, fate, and time.
- Sheshesh Thah:** Deji name meaning "black hills"; an outcrop of basalt cliffs to the west of Dijishy.
- Shodaf:** Deji name for the god of travel and stars.
- Shynadyr:** Deji name for the god of famine and hunger.
- Sliv Elenon Mountains:** Southernmost arm of the mighty Elenon Mountain Range.
- Sliv Elenon Rise:** These hills mark the southeastern terminus of the Sliv Elenon Mountains.
- Sovereign Lands:** A commonly used term referring to the civilized lands on Tellene.
- Stryjor:** Deji name for the god of strength and medicine.
- Svimohzia:** Name for the massive island dominating the southwestern portion of the continent of Tellene.
- Svimohzish:** Language of the Svimohz, a human race.
- Tellene:** The continent to which this tome relates.
- Thananany:** Deji name for the god of hate and bigotry.
- Thay yechen-ro:** translates as "one with sharp eyes"; a cavalry scout, most often a ranger.
- Thyjyk:** Deji name for the goddess of the elements.
- Trondar:** Deji name for the goddess of home, industriousness, and marriage.
- Vech Rothia:** "great sand wind"; a powerful sandstorm
- Veshday:** The 7th day of the week.
- Veshemo:** The largest of the three moons of Tellene.
- Whimdol Bay:** Bay on the southern shores of the Elos Desert.
- Yeida:** Deji name for the god of art, poetry, music, and humor.
- Yeknor Dei:** translates as "giver of meat"; the Deji name for the constellation of the Hunter.
- Yelajod:** Deji name for the god of freedom, liberty, and happiness.
- Yendaj:** Deji name for the goddess of restful sleep, dreams, and aspirations.
- Yewaji:** Deji name for the goddess of love and harmony.
- Zymur:** Deji name for the god of passion and wine.



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