

# LEGACIES

## Players' Guide

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### Preview 1



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## Introduction



Place Holder Text – Here we will talk about the two sections of the book, OOG material that goes through “Chapter 4: Interpreting the Game World”, and the IG material that makes up the rest of the book. Explain what this book is and is not

## Chapter 1: New to LARP and Legacies



Legacies is a fantasy themed Live Action Role Playing (LARP) game with monthly games in Western Washington. For those unfamiliar with role playing, or the specific live action variant of role playing that information may still leave several questions. Even people familiar with the idea of LARP may have several questions concerning the particulars of Legacies. This chapter is intended to answer the high level question of what exactly Legacies is while the rest of the book is intended to familiarize players with the particulars of the game.

### **What is Live Action Role Playing (LARP)**

LARP is an outlet for players to escape the stresses and rigors of everyday life temporarily, with the same intent of novels, movies, and video games, though inherently more physical and social in nature than those mediums. The basis of the experience is assuming the identity of an imaginary character, or role playing a constructed identity.

### ***Role Playing***

Role playing is the heart of the LARP experience; live action merely denotes what type of role playing it is. For new players unfamiliar with role playing, it is a broad term that encompasses an array of sub types, most of which can be broken down further. In a very generic sense, role playing is the act of pretending to fill a role or identity that a person does not actually fulfill. In a broad sense, this is what actors do as a matter of career, though typically in a very orchestrated and scripted manner. Many people who attend employment training or betterment classes often are asked to role play specific positions at a job during an exercise, usually in hopes of showing a different point of view or giving a fellow trainee an avenue to practice a new skill. Re-enactors, whether they are Civil War, Renaissance, or Medieval, are participating in a form of role play when they recreate past events.

There is a subset of role playing that is meant to be fun, where the participants assume roles of a character as part of a game. Players fulfill imaginary roles of characters placed in a created setting. The most familiar or common settings for such games are fantasy themed worlds; fantasy in this sense is used specifically to denote settings reminiscent of the Middle Earth created by J.R.R. Tolkien for Lord of the Rings, though with many variations and unique elements, rather than simply as a synonym for imaginary. Fantasy by no means has a monopoly on settings; science fiction, pure historical or modern (settings as true to the real world as possible), and urban gothic/horror (a setting very similar to our own world, but typically with the addition of some horror elements such as vampires) settings are also common.

Within the category of role playing games there are many subtypes that differ on how the game is played, whether the player is assuming a role created for them by a game designer or creating the identity of their character themselves, and whether the player is playing alone or in a small group, or with many other players simultaneously. The most common types of role playing games are listed below, both to expand the understanding of role playing for those completely unfamiliar with the concept, and to give a basis of comparison for those familiar with one or my types of role playing games but not specifically Live Action Role Playing games.

*Computer/Console RPGs* - Electronic role playing games, whether on the computer or on a video game console, are the most common type. There is a great deal of variation between games, but most share some common elements. For example, the possible actions a character can take are hard coded in the game, following a strict set of rules and limiting how a player may portray the actions of their character. There is typically heavy emphasis on combat which makes up the bulk of the game content; however the actual rules for conflict resolution are typically hidden from the player. Games supporting a single player or only a small group of players tend to be story driven along one or at most a few plot paths, with typically only a couple options for how characters actual act and are portrayed. The player is not given a great deal of freedom in determining the identity of a character but is rather only given options programmed by the designers into who the character really is. actions in the game are hard coded, limiting what a character can actually do in only the loosest definition.

Games supporting large numbers of players tend to be very open ended, opting to script short encounters rather than tell a larger story. The game itself has very little logic dedicated to creating an identity for a character, focusing instead on offering a path to simply improve the abilities and powers of characters rather than fleshing out a personality. Players may choose to put forth a particular personality for a character as they interact with other players, but the game design does not typically do a great deal to encourage such portrayal. While massive online games offer an option for players to assume roles as characters and act accordingly, more often than not players ignore that aspect and treat the game as an action game with power advancement.

In general computer and console role playing games have at best only a tangential relationship to LARP, and players expecting that a LARP will be a live action version of such games are typically disappointed.

*Table Top* – Also called Pen and Paper role playing games, Table Top games were the first really popularized by the game Dungeons & Dragons. Table Top games are sold as books that describe the rules of the game and often the game world or setting. The games are played socially in small groups typically between three and seven, with one player assuming the role as game master or storyteller and the other players assuming roles as characters. The game master controls the direction of the game, creating stories for the characters to act out in and arbitrating the use of the rules for the game. They play the same role that software plays in Computer Role Playing Games.

The names Table Top and Pen and Paper come from the way the games are played. Typically the vital statistics of a character, including their physical and mental attributes, skills, name, age, and race, are recorded on pieces of paper usually called character sheets. The character sheet represents what a character can do and how they appear, but not who they really are. Typically the game play involves the game master describing a scene and what is happening in that scene and the players saying what their character is doing or intends to do and holding conversations with other players as if they were their character. Occasionally small props and miniature sculptures of characters will be used to visualize a scene, but most often the entire setting resides in the imagination of the players, much as scenes described in novels live in the reader's mind.

When a player wishes their character to perform a difficult action, for example attacking another character with a sword, they inform the game master of their actions, but that alone does not guarantee success. Based off of the skills on their character sheet, the character will have varying chances of success. The player then typically rolls a die or multiple dice and the results from the roll determine whether the player succeeds. The use of dice lead most games to be played on a table, hence the moniker Table Top, and the use of character sheets was the inspiration for the name Pen and Paper.

LARP may trace its lineage back to Table Top games, but they do not share many traits. Table Top games take place almost entirely within the players' minds, don't usually support large numbers of players, and rather than physically acting out actions players roll dice to represent actions. All of these aspects combined means that actions are not resolved in real time, but rather an action that would feasibly only take seconds to actually perform take a great deal more time to do resolve while playing a Table Top game. It does have the advantage of playing out an epic story at the kitchen table though.

*Hybrid Role Playing* – Hybrid Role Playing is the middle ground between Table Top and LARP, and was popularized by the Minds' Eye Theater games made by White Wolf. Rather than played at a table, the game takes place in settings that attempt to model the scenes in the game. Players are encouraged to dress up as their characters to make the illusion that they are in the story world appear more real. Usually Hybrid games can accommodate larger numbers of players, constrained primarily by what the location of the game can support and how many players the organizers of the game are comfortable dealing with.

Hybrid games often include a team of story tellers rather than a single game master as Table Top games do. The term story teller is used rather than game master as their primary duty is to describe scenes to players, set the stage for certain events to happen within the game world, and present adversity for the players' characters to overcome. Unlike game masters in Table Top games they are not as central in adjudicating the rules and determining actions. Additionally, the players mostly interact directly with the characters of other players rather than with the story tellers, so the story teller's interactions with the players is not as individualized as it is in Table Top.

Much of the game is centered around social interaction between characters. Similar to Table Top, when a player wishes their character to perform a certain action they tend to describe what the character is doing rather than physically doing it, and dice or a contested game of Paper-Rock-Scissors usually determines whether the character is successful. This is the most telling difference between LARP and Hybrid games, as the actions are still primarily imagined, and resolution of those actions is still not real time.

## ***Live Action Role Playing***

The previous section covered a great deal of what LARP is not, but for those unfamiliar with the concept, there is probably still a great deal of questions regarding what Live Action Role Playing is. There is a large amount of diversity between LARP games, but they all share certain characteristics. The focus of a LARP game is to create an immersive environment for the players to assume the roles of their characters. They are social games where much of the point of playing is assuming the identity of a character and interacting with the characters of other players. Players are usually required to dress as their character would, carry physical representations of their character's possessions, and the game settings try to mimic the imaginary world in which the game takes place. When a character performs an action, the player physically either attempts the action or models the action using certain game rules in situations where a particular action would be unsafe to actually perform. The resolution for actions happens as the action is performed, and it takes however long it would take the character to actually perform the action. No dice or other mechanism is used to determine the success of an action; rather the action succeeds only if the player performs it correctly.

Beyond those characteristics, different games can be quite diverse. For example, games can run from a dozen players to several thousand at large European LARP events, though in the United States most events are between 30 and 100 players per event. A game can be a single event, or it can be episodic, with events scheduled every month or couple of months, and continuity of the game story is preserved each event. Some games have almost no rules, with the characters only able to do what the player can actually do, and actions are limited to those that can be safely carried out. Other games utilize a greater number of rules to provide ways of modeling what would otherwise be an unsafe action. For example, actually attacking a character with a real sword would not be acceptable, but rules can be utilized to allow a player to use a foam weapon and safely hit their adversary, as well as determine how hurt the adversary should be after being struck. Rules also allow characters to perform skills that the player does not possess, and to model fantastical elements such as magic that are not present in reality.

Some Live Action Role Playing games will have a staff of storytellers to set a scene, add external intrigue and conflict, and bring forth story lines for characters to participate in. These story lines are not written in stone, nor are the characters participating following a script. Rather, the player acts as their character would in the situation, and while the storytellers may have an idea how they would like a storyline to go they may find that the actions of the characters cause the storyline to follow a completely different path. Other



games do not utilize storytellers, and may, for example, separate characters into two or more opposing factions that act against each other.

## **Welcome to Legacies**

As the previous section details, there is a great variance in LARP between different games. Knowing that Legacies is a LARP narrows what sort of experience Legacies presents somewhat, and allows for a baseline set of expectations, but still leaves many questions directed towards the specifics of the game and what it is like to play.

### ***Particular style of LARP that Legacies strives for***

Legacies is a fantasy themed LARP, with dwarves and goblins, swords and magic. To model the fantastic setting and moderate conflict resolution there is a robust rules system that allows the introduction of elements such as magic that are not real world phenomena. Combat uses replica weapons made of foam and latex to ensure hitting other players with the weapons is safe. When a character wishes to cast a spell at another player they generally say a specific phrase for that spell and throw a small projectile made of cloth and birdseed at the target. The specific phrase informs the target of which spell is directed at them, and whether they take the effects is dependent on whether they are physically hit with the birdseed packet or not. Use of birdseed packets and other models for fantastical elements does require some suspension of disbelief from the players; obviously the little packet is not a fireball however the players pretend that it is.

The characters of Legacies are larger than life, heroes and villains, and are considered exceptional relative to the average denizen in the game world. Legacies events are held once a month for a full weekend. Continuity is preserved between events, with the occurrences of previous events impacting what happens in the current event. A player may play the same character for as many events as they wish, or until the character meets their ultimate demise. When a player first makes a character they are given a number of *Skill Points* that can be used to buy various skills for the character. The skills dictate what a character can do and how well they can do it. Each event a player plays a specific character that character will receive a few more skill points that can be used to buy more skills. Through this mechanism characters grow and learn; they become more capable and can phase down bigger challenges.

Many fantasy themed games have a concept of *character class*, where a specific character is pigeon holed into a specific archetype. Characters may be a fighter, or a wizard, or a thief, for example, and based off of which character class they fall under the character is restricted in what skills they may learn. Legacies takes a different approach and uses a *classless* system for characters. Much like in the real world a character may be exposed to a wide variety of occupations over their life and are not limited in what skills they may buy. Some players wish their character to possess a wide variety of skills, making the character versatile to face a number of situations, while other players wish their character to be focused on just a few skill categories, making their character far more powerful in some regards but at the expense of adaptability.

### ***Atmosphere of Legacies***

Legacies has an active playership of around 150 players at any point in time, though in over a decade of the game's life far more than that have participated. At each monthly event between 50 and 80 players typically attend, depending on the timing of the event. Legacies events are held at Boy Scout campgrounds and Washington State Park group sites, usually in the Southern Puget Sound region around Olympia, Washington. These sites tend to be several hundred acres with cabins for characters to sleep in and a variety of community areas such as meal halls (considered either an Inn or Tavern in game depending on the accommodations of the hall) for characters to gather at and socialize. The sites are rustic but still have running water, electricity, and shower facilities.

The site for Legacies represents a single portion of the game world, usually a small town called Fortnight though sometimes the location within the game world will be different if the game isn't being held at one of the typical game sites. Legacies uses a team of story tellers, referred to as Plot to represent the rest of the game world interacting with Fortnight. Most visibly they bring adversity from the outside world into the game town, but they also are charged with representing the less confrontational elements of the game world that may come through the town.

Players are required to dress up as their character, and are encourage to keep *anachronistic* items, items visibly modern in nature and out of place in the medieval fantasy setting of the game, hidden out of site. Exceptions are made for eye glasses and other medical equipment, and leniency is allowed with footwear, as *periodesque* (describing something that fits in with the medieval fantasy setting) footwear is often quite expensive. In someLARPs the Plot team represents monsters with simple tabards, requiring characters to imagine what the monster may actually look like. The phrase "What do I see" is often heard as the players ask what the tabard bedecked individual what they are supposed to be representing. Legacies, however, has similar costuming requirements for the *Non-Player Characters (NPCs)*, characters created for temporary use by Plot rather than the permanent characters that belong to a specific player. NPCs should look like the monster they represent, and there should not be a great deal of doubt in the minds of *Player Characters (PCs)*, permanent characters being played and belonging to specific players rather than the Plot team, what they see when they encounter the NPC. Legacies owns a great deal of costuming and garb to be worn by NPCs and continually invests in new costuming.

## **The Atmosphere *In Game (IG)***

The term *In Game (IG)* refers to what is experienced by the characters as they live in the game world. The player characters live in the town of Fortnight, a rough town similar in flavor to a frontier town in the American West 150 years ago such as Tombstone or Deadwood. Fortnight is located in a frontier territory of the Kingdom of Alba, a land reminiscent of medieval England but with its own unique fantastical elements and flavor. The land is a feudal society, which extends to Fortnight itself, however rather than housing the typical serfs and peasants, craftsman and farmers, Fortnight attracts the folks of the world that do not fit in elsewhere. The population has a reputation within the nation for being rough and individualized, but also willing to face down adversity and challenge when it arises. The inhabitants may commonly be perceived as uncivilized but on many occasions they have acted to preserve the stability of the greater nation.

The town does attract a wide assortment of characters; some are on the run from elements in the rest of society, some are just looking for a place to fit in and have unable to find their place among more polite company. Others may be looking to prove themselves or are there because they feel they have the opportunity to do good or bad. The characters attracted to Fortnight are a varied lot, and it is not uncommon for there to be tensions among different elements within the town, occasionally breaking out into outright hostilities. However much like an argumentative family, no matter how much they fight among themselves they will typically band together when faced with an outside threat. For many reasons Fortnight is a magnet for external adversity, and the characters that don't fit in elsewhere in society are well equipped to defend their current home.

The bulk of the information found here is intended to describe the world the characters live in: what the nations and lands are like, what each of the races is like, the various religions a character may subscribe to, beliefs on life and death, and what monsters and other creatures share the world with the player characters. The individuals that a character will interact with are more varied than even the most diverse cities in our real world.

## **The Atmosphere *Out of Game (OOG)***

*Out of Game (OOG)* refers to the aspects of the game known to the players, but do not apply to characters. For example, a player's personal items such as keys or a wallet are considered OOG because they are not present in the game world. In this instance OOG is referring to the experience for the player rather than the character. Regardless of occasional IG conflict between characters, most players generally get along with each other and see the game really as a collection of friends. New players are welcomed warmly and most players recognize that new blood brings new social interactions for their own characters, and IG social interactions is ultimately what drives enjoyment of the game. At the beginning of a Legacies event most players go around greeting their friends they haven't seen since the prior event and meeting the new players. After the event is over the majority of players grab a late lunch at the same restaurant, a tradition referred to as *Afters*, so they can talk about what transpired at the just concluded event and have some more time socializing out of game with other players before going home.

Between events there is a great deal of activity on the Legacies online forums, where players can stay in touch, role play online with their fellow players, and stay up to date with what is going on with Legacies. Occasionally a player will announce a party between events, giving everyone another opportunity to get together, even if it does entail less costuming that they normally see each other in.

In a group of 150 players, it is expected that a couple of them might not be amicable to each other OOG. In these occasional instances players are encouraged not to let out of game disagreements manifest during the game, and generally should behave as adults and not let their disagreement affect the fun of the other players.

## ***Resources for New Players***

This site is meant to provide an introduction for players to what Legacies is like Out of Game, as well as familiarize them with the game world that their character lives in. This book does not stand on its own however; it is complemented by a variety of external resources:

- The Legacies Website: <http://www.legacieslarp.org> is the central repository for information and the primary tool for the organizers to communicate to players, and players to communicate among themselves. Dates and locations of upcoming events, announcements and news, pictures, links to useful website, character policies and more are all available on the site.
- The Legacies Rulebook, available at <http://www.legacieslarp.org/game/rulebook.php>, contains the rules and mechanics used to actually play the game.
- The Legacies Online Forums, at <http://www.legacieslarp.org/forum/>, is an excellent place for new players to talk with established players prior to attending event, get more details on what the game is like, and get questions answered. All of the Legacies players were once new to the game and so are generally sympathetic to the experiences of potential new players.
- The Owners of the Legacies game, who organize and act as administrators at each event (more details in Chapter 2: Organization of Legacies), can be reached with questions via email, at [owners@legacieslarp.org](mailto:owners@legacieslarp.org).

In addition to these resources, the New Player Checklist contains recommendations for what a first time player should do prior to attending game. It includes a list of items to bring to the game as well how to submit a character prior to arriving to event. Players who head the recommendations in the checklist will likely find their introduction to the game goes smoother.

## ***A Final Word on What Legacies is Not***

Legacies is not reality and it is not acceptable for players to confuse the game with the real world. Much like video games, role playing games have generated sensationalist press stories by reporters more interested in attracting viewers rather than accurately portraying the games. In the past fear mongering stories have painted a picture of role playing games seducing impressionable minds into mistaking the game for reality and performing some atrocious action in real life as a result. Instances such as this have legitimately happened, however the cause is not the result of the game but from the unstable mind of the individual involved; something that would eventually be a problem regardless of whether they played role playing games or not.

Such unstable individuals are a rarity but still a worry, even more so in a Live Action Role Playing game than a traditional Table Top game such as Dungeons and Dragons, as steps have been taken to make the experience more immersive. Aware of this danger, Legacies does not permit players who have issue discerning the difference between the game and reality to continue playing. There have not been any outright dangerous individuals who suffer from such cognitive issues who have attended the game, however the administrators of Legacies watch for them none the less. Players are reminded that this is a game, an escape from the stresses of work and outside life, a place where those things can be put aside for a weekend, but at the end of game those things are there still there. Legacies is not reality, nor is it a replacement for reality.

Legacies is also not a cult, nor in any way intended to exert influence or control over the players that attend it. While theologies have been constructed for use in the game, these religions are intended to be fictional. They are not a replacement for real world beliefs, and as with other elements of the game, any player having difficulty separating fiction from reality will be barred from further attendance.

## ***Common Terms***

LARP in general and Legacies specifically has a lexicon of unique terms. Below are common terms used throughout this book that some readers may not be familiar with.

<b>Term</b>	<b>Definition</b>
<i>In Game (IG)</i>	Any actions or items that are considered to be within the game world and in play.
<i>Out of Game (OOG)</i>	Any actions or items that are considered to be outside of the game world and out of the realm of play.
<i>Physical Representation</i>	A real, physical item that represents something In Game.
<i>Phys Rep</i>	A short hand way of saying Physical Representation. See previous entry for details.
<i>Character Card</i>	The card given to players each event that contains all logistical information on a character (skills, name, bribe, etc)
<i>Skill Points</i>	The points used to buy skills for a character.
<i>Bribe</i>	A reward system used by the organization to thank players for their service.
<i>Player</i>	A person who engages in play at Legacies.
<i>Character</i>	A made up, pretend, person that exists only within the game world (In Game) and is portrayed by a player.
<i>Player Character (PC)</i>	A character played and controlled by a player.
<i>Non Player Character (NPC)</i>	A character played by a volunteer player, but completely controlled by Plot.
<i>Player Character Races</i>	The races that exist within the game world that are available to play as Player Characters.
<i>Non Player Character Races</i>	The races that exist in the game world that are only available to be played as Non Player Characters.
<i>Anachronistic</i>	Any item, term, or concept that does not fit within the mythos and setting of the game world (watches, radios, etc.).
<i>Periodesque</i>	A term that indicates that an item, term, or concept fits within the pseudo-medieval/renaissance feel of the game setting.

## Chapter 2: Organization of Legacies



Legacies is the longest continuously running and most successful LARP in the Pacific Northwest region of the United States. In the course of the organization's life the manner in which it has been operated and the policies that it adheres to have been continuously refined to improve the overall experience for the players and ensure continued prosperity of Legacies. The owners of Legacies have sought to run it in such a manner that the players have a voice in the organization and are provided a level of transparency to the operation of the game.

### **Positions within the Game**

There are several different positions defined in the game to ensure that Legacies is run smoothly both at game and between events. These positions have specific duties defined by the owners and are compensated with *bribe* to recognize the contribution of the players to the game. Some of the positions are appointed and have no set term, while others are appointed from amongst a pool of volunteers within the playership for specified terms. The position of Player's Representative specifically is filled via general elections by the playership at specified times of the year. The roster showing the most current members in each of the positions is available on the website at <http://www.legacieslarp.org/gamemenu/referees.php>.

### ***Owners***

The owners are the proprietors of the game. They are responsible for maintenance of the organization, organizing events, establishing game policy, maintaining game balance, overseeing the development and release of game books, and handling any disciplinary issues or instances of cheating. They are the right-holders to the Legacies intellectual property as well as the controllers of all physical property belonging to the organization. Each referee committee is subordinate to the owners, and should a member of an appropriate referee committee not be available the owners will act in the referees' stead. Additionally the owners police the website and prevent abuse of the online resources.

The owners may be contacted at [owners@legacieslarp.org](mailto:owners@legacieslarp.org). Any questions, comments, or suggestions about the game in general, or that do not fall in the specific areas covered by the referees below should be directed to the owners. Additionally, any issues with referees or other players should also be directed to the owners.

The owners do not currently collect monetary compensation for their role in the game despite it being well within the right as the proprietors. Instead they receive a flat rate amount of *bribe* for their work both in and out of game. When particularly time consuming duties arise they receive additional *bribe* at the hourly rate established for all players and posted on the website. The owners do not pay an event fee. They also are not assigned a cleanup job however the event site is ultimately their responsibility. They ensure the site is clean and perform a walk-through with the manager of the event site.

### ***Referees (Refs)***

The referees are appointed or elected players to whom the owners have delegated specific responsibilities. The referees are logically grouped by responsibility into referee committee and in most instances report to the head of that committee. In turn the head of the committee reports to the owners. In the cases where there is not a specific head of a committee the individual referees report directly to the owners.

In addition to the specific duties of each referee committee, members of several of the committees are authorized to check *character cards* and *spell cards* belonging to any player, including fellow referees and the owners, to ensure that the *spell cards* are being properly updated when a player uses spells, and that the player is not using skills not listed on their *character card*. Referees with this authority have been instructed by the owners to randomly check these cards following major battles in the game and during quiet moments when they would not be interrupting gameplay. They may also be asked to check *character cards* by other players who may suspect someone is inappropriately using skills. In general the latter scenario is rare as most players tend to give other players the benefit of the doubt, so if a player has been asked to show a referee their cards it is likely they have only been randomly selected and should not take offense.

Players should treat referees with respect. The referees are working to better the game and fulfill necessary duties and should receive praise for doing so. In addition, the owners have vested the referees with authority in their given responsibilities and that authority extends to reprimand players who show the referee disrespect or disregard the referee's authority. In general such conflicts are quite rare and if a player has issue with a referee or the referee's action there is a system for escalating issues detailed later in this section.

### **Logistics Refs**

Logistics maintains all documentation and data regarding player and character demographics. Logistics also manages event sign in and sign out. The Head of Logistics is appointed by the owners and is the most trusted position within the organization as they are directly responsible for all character information. At event the Head of Logistics runs the check-in process: they collect event fees and sign players in, print out character cards and give them to the appropriate players, assigns cleanup jobs, enter characters belonging to new players into the database, and oversees the other Logistics Referees as they manage the rest of the check-in process.

At the end of event the Head of Logistics also runs the check-out process. Once a player has finished cleaning their area and completed their cleanup job they need to show their character cards to the Head of Logistics so that any changes to the character or the player's bribe during event may be recorded in the database. Between events the Head of Logistics will update characters according to the players' wishes. The Head of Logistics may be contacted at [logistics@legacieslarp.org](mailto:logistics@legacieslarp.org) or via the Character Update Utility on the website at: <http://www.legacieslarp.org/logisticsmenu/update.php>.

The Head of Logistics appoints assistants to help with the check-in process. The assistants are responsible for handling any character production, helping new players create characters, put together the starting equipment for new characters, and fill out spell cards. Additionally, during event any Logistics Referee may ask to see a player's character card or spell card. They may write on character cards and may assist with *Resurrections*. The Head of Logistics, and any Logistics Referees they specify, may perform safety checks on weapons. Exotic weapon designs and missile weapons may only be checked by the Head of Safety rather than Logistics.

Logistics Referees may not miss more than two events in a six month period. If the Head of Logistics is going to miss an event they must make arrangements with the owners in advance. The Head of Logistics serves as long as they and the owners are willing. Logistics Referees serve as long as they, the Head of Logistics, and the owners are willing.

At game the Head of Logistics and the Logistics Referees are compensated *bribe* at twice the rate per hour listed on the website. Additionally the Head of Logistics receives a flat rate amount of *bribe* for their work between events doing character updates. Logistics Referees are not assigned a cleanup job.

## Rules Refs

Rules Refs answer and clarify all questions related to the rules of the game. They may adjudicate any situation in which rules are in question at game, with the exception of situations in which they are personally involved. Additionally they answer questions regarding rules on the Legacies website forum. The Rules Referees also discuss changes that should be made to the rules; however only the owners have the authority to actually authorize an alteration to the rules. The Rules Referees propose and weigh possible rules changes but the ultimate authority over rules changes rests with the owners. This is to maintain consistent rules between Rules teams, and prevent the changing of the rules to specifically benefit any member of the Rules team.

At event Rules Referees may assist players when they use the *resurrection* skill in game. They may also write on character cards and request to see any player's *spell card* or *character card*.

The Head of Rules is appointed by the Owners in July and January. They serve six month terms: January to June or July to December. Any player is eligible to run for Head of Rules and must announce their interest in running one month prior to elections on the Legacies website forum. The Head of Rules must meet the following requirements:

- The Head of Rules must attend every event of their Rules term
- The Head of Rules must maintain a presence on the Legacies web forums
- The Head of Rules must be able to respond to player emails at [rules@legacieslarp.org](mailto:rules@legacieslarp.org).
- The Head of Rules must organize at least two rules meetings outside of event during their rules term, during a time that allows the owners to attend. The first meeting should be early in the term to discuss any potential rules changes. There should also be a meeting towards the end of the term to review any changes and their associated edits in the rulebook. Interim meetings may also be needed depended on the magnitude of the changes.

The Head of Rules appoints three assistant Rules Referees. These referees must attend four of the six events in their rules term and maintain a presence on the website forums. They must also attend all rules meetings outside of event. Rules Refs will receive a flat rate amount of *bribe* for each event they attend and will accrue *bribe* per the published rates on the website for time spent outside of game at rules meetings. Additionally, Rules Refs are not assigned a cleanup job at the end of events during their term.

## Plot Refs

It is the job of the Plot Referees (often referred to simply as Plot) to represent the game world outside of the town of Fortnight (the in game town where the events of Legacies occur) and to model the impact of the greater game world. Plot constructs stories for the player characters to participate in and interacts with the PCs through the use of non-player characters (typically short term characters invented by Plot whose skill points and progress are not officially tracked by Logistics). Additionally Plot manages all player character travel and communication outside of Fortnight and any player who wishes for their character to leave the town for a specific reason should contact Plot. Plot also adjudicates the use of the *lore* skills, the Racial Ability *divination*, and the higher magic *rituals*. Finally, players may go to Plot when performing a *resurrection* or when they need something written on their *character card*. Plot Refs may ask to see any player's *character card* or *spell card*.

The Head of Plot is in charge of overseeing Plot, organizing the Plot team, and handling all communications between events with players. The Head of Plot is selected twice a year and serves a six month term. They then appoint a number of players not exceeding ten percent of the average players per event from the previous term to assist them as Plot Referees.

There are two Plot terms per year: January through June, and July through December. The appointment for Head of Plot takes place during the months of May and November. The newly elected Head of Plot will serve the month prior to their Plot term (June or

December) on the outgoing Plot team in order to familiarize themselves with the events from the previous Plot reign. Any player is eligible to run for Head of Plot and must simply announce their intentions to the Owners privately prior to a set deadline, so that their application can be considered. The owners will review all applicants to the position, conduct a comprehensive interview, and arrive at their selection two months before the new Head of Plot will take office. However, before a player nominates themselves for Head of Plot they must be convinced they can meet the following requirements:

- The Head of Plot must attend every event of their plot term
- The Head of Plot must maintain a presence on the Legacies web forums
- The Head of Plot must be able to respond to player emails at [plot@legacieslarp.org](mailto:plot@legacieslarp.org).

The Plot Referees under the Head of Plot must be able to attend four out of six events in a Plot term. Additionally the Head of Plot and the Plot Referees are expected to meet at least once between each event, whether in person or virtually over a conference call, to plan the story for the next event. Players on Plot may not play their player characters during the plot term.

Both the Head of Plot and the Plot Referees receive a flat rate amount of *bribe* in compensation for each event they attend as Plot. Additionally they will be compensated in *bribe* according to the posted rate on the Legacies website for any time in between events they spend planning or working on props for an upcoming event, and any money they spend on props for Plot. Plot does not receive a cleanup job at the end of events; however they are responsible for making sure plot camp is clean, as are any areas used for story modules. Plot Referees do not need to pay an event fee.

## Safety Refs

Safety refs attend to all injuries and illnesses while at a game. Minor injuries will be treated onsite while players who sustain more serious injuries will be transported offsite to a medical facility for treatment. A Head of Safety is appointed by the owners to serve as long as they and the owners are willing. In addition to injuries the Head of Safety is also responsible for examining any exotic weapon *phys reps* (weapons that deviate from the traditional foam and latex over a rigid core design) and all traps made with the trap skills to ensure that they are safe to be used. The Head of Safety may optionally appoint other Safety Referees to assist them should injuries happen at event. All members of Safety must, at a minimum, have extensive first aid treatment and be properly certified as such.

The Head of Safety and any Safety Referees they appoint receive a flat rate amount of *bribe* as compensation for each event they attend. Additionally, they will receive a flat rate amount of *bribe* as bonus should they have to deal with any medical situation that develops during the event.

## Thieves' Refs

When one character has broken into another character's cabin to steal in game items they must have a Thieves' Ref present. The Thieves' Ref serves two purposes: they are there to act as a form of accountability, verifying that only in game items were taken but that no theft of other players' personal items took place, and to referee the situation to make sure the appropriate game rules are respected.

When a player wishes for their character to break into another cabin to steal in game items they first find a Thieves' Ref. Prior to entering the cabin the Thieves' Ref will check the *cabin defense folder* (described in depth in the rulebook) for any notes from the residence that might be pertinent to the burglary in process, such as descriptions of traps that have been set up to defend the cabin. The Thieves' Ref is the only player position allowed to look in a cabin defense folder. Once the burglarizing character has entered the cabin the Thieves' Ref will adjudicate the use of any traps, monitor exactly what items were taken, verifying that no out of game items were touched, and once the burglary is finished report to the Head of Plot a summary of which items were taken and who was involved. Thieves' Refs may never act in an official capacity when burglarizing a cabin themselves; they must instead find a fellow Thieves' Ref.

Thieves' Refs must seek owner approval and pass a written test prior to attaining the position. They must retake the test every 12 months in order to maintain the position but otherwise have no limit on term. They may step down from the position when they wish. Thieves' Refs receive a flat rate quantity of *bribe* each time they act in the capacity of Thieves' Ref at an event.

## Other Positions

### Web Administrator

The Web Administrator develops and maintains the Legacies website. They are responsible for policing the forum, with the assistance of the ownership and appointed moderators, addressing any issues players have with the website, communicating with the webhosting company, and developing new features. The Web Administrator is also responsible for all back end data stored on the website, and as such it is considered a highly sensitive position, second only to the Head of Logistics in the level of trust required. Additionally the Web Administrator must have a proven track record as a software engineer in order to fulfill the duties of the position.

The Web Administrator is appointed by the owners and serves as long as they and the owners are willing. They are compensated in *bribe* according to the rates published on the website. The Web Administrator may be contacted at [web@legacieslarp.org](mailto:web@legacieslarp.org).

## ***Escalating Issues***

Should a player have issue with a referee, or disagree with a call made by a referee, they should talk to the head of the applicable referee committee (or the owners directly for issues with a Thieves' Ref or the Player Rep) rather than argue with the referee. If the player still has grievance after talking with the head of the applicable committee they can then speak directly with the owners, but only after speaking with the head of the committee. Players not comfortable speaking with a referee or the owners may instead have the Player Rep bring the issue forward on their behalf. The Player Rep will maintain the confidentiality of the player in question.

## ***Being removed from a Position***

Referees who abuse their authority, otherwise cheat, or in the case of Rules and Plot referees or Player Rep, miss two events during a term while acting in that capacity, will be removed from their position and will be ineligible to hold position at Legacies for a period no shorter than a year from the date they were removed.

## **Game Policies**

Legacies has several policies designed to promote a safe and fun game environment for all players. Players should familiarize themselves with the policies and abide by them to ensure the game runs smoothly. Some policies are simply guidelines designed to improve the game, however some policies are absolute and will result in punitive measures should they be violated. A policy will specifically state if there is a punishment associated with breaking it.

## ***Safety***

There are several safety policies in place to ensure a safe and hazard free game environment. LARP can be a very active recreation and the owners have taken steps to establish a set of policies to any risk associated with the game. Breaking many of the safety policies will result in punitive measures.

## **Fires**

Fires may only be built in designated fire pits, fire places, or open air barbeques. These areas are clearly marked at each site attended by Legacies. Once a fire has been constructed it must be attended to at all times until it has died out. Fires may not be constructed if there is an active burn ban in the county the event is taking place in. Failure to comply with any of these restrictions will result in suspension of *blanket* (see "Punitive Measures" below) for all players involved.

The area within a ten foot radius of any open flame, whether it is a camp fire or a candle, is designated as a *non-com* zone and players must use the *non-com* rules outlined within the rulebook while within this area.

## **Drugs and Alcohol**

Illegal drugs and alcoholic beverages are strictly prohibited at Legacies. Possession of illegal drugs or alcohol, or being intoxicated while at an event will result in the player being immediately banned from game. Additionally, players found to possess illegal drugs will be detained and the authorities will be notified.

## **Health Issues**

Players are not required to report any existing health issues or the use of over the counter or prescription medication to a Safety Referee; the owners of Legacies understand that a player's health can be a very personal matter and respect the player's privacy. However players are highly encouraged to report any potentially serious issues to Safety so that the Safety referee may respond more quickly should an emergency involving the health issue arise. Additionally players wishing to be designated *non-com* (non-combatants, details are in the combat and damage portion of the players guide) need to provide at least some high level justification to the owners even if they do not delve into details.

## **Out of Game Violence**

Absolutely no real world violence is tolerated at Legacies. The use of foam and latex weapons are the only accepted means of representing physical conflict at Legacies. Using any other objects, including using one's own body, during physical altercations is strictly prohibited. Any player expressing real life physical, and in some cases verbal, violence will be immediately removed from the site and may be banned from Legacies.

## **Weapon Permissions**

Combat at Legacies is represented through full contact foam and latex weapons. With the full contact nature of combat comes a responsibility to take care during combat. Any player may request another player swing lighter (or request that a referee ask a player to swing lighter) and those wishes must be respected. Players who fail to respect those wishes, or continually fight in a manner deemed unsafe by either a Safety Referee or an owner may have their weapon permissions temporarily or permanently revoked, effectively barring the player from weapon combat at Legacies.

## ***Players***

Players have a responsibility to their fellow players to maintain a cordial and friendly game environment for everyone. Policies have been put in place to minimize conflict between players due to out of game conflict.

## **Rules of Conduct**

The Rules of Conduct listed within the rulebook are rules to guide the player's behavior rather than that of their characters. Failure to follow the rules of conduct is considered cheating and appropriate repercussions will accompany the infraction. The Rules of Conduct are not unreasonable and all players should familiarize themselves with them prior to attending event.

## **Gentleman's Rule**

If two players have an out of game conflict and cannot reconcile their differences than one or the other may issue a Gentleman's Rule. Once a Gentleman's Rule exists between two players they may not interact either in or out of game while at event until such time as both players agree to lift the Gentleman's Rule. Additionally, interaction on the Legacies web forum should be limited to the Out of Game forums, and only then they may not address the other player directly, nor may the content of their posts be in anyway seen as impolite with regard to the other player.

If a player wishes to issue a Gentleman's Rule with another player they must contact the owners. The other player need not be consenting to the Gentleman's Rule. If either player violates the Gentleman's Rule they will be subject to punitive measures. The owners may not be subject to a Gentleman's Rule, nor may they issue one against another player.

## **Intimacy at Game**

Many couples participate at game, and indeed due to the friendly environment of camaraderie present among the playership many couples form from meeting at Legacies. Regardless of the nature of the in game or out of game relationship between two players the extent of physical intimacy they may share at event is limited to that which would qualify for a PG rating in movies. While staying in cabins at the event sites no two players may share a bunk even if they are married. They may share a tent, however they must remain attired such that there is no question of their activity in the tent. Intercourse of any form is strictly prohibited and any player caught participating shall be at the very least suspended from game.

## ***Event***

Legacies maintains policies to facilitate the smooth execution of each event and uphold a good reputation with the management of each site used for events.

## **Children at game**

The minimum age requirement for Legacies is sixteen years of age. People under the age of sixteen may not attend event even with supervision. This is to minimize liability due to the physical nature of combat at Legacies and because of the occasionally mature subject matter that can be discussed at game. Players between the ages of sixteen and eighteen must explicitly receive permission to attend event from the owners prior to attending event. They must other have their parents sign a waiver prior to each game to ensure that their parents are aware and are accepting of the player's participation at game. Parents of players are encouraged to contact the owners if they have any questions or concerns about the nature of Legacies.

## **Arrival Time**

The earliest arrival time permitted for an event is listed on the events page on the Legacies Website. If no time is listed the player should assume the arrival time is 3 PM. No players are allowed on site, including the parking lot, prior to that time. Additionally, even if that time has been reached players are not to leave the parking lot until one of the owners is on site. Players that do not abide the arrival time or do not wait for an owner to be onsite will not receive *blanket* for that event (See "Suspension of Blanket" under "Punitive Measures" later in the chapter).

## **Start of Game**

Game play commences at 8:00 PM Friday night of event. After 8:00 PM players should either be playing their character or wearing an orange headband to designate that they are not yet in character. Players that arrive after 8:00 PM are asked to minimize interference with players actively playing characters as they transport their possessions to their sleeping area, set up any decorations, get into their character's garb, and check in with Logistics.

## **End of Game**

The end time for game varies based off of the location of the event and any restrictions put in place by the management of the event location. The end time will be published in the game flyer available at Logistics Friday nights during check-in. Once the end of game has been reached players have three hours to clean up their sleeping area and any shared spaced attached to the sleeping area, such as bathrooms, perform their clean up job, check out with Logistics, and attend closing ceremonies. If three hours is not sufficient for certain players they must cease playing earlier in order to complete all of the given tasks in time.



## Cleanup

Each player is responsible for cleaning up their sleeping area and associated shared space, such as bathrooms. They will also be assigned a cleanup job when they check in with Logistics Friday night. This cleanup job typically a task to clean up after the playership as a whole. If Logistics forgets to give a player a cleanup job it is that player's job to find the Head of Logistics and get one assigned. Players must clean up their own area and perform their cleanup job prior to checking out with Logistics at the end of event. Players leaving early should clean their area prior to departure and request a cleanup job from Logistics that they can perform prior to event ending.

Failure to sufficiently clean up the sleeping area, attached shared area, or perform the cleanup job will result in a suspension of *blanket* for the event (See 'Punitive Measures' below). Repeated failure to cleanup appropriately may result in more severe punitive measures. It is the responsibility of each player to clean up after themselves and maintain the location the game is held at.

## Closing Ceremonies

At the end of event, after the site has been fully cleaned and all players have checked out with Logistics, the playership gathers to go over any issues that came up during event. The Owners and Referee committees will make any announcements they feel are necessary. The location of Afters will also be announced.

## Afters

Following the end of an event, many players attend an informal meal at a specified area restaurant. This is not officially part of a Legacies event; rather it is simply an activity many of the players choose to participate in to unwind from the weekend's activities and have one last opportunity to socialize with their fellow players prior to the next event. Often times Player Awards, recognition for certain activities at event, will be held at Afters. The restaurant is typically announced at Closing Ceremonies.

## Smoking

Smoking is only allowed in designated areas at Legacies, as specified in the event flyer available at Logistics during sign in. All cigarette butts must be disposed of in the proper receptacle; any player seen simply tossing butts on the ground will no longer be allowed to smoke at Legacies and will receive a suspension of *blanket* (see "Punitive Measures" below for more information) as will players smoking outside the designated area. Smoking in buildings will result in automatic suspension from Legacies. The Washington State law banning smoking within 25 feet of a building entrance must also be respected.

Players that give cigarettes to players under the age of eighteen will be immediately banned from game. Additionally players pressuring other players to begin smoking will not be tolerated.

## Atmosphere

LARPs in general strive to maintain a certain atmosphere to lend to the illusion of the game world. The following policies have been put in place to lend to the development and maintenance of that illusion at Legacies.

## Racial Makeup

All players must meet the costuming requirements detailed in the rulebook for the race of their character. Good racial makeup substantially improves the game atmosphere and players are encouraged to be as elaborate as possible when representing the appearance of their character's race, but at the very least they must meet the requirements set forth in the rulebook. They are given a three event grace period after making their character to meet these costuming requirements. Following that grace period the player will no longer be allowed to use the *racial abilities* of their character and will not receive *blanket* (See "Suspension of Blanket" under "Punitive Measures" below) until such time as they meet the costuming requirements for their character's race.

## Phys reps

New players have three events to obtain basic garments for their characters. These garments do not need to be fancy but an attempt must be made to look *periodesque*. Prior to the fourth event new players may wear modern clothing but are encouraged to seek out established players and ask to borrow more appropriate garb. After a new player's third event they will no longer receive *blanket* until they have obtained at least basic *periodesque* garb.

Players who have made new characters have three events to obtain *phys reps* for any *item tags* for that character, such as armor and weapons. During those three events they may reap the benefit of any *item tags* without actually having a *phys rep* for the item, for example they may receive *armor points* for any armor *item tags* without actually having the armor *phys reps*. Weapon *phys reps* are the exception to this, as an actual *phys rep* is necessary to participate in combat with a weapon. After the third event a player may not utilize an *item tag* without a *phys rep* for it; doing so is cheating.

## Anachronisms

Anachronistic items are objects that do not fit into the high fantasy/medieval atmosphere of Legacies (*periodesque* is often used to describe items that do fit within the atmosphere). Some anachronisms such as glasses, modern shoes or watches are acceptable; however players are urged to keep the number of anachronistic items to a minimum. A great deal of the success of Legacies rests on

the atmosphere so any out of game items, such as coats and street clothes should be stashed out of sight. It is also requested that if possible, players attempt to replace obviously anachronistic items such as modern eating and drink wear with more *periodesque* appearing items. Players are encouraged to add to the atmosphere of the game whenever possible.

## Light Sources

All personal light sources should be *periodesque* (conform to the atmosphere of the game environment) and have no dangerous open flames. Modern lights converted to look *periodesque* are acceptable, such as mounting a battery powered light within a lantern or using a Halloween prop torch. If a modern light is converted it should not have a focused beam of light as flashlights do, and the light should be muted to produce comparable intensity light to that of an oil lantern. Flashlights should only be used in out of game emergencies. Failure to do so may result in suspension of *blanket* (see "Punitive Measures" below for more information).

## Characters

The majority of character specific policies are set by Logistics and available on in the Logistics Policy Manual on the Legacies website: <http://www.legacieslarp.org/gamemenu/gamematerial.php>. All players are highly encouraged to be familiar with the content on the website and to watch the website for any announcements concerning updates.

## Sundering

A character is said to sunder when they have died and have no remaining *resurrections*, or when they are successfully targeted by a Sunder ritual. A sundered character may no longer be played and the skill points for that character are lost. Sundered characters may be brought back into play only through the use of the Reincarnation ritual, and only then if it is cast within one year of the character sundering.

Players may not bring back a sundered character as the race *Dhampari* (a race of beings that have made deals to come back from the dead), unless the character sundered as a result of cheating on the part of another player and the owners have given explicit approval.

New players will not have their characters sunder within their first three events. If they reach zero *resurrections* for their character they may continue to resurrect until their fourth event. Once they have reached their fourth event they will sunder as normal.

Further details on sundering are available in the rulebook.

## Punitive Measures

In order to provide a consistent and equitable environment for all players, Legacies has a variety of punitive measures that can be used to prevent abuse of the game system and discourage inappropriate or discourteous behavior. It is rare for a situation to arise that warrants more than a verbal warning, however greater measures do exist for the few situations that call for them. In general the playership of Legacies is an incredibly honest and courteous crowd and it is only the few individuals that make punitive measurements necessary at all. It should be noted that the Owners are willing to hold referees and their fellow owner accountable in the same manner they hold regular players accountable. Indeed, the game officials, be they referees or owners, have a responsibility to set examples for the playership and failure to do so will be looked down upon heavily.

Should a player be subject to a punitive measure, the details remain confidential between them and the Owners. Regardless of the punishment meted out it is considered a courtesy to keep the matter private. If the punished party wishes to discuss the details with others, that is their prerogative, but the Owners will not participate in the disclosure. Other players should not expect to be informed of the exchange between the punished party and Owners however if the punishment was initiated because of a wrong directed at another player or players, the wronged party will be informed that a punishment was handed out. They will not receive specifics however.

## *Lesser Offenses*

Most situations that arise do not call for particularly severe punishment. Legacies prefers to give players the benefit of the doubt unless given a compelling reason to believe otherwise. In addition most infractions that arise are either the result of forgetfulness or misunderstanding, or are fairly minor. For example, players that do not tear up item tags that were expended during a conflict or mark the spells they used on their spell card at the end of a battle will likely receive a simple verbal warning unless the behavior seems endemic. Players that fail to cleanup at the end of event will receive slightly harsher punishment, but unless it is a repeat offense that will likely be relatively minor as well.

## Verbal Warning

Situations that arise because of a misunderstanding, simple forgetfulness, or are quite minor will result in a simple verbal warning from a referee. These warnings are a simple way of pointing out behavior that should not be repeated.

## Suspension of Blanket

For repeat instances of behavior that would normally garner a verbal warning, minor instances of cheating, or failure to follow certain policies, a player will not receive *blanket* at the end of event. This means that they will not receive the *skill points* awarded to each

character played at the event simply for having been played. In greater offenses Logistics might also decline to update a player's character, preventing them from buying new skills or *resurrections*.

### **Suspension of Weapons Privileges**

In the very specific instance where a player has been asked repeatedly to swing their weapon lighter during combat and failed to do so, or are consistently fighting in a manner deemed unsafe, they will have their weapon privileges revoked. This means they may not wield melee or missile weapons in combat for a duration specified by a referee.

### **Greater Offenses**

Greater offenses will be met with greater punishment. Some example offenses that are looked on more harshly by the organization are blatant cheating, intentionally harming another player or intentionally creating a safety risk, and frequent, reoccurring instances of minor offenses. Ultimately the severity of the offense and the corresponding severity of punishment are determined by the owners. Often times more than one punishment will be assigned, for example a player will likely also receive a *ref warning* if they have done something severe enough to lose a character.

### **Ref Warning**

Ref warnings are officially tracked warnings issued by a referee to another player. When a ref warning has been issued it is entered into the player database and will remain on record from that point forward. Referees may assign ref warnings as they deem appropriate, but typically reserve the warnings for blatant cheating, when forced into an argument by players, or after repeated verbal warnings have not been effective at deterring minor offenses. All referees excepting *Thieves Refs* may issue referee warnings, however should a player feel a referee has abused the authority they may appeal to the owners.

Players that receive a ref warning automatically receive a *suspension of blanket* for that event and are ineligible for a ref position for a period of one year following the warning. The issuing referee may also request the owners issue even more severe penalty if the situation seems to warrant it.

### **Loss of Skill Points**

Players that have been issued a suspension of *blanket* as punishment on several occasions, or who have committed infractions more severe than is covered by the suspension of *blanket* will have a certain amount of *skill points* docked from their character.

### **Loss of Character**

Players who cheat in a severe way, or been lost skill points as punishment on several occasions for less major offenses are subject to the deletion of one, or all of their characters. Additionally, players found to have forged *bribe* awards or created counterfeit game tags will immediately lose all of their characters and bribe from the database.

### **Ineligible for Ref Position**

Depending on the offense if it is believed that the player cannot be trusted in a referee position as a result of the offense they will be ineligible to serve in that capacity either for a specified period of time, or potentially permanently. Players who receive a *ref warning* are automatically ineligible for a referee position for a period of one year following the warning, though optionally longer if the offense warrants it. In addition players removed from a referee position by the owners are ineligible for a one year period, though longer suspensions may also be assigned.

### **Suspension of play**

Players may be suspended from play for a period of time, and be disallowed to attend events while the suspension is in effect. Suspensions range from a single month to one year. For offenses that would necessitate greater than a one year suspension the player will instead be banned from game.

### **Banned**

If a player receives two *ref warnings* within a one year time frame, or three *ref warnings* in the history of play, or commits a particularly gross offense, or has consistently committed a multitude of minor offenses for a great duration, they will be banned from game and will never be allowed to return. Additionally, particularly severe offenses, especially those that have resulted in the intentional injury of another player, or have jeopardized the organization's reputation with the managers of the physical sites that events take place on, may be banned immediately. The owners of Legacies do not ban players from game lightly, and have only banned a handful of players in the history of the game.

## Chapter 3: Creating a Character



The characters that people seem to enjoy playing most at Legacies are those that are more than the summation of the skills on a character card. Live Action Role Playing is more than just a sport where players try to win via a well thought out skill set; it is about assuming the identity of a character within the game world and helping live out the imaginary life of that character. Players who play a character card often seem to have less enjoyment out of the game as they are assuming the role of a very shallow character with very little identity.

Rather players who begin by determining some degree of identity for the character they wish to play and from there determining what skills and equipment fit that character seem to develop the more enjoyable and enduring characters. This chapter details both the specific steps of creating a character card and gives suggestions for on how a player might formulate a greater identity for their characters.

The ordering of this chapter is not meant to dictate the order by which players go about creating characters. Each player goes through a different ordering of steps to ultimately arrive at their final character. Some players may sit down with the rulebook first and pick skills and abilities for their character, then decide on what sort of history would be necessary for their character to have developed those skills. Other players will save the building the character card until the very last step and instead decide on the complete history of their character, and the identity that would result from that history, before finally deciding which skills and abilities fit. Several players tend to have a more organic approach where they begin with a very rough idea what type of character they want to play, a loose history, and adapt and adjust both while actually building their character.

### What Type of Character to Play

There are two general routes that players most often follow when deciding what type of character they wish to play. Some players first decide what they want their character to be able to do, the basic set of skills they want their character to have in game, and from there create an identity for their character around their character's abilities. The other common route is to decide who the character is, the high level identity of the character, and then figure out what skills make the most sense given that identity.

Neither way is more "correct" than the other, and each way will lead itself to players who think in different manners.

### *Looking for Character Inspiration*

The initial seeds that ultimately grow into the form of a character can come from multiple places, and revolve around the question "What sort of character do I want to play". The answer to this question can start with something very generic, like "I want to play a fighter", or more specific "I want to play a primitive Felinae warrior from an environment similar to the African Bush".

Players may be reading through the players guide and decide that a particular race or culture would be interesting to play, or one of the In Game organizations described may be particularly appealing. Alternately, as many of the cultures in the game world have rough analogs that once existed in the real world, players may find a particularly concept for their character from our own history. If a player has no idea for what sort of character to make a good starting place is to read up on real world professions from past points in history throughout the world, looking at the details that make up those professions, and asking themselves if that sounds like an appealing sort of life to play out at Legacies.

Another starting point is the list of skills in the game. Melee fighting may seem fun, or the magic system might interest players. A character concept can be built around these skills by asking particular questions, for example: What sort of character would possess these skills? How would the character have learned them? What sort of life would the character live if they relied on those skills for a living? The next section, "Building the Character" goes into detail concerning the choice of skills for a character.

### **Getting Inspiration from Outside media**

It is common for players to decide on an initial character concept after having been exposed to a particular piece of media, whether it is a television show, movie, video or computer game, anime, or novel. The actual source of inspiration for the character concept can be quite varied; it might be the setting, profession of a certain character, particular theology or belief, the back story of one of the characters, or the particular style and behavior of a certain character. There is nothing wrong with a player getting a high level concept of a character from another media so long as it fits with the Legacies game world; however there are many pitfalls that develop when trying to pull in specifics.

Players should keep in mind that they must fit their character into the game world of Legacies, rather than force Legacies to change to fit their character concept. Specifics from other media often do not fit well with Legacies; for example wanting a particular back story for a character that mimics that of some well like character in a fantasy novel isn't feasible if it relies on elements on in the Legacies game world. By the same note, if a particular concept requires some game effect or ability that isn't available at Legacies or is infeasible for a starting character. Players should keep in mind whether an idea from a different media is compatible with Legacies.

LARP is a social experience, and a large part of Legacies is interacting with other Legacies characters. Part of what makes live action roleplaying work is creating an immersive experience that gives the illusion of living within the particular game world. Most players

don't want to interact with characters from a popular anime or video game, but rather characters from Legacies. They certainly don't want to interact with a poor copy of Captain Jack Sparrow or Drizzt the Drow because neither of those are Legacies characters.

## **Building the Character**

The Legacies rulebook contains the specific steps to building a character. What is not listed in the rulebook are more in depth suggestions and considerations that new players may wish to think about while building a character. First time players do not typically have the benefit of knowing the context that they will be playing their characters in: choices concerning which race to play, which skills to choose, and so forth affect more than the abilities of the character, but also how the player's character will be perceived by other characters.

### ***Picking a Race and Racial Abilities***

There are many factions a player should consider when choosing what race and *racial abilities* they want for their character. Some of the considerations are entirely practical; players should carefully consider whether the racial makeup and costuming requirements for the race are something they wish to deal with. Some races require extensive use of costuming makeup, for example players wishing to play Endrani must paint at the bare minimum the entirety of their face and neck black, and ideally all of their exposed skin should be colored black. Other races require prosthetics, or partial or full masks, all of which can be cumbersome and very warm. Before any player chooses a race they should carefully consider whether they would be comfortable with the costuming requirements the entire time they play their character.

Other considerations that should be taken into account when players choose a race are various ways that race will influence their in game interactions and the identity of their character. Each race has a particular culture, discussed in depth elsewhere, which can heavily influence characters raised in the traditional manner of their race. For characters raised in the culture of a specific land or nation rather than in the traditional culture of their race, the views and prejudices of that land towards the race can heavily influence the life of any member of the race raised in that land.

Players should also read the section on "Living in Warwick" within each Race description and carefully consider whether they still wish to play that race, as the game takes place within the town of Fortnight, located within the Duchy of Warwick, part of the kingdom of Alba. The other player characters tend to be exceptions to the norm, so the specific reactions within Fortnight may vary from those of the average Alban citizen, however players of a specific race may still need to work to overcome initial reactions.

Finally, when choosing which *Racial Abilities* the player would like for their character, they should consider more than just what a *Racial Ability* does, but also how it would shape and influence the identity of the character. The description of each race has a specific section addressing how the racial abilities of a race might affect the identity of characters from that race.

### ***Buying Skills***

Specific details on purchasing skills are available in the rulebook. When players are purchasing skills they should carefully read the skill description and any other applicable content to make sure the skill is actually one they are comfortable using. For example anyone buying *spell slots* should also read the chapter in the rulebook discussing magic to ensure the mechanics are something they wish to use. Additionally, the article "Game Rules from a Character Perspective" gives alternate viewpoints to the *In Game* interpretation of specific skills. Viewing a skill in a different light may convince players that a skill they would usually pass on actually fits the flavor of their characters very well.

When buying skills, players should also think about the impact of having a particular skill on who their character is. They should also think about how their character learned the skill, as the learning process may comprise a very influential event in a character's past. For example, players who want to buy the skill *resurrection* for their character should consider what impact being able to see the spirits of the dead will have on their character. Some character's might become jaded and numb to the idea of death, having been exposed to the results for a great portion of their life, while others might be instilled with a great feeling of responsibility towards the dead. Player's should also consider how their character gained the ability to see the dead and help guide them back to life, since such a talent would not likely be learned offhand.

What a character can do, and how they learned to do it should have an impact into the basic nature of a character and skills should not be purchased lightly or without regard to how the skill would impact the character possessing it.

### **A Note on Lores**

The *lore* skill is reasonably unique among the skills for a number of reasons. It is a highly flexible skill, as each purchase of lore should have a specific focus. Players do not purchase a generic skill called *lore*, but rather *lore: some specific subject*, for example *lore: undead*, *lore: Alban history*, or *lore: legendary Felinae*. Purchasing a lore is also a unique process. During character creation, players need to ask the Head of Logistics if a specific lore is even allowed. The Head of Logistics is not likely to allow things like *lore: the History of Another Player's Characters*. Once a player has verified that a lore is allowed, they must then verify with the Head of Plot that their character should be allowed to have the skill. The Head of Plot will ask the player to provide some justification for why their character should know a particular lore and the player will be expected to justify it within their character history (more on character history later in this chapter). A player whose character primarily has melee skills may have a hard time explaining why

their character would know *lore: Politics of the Royal Guild of Mages, Scribes, and Apothecaries* though if the character served as a guard within the guild it might still make sense. Both the Head of Logistics and the Head of Plot may suggest alternate lores, or ask for a different name for a lore to provide clarification over what knowledge it covers. Players should keep in mind that they do not have a specific right to choose any lore but rather are only allowed the privilege of a specific lore once they have been granted approval by both referees involved in the process. Finally, while there are no specific prerequisite skills for lores in general, the Head of Logistics may assign prerequisite skills for certain lores if it seems appropriate. For example, it makes little sense for a character to have *lore: Ritual Theory* if they are unable to perform Rituals, or *lore: Alchemical Theory* if they do not have any Apothecary skills. Lores taught *In Game* by other characters do not need the specific approval of either referee (if they are already in play they should have already been approved), however the Head of Logistics may still apply a prerequisite skill if appropriate prior to the player purchasing the skill for their character.

The *lore* skill is further unique in that it is not an active skill that is involved in the *In Game* conflict resolution system, nor does it have impact on the other skills of the game. It represents what a character knows rather than what a character can do. Despite the additional steps involved in purchasing a lore players are encouraged to purchase lores to represent knowledge a character has gained from their history and experiences. Characters are not automatically granted knowledge of a subject simply because there is a reference to it in their character history; just because a player has decided that in the past their character was part of the Thracian Legion does not mean they can ask *Plot* what the common tactics employed by the legion are. Instead, they would only receive an answer if they purchased *lore: legion tactics* or a similar lore for their character. That said, players do not need to take a lore for anything they actually know, simply for things they wish to ask questions concerning when they speak with *Plot*.

When players choose a lore they should consider how general or specific to make a lore. Very broadly worded lores have the potential to be used much more often; however the Head of Plot will provide much less detail when answering general lores than specific lores. For example, a player could take *lore: Undead* or *lore: Vampires*, both of which would give information on vampires. However the undead lore is likely to receive more vague or unspecific answers when used to garner information about vampires, whereas the specific vampire lore will get far more informative answers. At the same time, the undead lore will also grant information about skeletons, zombies, and so forth, whereas the vampire lore is not applicable in those instances.

Finally, if players wish to buy lores they should consider how two or more lores might be used in conjunction. For example, *lore: Alban History* might be used in conjunction with *lore: Alban Geography* to see if similar past events might share some geographic feature in common. Two or more fairly broad lores can be combined to generate very specific information, emulating the results of taking one very specific lore on the subject. Doing so counts as a question for each lore combined, but it creates a great deal of flexibility. Lores can become extremely powerful if several are taken and used in conjunction with each other.

The *lore* skill is the most flexible skill in the game and ultimately its effectiveness is limited only by the creativity of the players using the skill. Players often find even the most specific lore that they rarely use pays off in the rare situations where it is applicable. Lores can be a more involved process to acquire than other skills however they can have tremendous influence on the game—far more so than other skills. Being good at combat can help have a huge impact on specific encounters, but being able to ascertain pertinent information to a story *Plot* is telling can change the entire direction of the story and is an excellent source of conversation and discussion with other characters. The saying “Knowledge is Power” is as true at Legacies as it is in real life.

## ***Initial Equipment***

Much like the rest of the character creation process, the specific mechanic of buying starting character equipment is detailed in the rulebook. When players are purchasing the initial equipment for their character they are advised to spend as much of the initial *Starting Production* their character receives as they can. During the character creation process players may purchase equipment at a far lower price than they will encounter when buying equipment *In Game*.

At the same time, players should consider how their character might have come to own their starting possessions. Many items would not be commonly found in the hands of the average citizen of the game world; for example the average enlisted soldier in the Alban Army will never own a master crafted sword or master crafted armor. Full spell books cost a great deal more than minor magical practitioners can afford. Some items, such as the elixirs *Wyvern Poison* and *Obfuscate* are not even available for common purchase. Deciding how a character came to own certain possessions can lead to a great deal of back-story for a character.

## ***Submitting Characters to Logistics***

New players are encouraged to read through the rulebook and players' guide prior to event and at the very least formulate a high level idea of what sort of character they wish to play. When they arrive at event a Logistics referee can help answer any questions and assist in picking skills and equipment for the new player's first character. That said, Logistics is often incredibly busy and new players are likely to have a long wait before they can be helped. They are encouraged to send a write-up of the skills and equipment they want to the Head of Logistics prior to event so their wait at Logistics at event is kept to a minimum. Many starting players submit a write-up for their skills in advance but forget about choosing starting equipment; of the two, choosing starting equipment is typically the more time consuming task and new players will benefit greatly if they submit equipment lists prior to event. Players can submit any questions to [logistics@legacieslarp.org](mailto:logistics@legacieslarp.org) or post them on the Legacies website forums.

## **More than a Character Card**

Many types of roleplaying games, especially computer roleplaying games, stress the skills and attributes on a player's character, and revolve around the acquisition of new skills and overall advancement of the character. LARP is a very different mentality, where the bulk of the game revolves around a character's interaction with other characters, rather than the use of skills on the character card. As such, players generally have more fun if they spend the bulk of their effort when creating their character focusing on who their character really is, what sort of personality and approach they take when interacting with others, what circumstances will affect the mood the character appears to be in, and so forth rather than agonizing the ideal set of skills for their character. In fact, to reiterate a theme, players generally find the game more enjoyable when they tailor the skills around their character, and what skills make sense for the character even if the skills don't immediately make their character more effective in conflict.

### ***New Character Questionnaire***

The "Character Questionnaire" contains a series of questions to assist players in fleshing out their characters and establish a clear conception of character identity. Players are highly encouraged to fill out the questionnaire; however if players do not wish to do so they will benefit from generally thinking about who their character is, their character's moral and theological beliefs, and what events have lead the character to become the person that they are.

### ***Character history***

A character history is a recorded set of events and circumstances that have shaped who the character is and how they came to the town of Fortnight. It is not mandatory; however it can help immensely in establishing a solid identity for the character and giving players a springboard for interacting with other characters in game. Moreover, a player may not reference any past events that have happened to their character to other players without their character history first being approved by Plot. If a player has already filled out the Character Questionnaire they will find the character history a bit easier to write as they have already thought about who their character is and what lead the character being that way.

When players begin to write their character history they should start by first forming a strong impression of who their character is at present. Once they have that, players should begin thinking what would make their character that way, what would lead the character to their current position in society, and how the character arrived at their current circumstances. Players will likely find themselves asking many of the same questions they asked themselves when filling out the Character Questionnaire, which is why it is highly recommended doing that first. For example, common questions that are typically addressed in the character history are, where did the character come from, what sort of culture was the character raised in, what important people and places have shaped the character, what major events have affected the course of the character's life, has religion played a major role in who the character is, and if so, why, and has the character given their allegiance to any particular people or organizations.

While all of those questions are very important, the most important thing for a player to think about is why their character is now in Fortnight, and why is the character likely to stay. The answer to those two questions is very likely to dictate how their character behaves and responds to events while in the town the game takes place in. Moreover, players with characters that do not have a strong reason to stay, or actively have reason to move on may find that they are compromising on their character trying to justify continuing to remain in Fortnight.

### **Things to Avoid**

There are several common pitfalls that players often run into while composing character histories. First and foremost, players should avoid developing a character conception that requires they change the nature of the game world or include drastic new elements to the world in order to explain their character. Such a character history will not be approved and players will likely be very frustrated when they need to dramatically change their character as a result. When writing the character history players should constantly be questioning if it fits with the rest of the events and information detailed within this book, whether it contradicts or requires alteration of the information herein in order for the character history to work, or if additions need to be made to the game world, and if so, how significant. Every player ultimately is writing character histories that must fit with the game world so any changes to existing information on the game world can impact a great deal of other players and characters. Some information is safe to add, for example minor towns to a region or very minor nobility, but a new land or nation is not likely to be approved.

Additionally, while the player characters are considered exceptional players need to be careful to what extent. In the history of Legacies there have been hundreds of player character and it would be unreasonable for each of those characters to be "the chosen one" by some deity, nation, or people. Character histories that put a huge amount of importance or influence on a player character will likely not be approved; player characters are generally not allowed to be major nobility, or seen to have influence with major nobility for example.

Players should also be careful when detailing the accomplishments of their character that such accomplishments seem realistic with regard to the character. It is unreasonable to claim that a character with very few skill points has managed to best great warriors in single combat, or worked to achieve elevated rank within one of the many organizations within the game world. Ultimately players will need to be able to justify the contents of their character history to Plot and be able to successfully defend any accomplishments their character has made.

Also, while writing a character history, players should not include or reference player characters from other players without the explicit permission of the other player. Plot will contact other players to make sure permission was given. Players should never reference other player characters that they, themselves, have played.

Finally, when giving a reason for their character to have come to Fortnite and remain within the town, players should be careful to not make any justification overly contrived. This is most common when players wish to remain active members of foreign organizations. For example, a character that is a sworn Samurai in Nippon has very little justification remaining in Fortnite, as to do so would very likely be considered an abandonment of duty. Trying to explain that the character's lord in Nippon had reason to assign the character to some prolonged task in Fortnite, a town in a country two thirds of the known world away from Nippon, is likely to be seen as very contrived.

These pitfalls have not been enumerated and explained to put players off the notion of composing a history for their character and submitting it to Plot. Rather, they have been discussed to help facilitate the writing of a character history and help reduce any frustration players might have resulting from Plot rejecting a history.

## Plot Approval

A player's conceptualization of the game world and their character's place within it may not coincide with the official conceptualization of the game world. A player may not reference their character history while playing their character until Plot has officially approved it. Until explicit approval has been given the events in a character history have not happened. Players should submit all character histories to [plot@legacieslarp.org](mailto:plot@legacieslarp.org), and Plot will respond with approval or feedback. Often, Plot will ask for revisions to character histories and players should not take this personally.

Players are encouraged to submit questions or solicit details on the game world while writing their character history. This guide is meant to provide detail about the game world but the depth of information is not exhaustive. It is not uncommon for players to have questions about specific details that are not within this guide. If a player is comfortable asking the questions in a public venue the Legacies website forums are a good place to ask. If the question concerns potentially sensitive information regarding their character Plot would be happy to answer inquiries privately via email.

## Submitting to Plot

All character histories should be sent to [plot@legacieslarp.org](mailto:plot@legacieslarp.org). The only format character histories should be sent in are text or rich text files, or Microsoft Word documents. Players should not simply type or paste their character history into the body of the email to Plot. Once Plot has approved a character history it is saved for future reference. Physical files make it much easier for Plot to organize, track, and reference, and simplifies the transfer of character histories to the next Plot team once their term is up.

The actual layout of the character history that works best for plot is a bullet point list of major events, no more than one or two sentences apiece, at the beginning of the document, succeeded by paragraphs providing in depth detail on the character's life up to the time they arrived in Fortnite. The details of the character history should be written to efficiently convey information, rather than to entertain plot. They should more resemble a report on a character's life than a story or narrative of the character. Depth and detail are important, but Plot does not have the time to read the specific dialogs a character has had with other characters in their history or the detailed scene information describing each location in detail.

## Why Submit the History to Plot

There are a couple reasons players may wish to submit a history to Plot. The first has been referenced several times previously; players may not actively reference events in their character's past until Plot has approved the history. There are many reasons why a player would wish for this permission, but primarily it is so they have additional material to interact with the other characters with. Moreover, if a player wishes their character to belong to any of the in game organizations when they bring their character into play, they must have Plot buyoff.

Additionally, if a player has submitted their character history to Plot, they may find that Plot will use elements out of the history to launch more personalized storylines specifically designed to include that character. If this is something that interests a player, they should include more open ended events, often referred to as *hooks*, which have not been thoroughly concluded, so that Plot may build off of them. For example, a player may include a nemesis that their character has continually come in conflict with, and allowed the nemesis to remain at large. Plot then has the option to bring that nemesis back and challenge the player's character yet again, this time while they actually play their character.

If players do not wish to have Plot interaction with their character in this manner they may put a small note at the top of their character history informing Plot of such. The Plot team will respect the player's wishes should this note be present.

## Updating the Character History

Players that have played their character for quite a while, and have been involved in many events over the course of playing their character, may wish to update their character history with those events, so future plot teams can be aware of the actions that have taken place in game. It is perfectly reasonable and acceptable to do so, so long as the player does not change the content of their



character history prior to those events without the approval of Plot. When including the updated material, players should not misrepresent the actions of their character, and updates are still subject to the approval of the Head of Plot.

## Chapter 4: Game Rules from the Character Perspective



The game rules exist to provide a framework for conflict resolution and a means to model fantastical elements such as magic which cannot actually be physically represented. In terms of usage the rules must function in a uniform manner to provide a level playing field; in essence everyone must interpret and use the rules the same for them to be effective. However, how the characters within the game world see the effects of the rules can be interpreted a great deal. For example skill *Critical Strike* simply increases the amount of base damage a character does with a weapon, and from a system standpoint that must function the same for every character with the skill. However, the player can interpret how that skill has increased the damage for their character. A player whose character fights with a foil may believe their character has become more skilled with the rapier and is more capable of hitting vital areas, whereas a player whose character fights with a two handed sword may determine that their character has become stronger and is capable of delivering more powerful blows.

One skill may mean multiple things to different characters, and interpreting the in game representation of that skill can lead to two characters with very different flavors despite the same set of skills. In essence, the skills a player has on their character card does not determine the identity of their character.

### The Rules OOG and IG

When first coming to Legacies it is often difficult to separate out the information that the player knows from that which the character should know. What information is purely Out of Game, and what effects are safe for a character to discuss with other characters? Some instances are not cut and dry, but generally it is possible to separate between what rules and terminology is OOG and what is IG.

#### *Which effects Characters don't know about*

Much of the rules system is meant as an Out of Game mechanic to simulate an In Game effect. The results of the mechanic can be seen by characters IG but the actual mechanics that generate the results are unknown to the characters. For example, many of the racial abilities have noticeable results In Game; the Racial Ability *Pelt* clearly makes the target naturally more resistant to damage than they would normally be but there is no IG concept of the Racial Ability subtracting 3 from every damage call. Likewise the mechanics of skills are invisible to characters. A character in game has no concept of a *Character Card*, nor any knowledge of what is on it. They should not talk to other characters about how many *Critical Strikes* that character has purchased or how much damage a character can swing for. Characters can see another character leap in front of a sword to save their friend or notice that a particular warrior is holding their ground, shaking off all magic and deflecting every strike with a flurry of well timed parries, but they have no concept that a *Heroic Act* was used or that a character is in *Last Stand* but that causing the character to lose their resolve will kill them. Likewise, there is no IG concept of *Rush*, a skill that represents a character's ability to be fleet of foot when in combat, nor is there a numeric amount of *Body Points* In Game that signify how much abuse a character can take. Characters simply see someone who is very fast on their feet or can take serious punishment that would kill most others.

Characters should not talk about or reference game mechanics, how an effect is modeled in the rulebook, or most of the skills directly. They should not bring up the idea of a character card, or reference what might be on a character's character card.

#### *Which effects Characters know about*

Generally the effects of a rule can be determined In Game. A character may not know that their opponent just used the skill *Lethal Strike* on them, but they can certainly determine that the last hit hurt a great deal more than previous strikes. They may not know that the Racial Ability *The Kiss* was used on their friend, but they can see the victim dead on the ground and if they have the skill *Resurrection* they can see the spirit of their friend displaced from the corpse. Some abilities have names that would be very fitting to refer to the ability In Game. Asking an *Ogre* if they would use their strength to move something, despite the Racial Ability actually being called *Strength*, makes sense since that phrasing would not seem out of place. Likewise, popular lore references a gypsy crone's ability to level their evil eye to curse someone, so describing the Racial Ability *Curse* as a gypsy curse seems appropriate. There is no hard and fast metric for determining whether a label for an ability should be In Game or Out of Game, which is why no rule exists in the rulebook discussing this. Instead, this section exists here to encourage players to think up realistic ways of describing an effect rather than simply referring to the label for an ability used in the rulebook. If a term seems more appropriate to be used talking about a character Out of Game rather than carrying on a realistic dialog within the game then it probably should not be used by characters.

Thus actual terms that get put on character cards are considered Out of Game; however the results that manifest within the game can be referenced assuming the character has reason to know about the ability. For example, it is acceptable to know that *Player Character Races* have certain special abilities, even if the term *Racial Ability*, or the specific names of the Racial Abilities are inappropriate to bring up during In Game conversation, as all of the Player Character Races have been a significant part of the world long enough for that to be common knowledge. *Non Player Character Races* should not have their abilities referenced by characters unless they are blatantly demonstrating the abilities or the player character referencing the race's *Racial Abilities* has a *Lore* skill specific to that race. Even then, players should come up with a suitable description appropriate to that race's specific abilities, both because as previously mentioned the Out of Game labels for an ability should be avoided most of the time and because while a specific ability may be quite versatile or generic, the race's specific application of it might be very narrow and specific. For example the *Monster Racial Ability* labeled *Life Drain* is a generic mechanic for draining the life of the target, however it manifests In Game

quite differently between a Vampire and a Frost Wight. The former bites a major artery or vein of the target and drains them of their blood in classic horror movie fashion while the latter uses the ability to simulate draining all of the heat from the target and leaving them in a severely hypothermic state.

Also common knowledge in game are the effects of any ability that has an In Game *Signature Call*, as specified in the rulebook, as in this instance the character using the ability is essentially announcing what they are doing. Basic inference can be used to associate this In Game announcement with the actual effect delivered. All magic spells, for example, have In Game Signature Calls, so any character may reference the effects of a spell. Additionally, as the same In Game phrase including the name of the spell is used whenever the spell is used it makes sense for spells to be referenced by name. In addition to spells, certain skills and racial abilities also have In Game Signature Calls.

Certain skills can be used to ascertain information about effects in game. An appropriate *Lore* skill can tell something about an ability, *First Aid* and *Resurrection* grant knowledge about dying characters and how to resuscitate them, *Alchemical Lore* grants insight into what alchemy and elixirs do, and anyone who can cast or copy a Ritual Scroll has much greater insight into the specifics of a ritual than characters lacking these abilities.

## **IG Interpretations of the Skills**

The skills that go on a character card define the mechanics of what a character can do; for example the skill *One Handed Edge* means that a character may wield edged weapons such as swords and axes that can comfortably and effectively used with a single hand. The skill descriptions in the rulebook are the OOG mechanics that govern how a skill is used and these mechanics must be constant between characters to ensure a consistent application of the rules. This does not mean that two characters with the same exact skills are identical; In Game a famous swordsman does not teach their protégés *One Handed Edge*, but rather how to wield a rapier or katana. Two characters may have the same skill sets on their *character cards* but have very different ways of representing the skills in game. By interpreting the IG representation of a skill in different ways characters can develop different flavors. What follows are suggestions for different In Game interpretations of skills, though the list is not completely comprehensive and players are encouraged to interpret the skills as they think best fits their character.

### ***Fighting Skills***

At first glance the Warriors, Assassins and Heroic Strike skill categories may seem pretty cut and dry. There could be some variation in the types of weapons wielded with particular weapon skills, and a character could wield anything from a buckler to a tower shield with the *Shield* skill, but often players don't think far beyond that. When examined though, many skills can lead to multiple interpretations. *Lethal Strike* is used to deliver a far more damaging attack, but that attack could take the form of a devastating and powerful blow from a great axe in the hands of an *Ogre*, to a very surgical and precise rapier strike in the hands of a lithe fencer. *Heroic Act* can be used by an altruistic character to leap in front of danger and take punishment for a damsel in distress, or it can be used by a more nefariously minded individual as a means to jump in front of a beneficial effect meant to help another character. *Shatter Unshatterable* can be viewed as a brute force attempt to break even the best made weapon, but in the hands of a more cerebrally oriented character it could be seen as the character examining the master worked blade for an overlooked imperfection and striking to exploit the flaw. The Assassins category of skills as a whole are typically viewed in the context of their name; a collection of skills that characters trained in the art of murder would employ while carrying out their dishonorable occupation. However by a different light the same skills could represent an experienced warrior's familiarity with different types of armor and lessons learned while facing armored opponents on the battlefield.

A martially oriented character might pick certain skills for frequent use, but they might also purchase some fighting skills for use only under certain circumstances. For example, characters modeled after the Spartan warriors of ancient Greece might utilize the skill *Last Stand* on a regular basis, holding their ground as they were rigorously taught to do during their upbringing. Another character may also have the skill *Last Stand*, but they only use the skill under very extreme and specific circumstances, for example an otherwise pacifistic character might utilize the skill to model the change in resolve when defending the lives of helpless characters. In these two instances, the same skill is used to model two very different character mentalities.

### ***Production Skills***

The various production based skills, such as *Smith*, *Scribe*, and *Apothecary*, allow a level of variation in how they are represented by characters In Game. It is probably easiest to think up variations of the *Smith* skill, as it used to produce the greatest variety of items. Some characters may have worked as a seamstress or tailor prior to being thrust into a life of adventure and may use the skill exclusively to work with textiles and making garments. Characters from more rough backgrounds may have learned to work animal hides at an early age and are skilled at producing everything from leather armor to boots, but have no skill with metal to speak of. Characters that previously lived a nomadic lifestyle with a small clan or tribe, such as Gypsy and Barbarian characters, may produce a variety of smaller items, whether they are textiles, daggers, rope, or chests, as the tribe they grew up in did not have very many members skilled with their hands. Having shown an aptitude the character may find that fellow tribe members come to them with a great variety of requests. Other characters may have joined the Alban army and found that they were required to craft a wide variety of goods for the fellow troops, from large items to small, and now do not restrict what they produce with the *Smith* skill to any

particular set of items. The skill itself is incredibly versatile and any limitations are willful by the player to match what application makes sense for the character.

The *Apothecary* skill is much more limited than *Smith* in the items that a character can produce, but arguably it can be more diverse in how the player interprets the application of the skill than Smith. The compounds produce, whether they are Alchemy, magic Potions, or wondrous Elixirs are all fantastical in nature, and a player can decide how the character goes about producing the items. The character may be a man of science, a methodical chemist exploring the properties of nature and producing compounds through the combinations of various reagents, arriving at a substance more potent combined than the sum of its parts. A character could also hail from a life as a village herbalist, harnessing the innate properties of various plants and minerals. Perhaps the character believes that the potency of the compound comes not from the ingredients, but is rather imbued into the mixture using the character's own energy.

As with *Apothecary* the *Scribe* skill involves making items with fantastical results, in this case magic spell scrolls, spell books, and the powerful ritual scrolls. Similarly the player may interpret how the character goes about producing these items. They may be a scribe in the proper sense, charged with the recording and copying of text as scribes were during our own medieval period, and the resultant spell scrolls are simply the result of the methodical copying of existing work. Less refined scribes, perhaps hailing from the Barbarian race, could use the secret of runes to encode magical energy within a scroll, to be released when focused on by a reader. The *Physical Representation (Phys Rep)* of the spell scrolls need only be a 3" x 5" (or larger) piece of paper or similar material. The player creating the item may make the Phys Rep reflect the mindset of the character; in the afore mention example of the Barbarian with Scribe the Phys Rep could be covered in Norse Futhark runes. A character hailing from a tribal background may use pieces of animal hide with pictographs beseeching the totem of the animal in question for assistance.

Additionally, whether a character has just purchased *Apprentice* level of a production skill or has purchased up to *Master* can also change how a character may represent the skills. A character with just one or two *Apprentice* purchases of a skill may view their character as just a dabbler, having picked up the skill tangentially in the course of other work, whereas a character with one or more purchases of *Master* might have a considerable amount of their identity tied to the skill. A character with *Master Smith*, for example, might consider themselves an armor smith first and foremost, someone who apprenticed and worked to reach that level of profession, whereas a character with *Apprentice Smith* might have learned it in the process of banging their armor back into shape after battles and are not confident enough in their skill to construct anything more ambitious than a dagger out of some spare metal.

## Healing

The two healing skills, *First Aid* and *Resurrection* can be viewed very differently between characters. A character hailing from the *Royal College of Physicians* would likely view first aid as a science, utilizing knowledge of an injured character's anatomy and type of wounds to prevent them from dying. Less educated characters from more rural areas might see first aid as a mix between sound medicinal practices, such as applying pressure to stop a wound from bleeding out, and folk remedies that at best accomplish little.

Interpreting how *Resurrection* is represented could arguably lead to one of most diverse In Game representations of a skill mechanic, as fundamentally the skill lends itself to questioning the theological and philosophical nature of life and death. Is the act of putting a spirit back into its body an act of compassion, saving the spirit from a dreadful existence walking the mortal realm in some damned spectral state, or is it a travesty, preventing the soul from moving on to whatever afterlife might be waiting? Is the act of sharing the spirit's memories as the spirit reassumes its place in the mortal coil an act of intimacy or a violation? Finally, what is actually transpiring as the character resurrects a spirit? Is the character exerting their will to give the spirit mortal form again, or are they simply acting as a conduit for the spirit to bridge the gap between life and death?

How a player answers these questions for their character can go a long way to differentiating how they view and represent the *Resurrection* skill In Game.

## Magic

Magic, as a fantastical element of the game, can be explained and interpreted in a huge variety of ways, since there is no certainty about its specific nature. The *Signature Call* of a spell, the saying a player uses to announce which spell they are casting, intentionally has a component, a three or greater syllable *Preamble*, that is determined by the player. The intent of this is that while some constancy, in this case everything following the preamble, is needed so other players can easily determine what spell has been cast, there is still room for the player to bring a unique element specific to their character into the casting of each spell. For example, a character may beseech a deity, speak a few words in a foreign language, or formulate a rhyme, prior to casting each spell. This alone can provide an individual touch to magic, but players may go further, perhaps deciding that there are spells the character is morally opposed to using. For example a healer might be very reticent or outright unable to cast damaging spells. Other characters might decide that their character has only been taught how to cast a very narrow list of spells and has no affinity with the majority. A martially oriented character that uses magic to augment their fighting ability might only know how to cast protective spells and some specific combat spells.

The culture a character hails from may also determine their perspectives on magic. Cultures that are very distrustful of magic may make a character inclined to conceal their abilities, whereas cultures where magic is rare and venerated may cause a character to be

accustomed to a certain amount of deference purely because of their abilities. Characters without magical ability may also have superstitions about those that do have it, and react accordingly. The culture of birth for a character may also play a role in they go about viewing magic; from a very refined nation such as Malay a magic user might grow up thinking that magic is harnessed through formalized practice and study whereas characters from much less civilized lands may view magic as a very wild and primal force that cannot be broken down into formulas. How a character views magic can lead to a range of how they present their magical abilities In Game.

### Where does Magic come from?

One of the central unanswered questions within the Legacies game world concerns the nature and origin of magic. This question has intentionally been left unaddressed Out of Game to encourage multiple beliefs among characters In Game. Some possible beliefs include that magic is granted as reward for paying deference to a specific deity, that the gods made magic freely available to all who have come to understand certain mysteries of the universe, that magic is simply an innate power within all beings and meditation and focus can harness it, that particular totemic spirits grant magic to those whom display affinity for that totem, that each item in nature has its own spirit that can be beseeched for favor, studying runes reveal secrets of magic, and that magic is a natural force as prevalent as gravity and mutable by those who have learned to exert their will on it. Subscribing to different beliefs can produce very diverse characters, and inspire very interesting conversations between two magical practitioners of different bents.

### Ritual Variations

Magic *Rituals* are powerful, high level magical spells that require both an incredibly skilled magical practitioner and a Ritual Scroll, an item produced by a character with the *Scribe* skill, to perform. The term *Incanter* is used to mean the magical practitioner performing the ritual. The ritual system in the rulebook requires following certain steps while performing a ritual else wise the chance of the ritual successfully being performed decreases. Much like magic in general, characters are free to develop their own theories for why the steps are needed and what is actually transpiring when a ritual is performed. Additionally, as the rulebook discusses, variations of the rituals can be performed in conjunction with the use of appropriate *Lore* skills. The ultimate result of the ritual will be the same, but how the ritual achieves the result can be altered. For example, the mechanic of the *Scry* ritual grants the character answers to three questions, and this is generally achieved by the player being told they see images answering these questions in a reflective surface, for example a scrying mirror. However a character that believes in spiritual totems of animals and has at least one appropriate Lore regarding this belief (ex: Lore: Totem Spirits, Animal Totems, etc) could choose to use the Scry ritual to ask for answers from a specific totem that would then seek out the answers and communicate them back to the Incanter. In both instances three questions are answered, but by using a Lore skill the player is able to perform rituals in a manner appropriate specifically for their character.

The Incanter with the Lore concerning Totems could apply the same lore to multiple rituals. *Imbue Temporary Magic Item* could be seen as calling upon a totem to impart some aspect of themselves into an item, beseeching Totems appropriate for the desired magical effect. A Rabbit totem would be a good choice if the Incanter wanted to add the skill *Rush*, a skill modeling a character's ability to bob and weave out of danger, into an item, but a Wolf Totem would be far more appropriate for adding an offensive skill such as *Lethal Strike* to an item. The same Incanter could further use their lore to ask a Badger totem to guard their home as they cast *Hallowed Ground*.

Similarly, other Lore skills can be applied to the ritual system. When performing the ritual *Sunder* to end the life of another character, an *Incanter* with a Lore concerning great fae could summon the *Erlking* to hunt down the target and steal their soul. Alternatively a character that believed heavily in the Thracian Pantheon and had a suitable Lore skill (ex: Lore: Thracian Gods or a Lore specific to a certain deity, i.e. Lore: Nul) could use the Sunder ritual as a means to entreat a god for action against a specific target. As "Chapter 10: Theology and Belief" discusses, characters can interpret one God in multiple ways. *Nul* seems like a good fit when imploring a god to sunder a character, as Nul is the god of death, however *Vindikari*, the goddess of vengeance could also be a viable option.

## Chapter 5: Interlude



The story of our people, my people and yours, began centuries ago, during a time which has long since been forgotten. During those times there was no need for recorded history, for most was told orally from generation to generation, passing the lore and knowledge of our ancestors throughout time. It was during those times that a great kingdom existed, encompassing much of the great continent, a kingdom populated by humans and Sidhe. The Great Kingdom, which few remember today and much of the knowledge of which has been forgotten, was guided and protected by the Great Dragons that ruled the land. The people of the Great Kingdom believed the dragons to be gods, worshiping them as such. However, it was this belief that caused the upheaval known among the human and Sidhe people as the Dragon Wars, and changed the world and civilization forever.

During the time of the Great Kingdom of Sidhe and humans, there were other kingdoms and civilizations that existed in outlying areas. These lands were populated by monsters, Goblinoids and giant kin, great and powerful creatures capable of easily destroying the resourceful though fragile Sidhe and human people. Thus, as legend states, the Great Dragons took to these people, helping to assemble them into one great kingdom, serving as their guardians and protectors from the dangers outside. For centuries, this is how the Great Kingdom survived, the appreciative people of the Great Kingdom paying homage to their Great Dragon protectors, their gods. During this time, the people were protected from monsters and other dangers, their kingdom was self-sustaining and prosperous, and they knew nothing but peace.

However, as with all things, all that may remain constant is the perpetual need for change, and that change came at the hands of a powerful Sidhe sorcerer who would grow to become the first known Arch Mage. Legend states that Baeltraven was a mild Sidhe, diminutive in stature and a powerful seer who had been born with the gift of foresight, one of the first known to the world. It was said that Baeltraven could see through the ripples of all that was known and watch the threads of fate and life as they became intertwined, transitioning from what was to be to what has become. Many were afraid of this gift, but most saw it as a blessing from the Great Dragons, a blessing that would eventually result in Baeltraven's appointment as the Oracle of the kingdom. Similarly, magic, which had always been strongly believed to have been a gift from the Great Dragons, had always come easily to Baeltraven. His weak build and limited physical prowess coupled with unmatched intellect and an astonishing gift of foresight kept him within the safe confines of the kingdom and indoors where he could practice and develop his magical abilities in private. Baeltraven, though often quiet, was also quite stern and had the capacity to be bold and authoritative when he so desired. Yet, most often, he kept to himself, except when in regards to his closest friend and ally, his cousin Shaeldraven.

Just as Baeltraven's intellect and magical aptitude was unmatched by all others, as was the skill and precision for which Shaeldraven used his sword. Although the Great Kingdom knew no war, proficient fighters were necessary to keep the peace within the kingdom during minor disputes, as well as when hunting parties would depart from the safety of the kingdom in search of quality meats and other provisions. Shaeldraven, a powerful man of intimidating size and demeanor, had always possessed a natural aptitude for physically demanding skills, especially any which involved the use of his sword. He was well known throughout the kingdom as one of the best and most honorable warriors and a headstrong leader who would mercilessly fight for those to whom he was loyal, and Shaeldraven was extremely loyal to Baeltraven. Thus, when Baeltraven stumbled upon a discovery that would shake the Great Kingdom and force a nation of people to question their very faith, it was Shaeldraven who stood by his side, supporting and protecting him all the while as the Great Kingdom began to tear apart.

Baeltraven, raised as a strong believer in the gifts of the Great Dragons and taught that all magic was one of the many blessings bestowed upon his people by these great deities, was a devoted follower of these ancient orders. As a scholar and proficient mage, he studied these philosophies and sought to better understand these gifts. It was during his years of self-education in these arts that Baeltraven stumbled upon ancient and arcane magic's and in doing so, Baeltraven learned that the Great Dragons were not, in fact, the ones responsible for this power, they were not the source of all magic, but rather one of many mediums, many methods of channeling the magic. In short, Baeltraven discovered that we could all create our own magic, from the very energy of the world living and breathing around us, or even from within ourselves.

Crushed and disoriented, Baeltraven did not know what to do; seeking guidance he sought the aid of his closest and most trusted companion, Shaeldraven. However, Shaeldraven too was awestruck by the newfound knowledge that the Great Dragons were not the creators of magic, and although in his heart he knew that his cousin would never lie to him, he needed confirmation that it was, in deed, the truth. So, reluctantly, Baeltraven went on to prove that he could create his own magic, magic not known to be any gifted by the six Great Dragons of the six Dragon Orders. Baeltraven showed that through physically and mentally taxing rites, one could create astounding and lasting effects, such as by enchanting Shaeldraven's sword with powerful magic's and linking it to Shaeldraven so that no other may take the sword from him. Although that alone was enough to convince Shaeldraven that Baeltraven had unlocked a truth in the secrets of magic, Baeltraven went further to demonstrate the awesome power of his abilities. Through a series of complicated steps Baeltraven not only summoned a creature, a feat which had been unheard of until that time, but actually summoned a Great Dragon, then quickly dismissed it, proving not only that the magic was not provided by the Great Dragons, but that they too were also subject to its power.

Steeped with ambivalence from the disillusionment of everything they had known to be truth, Shaeldraven and Baeltraven did not know what to do. They recognized that although this was an incredible discovery that it could easily result in upheaval within the

Great Kingdom. Baeltraven attempted to use his gift of foresight to guide him to the right path, but the future seemed murky regardless of the path they chose, seemingly no easy answer to their predicament, leaving the two Sidhe to determine the path they were to follow on their own. After much deliberation, the cousins determined that although the information could prove to be devastating, as big proponents for shared knowledge, they decided that the people deserved to know the truth. However, although their intentions were well met and sincere, the effects of this knowledge would be felt all across Pangaea, among every kingdom and civilization.

Knowing that no one would believe them, the cousins prepared to demonstrate the discovery. After gathering the kingdom together, Baeltraven and Shaeldraven announced the discovery. Shock and disbelief, which quickly turned into anger and accusations of blasphemy, spread across the crowd. It was then that with his commanding presence and merciless devotion Shaeldraven screamed at the crowd, his booming voice smothering their collective cry, bearing his sword toward them, warning them to stay back and allow Baeltraven, the revered Oracle of the Great Kingdom, the opportunity to present his case or he would dispatch of them all. It was then that it is said that Shaeldraven cried out his booming words, soaked in conviction and determination, "I call upon the ancients, call upon my ancestors, to give me the strength to destroy each of you and protect this man if you do not let him speak." It is said that as those words echoed over the crowd, raiment light emanated from Shaeldraven's body and sword, swathing him in a foreboding glow. Stunned, the crowd began to hush, and as if by pure intimidation alone, they stood quietly while Baeltraven explained what he had discovered. In awe, the kingdom watched as Baeltraven once again demonstrated his abilities, just as he had for his cousin.

Stunned gasps of astonishment echoed throughout the kingdom as Baeltraven concluded his demonstration, followed by a chilling silence. As Baeltraven scanned the crowd, watching as realization of the truth began to set in, he took a deep breath, preparing to remind the people that although the great dragons are not the deities they had once believed them to be, they were still their guardians, the reason why their kingdom was successful and peaceful. However, before Baeltraven could speak, cries of resentment and outrage began to explode from the populace. Wounded and betrayed, the people verbally unleashed their frustration. They were infuriated by the deception of the Great Dragon's tricking them into believing they were gods, so arrogant as to have themselves worshipped as such; the people demanded retribution.

Baeltraven and Shaeldraven attempted in vain to calm the populace, attempting to remind them that the Great Dragons had always been good to them, assisting in the formation of the kingdom and the union of the Sidhe and human people, and protecting them from monsters and other dangers. Baeltraven, still a follower of the Dragon Orders at heart, urged for the people to remember that although the truth of the Great Dragons was not as they once believed, that the teachings of the orders still hold merit and the deeds of the Great Dragons should still be praised. However, there was no suppressing the rage of the crowd, instead Baeltraven and Shaeldraven stood helpless as they listened to the populace argue about the Great Dragons, their very kingdom dividing before their very eyes.

Soon, a large faction formed, demanding that they be ridded of the presence of the Great Dragons, who were only using the people of the Great Kingdom as puppets in their own game of self-indulgence. This faction, a mixture of both human and Sidhe, conspired to storm the Dragons Keep, a large mountain on the very outskirts of the Kingdom, demanding for the Great Dragons to leave their kingdom and never return. As the party set out to Dragons Keep, a large crowd of bystanders followed. Some of the followers urged for the Great Dragons to not be angered, while others, still confused and uncertain of what to believe, silently followed, curious as to how things would unfold. Powerless, Shaeldraven and Baeltraven watched a bulk of their kingdom set forth to make the final blow that would eventually lead to the splintering of their great kingdom once and for all.

It was then, it is said, that Baeltraven had a painful and powerful vision that gripped his body, throwing him to the ground. As he lay on the cobblestone unconscious, Shaeldraven attempting to awaken him, Baeltraven saw the future of the Great Kingdom; he saw a split among the people. The Sidhe would divide and no longer be one people, anger and pride separating them farther and farther from one another, and the humans would do the same. Baeltraven watched as the Great Kingdom was swallowed by new, feuding kingdoms and bombarded by monsters, Goblinoids and giant kin. Finally, Baeltraven witnessed a rift tearing between the planes of existence and creatures slipping through, now realizing for the first time that there are realms outside of our own. As Baeltraven began to regain consciousness, he opened his eyes, revealing to Shaeldraven that they were now white, absent of all color, and that he had been rendered completely blind. It was from that point on that the only sights Baeltraven would ever see were those granted to him by his gift of foresight. Some believe that the Great Dragon Chronos gave him the vision, intending for him to see how time and space has now changed in an effort to warn him, but that the blindness was an unfortunate side effect of the vision. Others believe that it was a god or goddess punishing Baeltraven for his foolishness in revealing the truth about the Great Dragons, while others believe it was the Great Dragons punishing him for uncovering their ruse. Yet, the truth of how Baeltraven was blinded has never been known.

When the citizens of the Great Kingdom reached Dragons Keep, they demanded for the Great Dragons to come out. Confused by the anger and animosity in which they yelled, the Great Dragons quickly emerged from the mountain, concerned about the suspicions of the people. Dozens of Great Dragons poured out of a cave, the six Great Dragons worshipped in the Dragon Orders lined up in the front. However, Lord Chronos was nowhere to be found, and in fact, has not been seen since.

Immediately, the people began shouting accusations toward the Great Dragons, saying that they had deliberately deceived them, making them believe that they were deities that required worship. The screaming went on for quite some time, the Great Dragons quietly absorbing all of the accusations. Finally, Lady Fyornil, the dragon of fire, cried out in anger, her tremendous voice shattering the roar of screams from the populace. With small, agitated flames escaping her tongue and nostrils as she spoke, her red scales

shimmering in the light, Lord Fyornil screamed, "We never lied to any of you!" She reared back, as if she were about to attack the people, when an icy stare from Lady Aia, the iridescent white dragon of life, stopped her. Turning toward the people, in a soothing tone, Lady Aia said, "You are the ones who believed us to be gods and goddesses; you are the ones who worshipped us. We neither desired nor required such praise from any of you..."

The other Great Dragons nodded in agreement as Lady Gurana, the massive brown dragon of earth, continued with Lady Aia's explanation, "We never confirmed nor denied your beliefs for we recognized that you needed them. As a people, you demand an explanation for why our world is as it is, but when you could not understand why things function as it does, you created your own explanation, and in doing so, you created the belief that we controlled all magic."

A smaller, sleek black dragon with bright red eyes stepped forward, peering down at the people before him ominously. He was known as Lord Thanatos, though often referred to as Styx, the dragon of death. Despite his intimidating demeanor, as he spoke, there seemed to be a gentle understanding in his voice, "You practiced magic's for which you did not understand. You lived in a world for which you did not have all the answers; no one has all the answers. Yet, you struggled to find an explanation, to find a reason. We were easy targets for such adoration after everything we had done to help protect your people; it was only natural to think us as gods and goddesses. We did not want you to believe such things, but it was decided by higher powers that as a nation you needed this belief. You needed faith to comfort and guide you, for you were not ready to understand the truth about faith."

As the people listened to the Great Dragon's, they began to understand. A sense of shame began to wash over them as the Great Dragon's continued in their explanation. Lord Vaeltran, the dragon of air, a blue dragon with large blue eyes that seemed to ebb and flow, stepped forward and spoke. However, when he spoke, his mouth did not open and no sound was uttered, but rather the wind blew cool and steadily, yet everyone knew his words despite the silence. He said, "We knew that when you were ready, you would discover the truth on your own. When you, as a people and as a civilization were strong enough to sustain yourselves and capable of accepting the truth, the truth would find you. We knew this day would come... And this truth that we speak of, the truth is that we are not gods or goddesses, but rather guardians of this world. We serve to help guide, protect and maintain the cyclical processes of life, death and all existence; yet we are not deities, but merely servants. The gods and goddesses for which you seek your answers are out there, being worshipped and praised by an entire world of other beings. We are each servants of those gods and goddesses in our own way. "

Finally, the sixth and final of the Great Dragon leaders of the Dragon Orders spoke. A massive blue serpent covered in soft, blue feathers, Lady Qualtara the dragon of water, spoke. Her voice was firm, yet kind as she explained the final piece to the people before her, "It was our charge to protect and guide your people, the Sidhe and the humans, until you were able to defend yourselves against the perils of this world. However, as with all things, balance must be met, and just as we have been protecting you from the dangers of this world, there are other servants of the deities who have been protecting the other kingdoms, whether they be giants, Cyclopes or Treeants; there are many servants to the gods and goddesses here to protect this world. We have been waiting for each of the kingdoms to mature so that we may relinquish our protection and give the world over to each of the kingdoms... And now that you know that you have capabilities far greater than you ever expected, and that the power of those abilities are within yourselves, that time is here. The gods and goddesses of this world are here to guide you, not to gift anything to you or give you strength; the strength is within yourselves. Although you are destined to split apart and find your way separately, you will always have come from the same Great Kingdom and will always be of the same people. It is now up to you to discover the breadth of your abilities and learn to live among all the creatures of Pangaea. It is time for us leave and for balance to flow as it must."

Sighs of sadness seemed to wash over the crowd of Great Dragons as they lowered their heads in respect, whispering something in dragon-tongue, which none of the Sidhe or humans were able to understand. The Great Dragons then slowly backed away from the crowd and turned toward the sky and began to flap their wings and flew away. Though many Lesser Dragons remained on Pangaea, no Great Dragon has ever resided in Dragons Keep ever since.

The powerful gusts of wind produced by the wings of the Great Dragons was enough to send the people stumbling back, though the Great Dragons had backed away far enough to ensure that no one would be hurt. As the crowd watched the sky darken with the immense figures flying away, the people began to look at one another, uncertain of what to do. Eventually, the realization began to settle in: they were without protection and chaos was about to ensue. Cries of fear and hysteria began to radiate from the crowd.

The turmoil and eventual wars that erupted after that day were known among the Sidhe and human people as the Dragon Wars, not because the war was against the Great Dragons, but rather because the wars were a result of the absence of them. After the people of the Great Kingdom returned from Dragons Keep, they were uncertain of how to proceed. Pandemonium ensued and the Great Kingdom began to crumble before it ever had a chance to survive on its own. People blamed one another for the dilemma they were now faced with, many blaming Shaeldraven and Baeltraven for poisoning the kingdom with the truth of the Great Dragons, others blaming those who conspired to rid the kingdom of the Great Dragons. Riots began to break out across the kingdom as friends attacked friends, and family attacked family.

According to legend it was then that a small group of strange and beautiful creatures began to walk slowly, but purposefully throughout the kingdom. Dressed in flowing robes with long, dark cascading hair, solid black eyes that lacked any white and large bird-like wings of various colors protruding from their backs, the strange creatures meandered slowly through the Great Kingdom.



The small group of both males and females casually stared straight ahead as they walked, each with one hand extended to either the left or the right of the path as if signaling the people to cease whatever they are doing. As they walked everyone stopped their fighting and feuding, instead staring as the strange creatures, led by a pale skinned female, stopped at the center the kingdom. The female in the front stared straight ahead while those behind her closed their eyes and lowered their heads in concentration. The female leading the procession then raised a single finger to her slightly parted lips while closing her black eyes and whispered, "Shhh... Be forgotten." Suddenly, the strange creatures were gone; all that was left was a few stray feathers on the ground. It is believed that the creatures were a little known, and even less remembered race, referred to as the Forgotten. They are believed to be servants of the deities summoned to end the infighting within the Great Kingdom so that the Sidhe and humans would have a chance to survive. The Forgotten have the powerful ability of making people forget whatever they desire, including that anyone ever saw them. The only evidence that the creatures even entered the Great Kingdom was the feathers left behind, the visions of Baeltraven and his apprentices prophesying that they would arrive, and that the fighting within the Great Kingdom among the Sidhe and human people ceasing after the feathers were found, as if their anger and rage had magically been forgotten.

After the infighting among the Great Kingdom ceased, it was apparent that they needed leadership, but no one knew who should lead or how. Make-shift attempts at protecting and leading the kingdom were made, but after all of the kingdoms were opened to allow balance to flow as it would, the primarily inexperienced fighters of the Great Kingdom were not particularly successful at preventing their lands from being conquered by the various creatures that were now also free to roam the world as they pleased. The most successful attempt to keep the Great Kingdom together was made by Shaeldraven, who served as a valiant warrior leading his soldiers onto the battlefield with brilliant tactics and geared with the enchanted supplies of Baeltraven and his apprentices.

In addition, although the people embraced the deities they had just then come to know, some still accepted and practiced the teachings of the six Dragon Orders for which they were familiar. Yet, a majority found faith in these newfound deities, some becoming devout practitioners and building churches in their honor. However, despite these positive influences, the Sidhe and human people were not accustomed to war and as time went on, frustration in divergent beliefs and the struggle to maintain their lands wearied the people. Over the course of several decades since the absence of the Great Dragons, factions began to emerge within the Great Kingdom, severing the kingdom into smaller pieces that would eventually evolve and over centuries become completely separate races of people intermingled with the races of the other kingdoms freed upon Pangaea. And that is how our people, my people and yours, came to be as they are in this world, coexisting as they do. However, the stories of each race of people is unique to one another and just as important as how we inherited and dispersed across these lands.

## Chapter 6: Introduction to the Game World



The name of the game world is Pangaea, after the goddess who sacrificed her life to form the world, or so the belief goes in the most prevalent theology within the game world, the Thracian Pantheon. Other cultures have their own name for the world, but the majority of inhabitants refer to it as Pangaea. Some parallels between Pangaea and the real world exist; certainly many of the cultures and lands within it were influenced by some real world counterpart, and for the sake of simplicity the calendar used to track dates and the names of the week have a striking similarity to the calendar and days used by players when not at game. However there are also a great deal of differences between

Pangaea and the Earth players know. Legacies is a fantasy themed game, and in that vein Pangaea has many fantastical elements with no analog in the real world. The presence of multiple sentient races, and monsters and beasts far more dangerous, alone would alter the flavor of the game world environment. The first several chapters of this book were designed to introduce players to the game of Legacies; the rest of this book is focused on introducing players to the world their characters inhabit.

### World History

The first records in any of Pangaea's people's history talk in vague detail about the fall of civilization and the desolation of the world following the fall. Very little detail is known, even among the Taelgranis librarians, but it is generally held that a nation of Sidhe and Humans waged war against the various dragons and those who would be allies of the dragons. This war was unlike any fought since then, as remnant artifacts suggest that the Sidhe and Human nation were far more technologically and magically adapt than any present day civilization. The various Dragon orders suggest that the conflict revolved around the revelation that the Great Dragons were not true divine beings and the sense of betrayal that followed such revelations, while some scholars suggest that such information was well established by the start of the war, and that in truth it was started to prove the capacity of the Sidhe and Humans to the Dragons, and yet others suggest the war started with the Dragons seeking retribution on the nation of Sidhe and Humans for the murder of Oberon by Ravnos. Whatever the reasons, the conflict soon touched all parts of the world, devastated the lands, involved all of the peoples of Pangaea, and ultimately resulted in the complete collapse of near all civilizations more than three millennia ago.

The survivors of the Dragon Wars, as the prolonged conflict became to be called, and their generations hence, lived little better than beasts in a blasted land. Many of the Pangaeian peoples were essentially starting from scratch, but as the centuries passed primitive civilizations began to develop and evolve. The first large, city based civilizations to develop after the Dragon Wars were the island city-states of Krete, Nikiria in what is now Damascus, and the first kingdoms of Shalkara. Kreten settlers landed on the mainland and laid the first foundations of Rome 2200 years ago, and within a century what had started as a small settlement called Rome had developed into the aggressively expansionist nation. The chief Roman Precept, Gaius Janus Thracias, riding a wave of popularity after having finally successfully subjugated the entirety of Damascus, seized control of the Roman government and established the empire of Thracia. The current calendar begins the day he took position as the emperor, and the first month is named in his honor.

The empire of Thracia was even more interested in conquest than the Rome that had birthed it. Massive navies were sent to conquer distant lands, and by 200 the barbarian peoples of Inishmora and Alba were under the rule of the Thrasians. At its height, the Thracian empire controlled the bottom quarter of Sylvanator, taken mile by bloody mile from the Sidhe, the entirety of the lands which would become Alba, Inishmora, Malay, and the sultanate of Damascus, the western lands of Shalkara, and the entirety of Doomstadt, from the border of Malay to the Goblin Wastes. Even the Endrani's potent innate ability to inspire terror was unable to fully stop the massive legions leveled against them. Only the caverns of the Subtellurium and Dragon Spine mountains, and the lands of Nórdehávn, Skollar and Nippon, were able to avoid or prevent Thracia from gaining any foothold.

The impact of the empire's expansion was multitude; each land Thracia came to, they brought their beliefs and theology. In order to facilitate the integration of a new land, the native's beliefs were added to the Thracian Pantheon, and followers became the most numerous of any belief. The Empire of Thracia was also responsible for causing a greater distribution of the various races, both from their habit of taking slaves and moving them to new lands, and because the legions spreading across Pangaea quickly became multiracial to leverage the strengths of all of the races. Most importantly though, Thracia established towns and cities in lands where the natives had not recovered significantly from the Dragon War and were at best living in dirty little villages. The Thracian conquest of a land was often ironically the catalyst that caused the natives to develop their own civilizations.

The stability of Thracia was heavily linked to the success of its legions. When the legions were successfully acquiring more land, resources, and slaves, the empire flourished, but when the legions floundered and the expansion of the empire stagnated, unrest quickly developed. Following a fifty year inability to expand further, the unrest reached its breaking point and many provincial governors opted to defy the government in Rome and splinter from the empire. During the same period a Felinae gladiatorial slave named Titus, widely popular among the citizens of Rome proper, lead a massive slave revolt heavily romanticized throughout the capital. While the Thracian Legions were dealing with both of these issues, the Pharaoh Ptolemious IV united the people of Damascus and overthrew the shackles of Thracian rule. The loss of Damascus, and its huge agricultural base, caused widespread famine throughout the core of the Thracian Empire.

By 500 all Thracian Legions outside of the Thracian mainland had been recalled to deal with the riots and widespread unrest in the heart of the empire. Some token legions rebelled, most notably the Third Legion under the command of Acturus Kommedra stationed on the isle of Alba, and stayed behind hoping to increase their personal power, but within a century and a half all remnants of Thracian

rule outside of the Thracian mainland were gone. The sacking of Alba by the Norsk barbarians of Nórdehávn in 640 effectively ended the last Thracian outpost.

In the wake of the Thracian Empire the lands formerly under Thracian rule began to reassert their own culture and the painful birth of most modern nations took place. However in the year 749 most of the known lands of Pangaea, including the Subtellurium, were ravaged by a virulent plague resistant to magical cures known as the Null Magicus Plague, and between one third and one half of the population died in each land over the course of the next three decades. The origins of the plague are still unknown, though hypotheses abound, but the results were without question. With the huge number dead the advancement of the civilizations was delayed centuries. The plague has resurfaced a number of times in the centuries since, but not nearly to the same drastic effect. It last raged through Alba three centuries ago, and prompted the founding of the Royal College of Physicians.

In 1166 a tactical marriage on the part of King Edward II of Alba and Queen Eleanor of Malay succeeded the conquest of Inishmora, lead to the founding of Imajicka, and though dwarfed in landmass by several other nations, the new land quickly rose to prominence among the other lands. Following prolonged conflicts with several successive united Goblinoid armies from the Goblin Wastes, Doomstadt was weakened enough that Imajicka was able to conquer that nation as well. Following the rise of Imajicka, Pangaea as a whole was mostly stable. At any point in time at least one nation was dealing with some significant conflict, but changes that affected many nations were rare. With the lands of Inishmora, Alba, Malay, and Doomstadt united under one flag there was enough unified resources to generate a stabilizing force for much of the world.

### Still to come

- War with Nórdehávn
- Damascan bargain
- Shalkaran fleet
- Fall of Imajicka

## World Geography

The known lands of Pangaea are comprised of two major continents and several island nations. The two continents are separated by a vast ocean that extends off the known map in several directions. Within each continent are multiple nations that are discussed in depth in “Chapter 9: Nations and Lands”. The specific geography of each land is discussed in more detail within Chapter 9; this section is meant as an overview for the world in general.

The southern continent is comprised of a vast desert in the west, expansive stretches of tropical jungle in the south, and fertile and gentle lands in the east. The northern continent has a large uninterrupted temperate forest in the northwest, warmed by currents and weather generated by a giant oceanic maelstrom south of the land. As travelers move east the currents are sufficient to keep the water unfrozen but are not sufficient to warm the air of the land. Snow and ice from the northern pole extend to the fjords that break up the costal boarder and the land is mountainous and rugged. Further east the land warms again, but that is of little blessing, as the terrain and its denizens are blighted and dangerous. Vast amounts of magic were released on the region millennia previous as a scourge to punish the inhabitants and the effects still linger. The land is parched and broken.

To the south of the Wastes the land slowly becomes more fertile and hospitable. From the Wastes extends a massive mountain chain, the tallest and longest in the known world, which bisects the continent and divides one side from the other. Travel between the two sides is accomplished through only a handful of passes effectively isolating the civilizations on either side from each other.

Under the northern half of the northern continent, and extending south to the two central islands of Alba and Inishmora is a vast network of honeycombed caverns and passages called the Subtellurium. Some of the caverns are only a couple hundred feet from the surface, others miles down into the mantle of Pangaea where geothermal heat raises the temperature significantly. No light but that that is artificially created illuminates these depths, though despite the absence of the sun life ekes out a violent existence extending from sulfur vents and underground rivers.

The geographic and climatic differences within regions have given rise to a multitude of cultures, each suited best for the lands they reside in. Peoples of the temperate and fertile regions live a life of relative ease, with food and water plentiful, and the weather more often in their favor than not. The peoples of the deserts and wastes, the frigid north and the dark Subtellurium, live a much harder life, where food can be scarce and the environment is their enemy. Such environments tend to create a much harder and fierce society than the temperate lands of plenty tend to do.

## World Map



### *Traveling the World*

Travel throughout Pangaea is incredibly slow. Travel by land is primarily on foot, horseback, or wagon, though the Mongol barbarians are known to also domesticate Gastronitis, large half-ton terrestrial birds, to augment their herds of steppe ponies. On heavily trafficked trade routes stone roads have been built, but the majority of roads are little better than bare dirt which quickly become muddy quagmires during rainy periods. To remote villages and towns even the use of the word road is generous; with the road more resembling wide paths capable of accommodating a single cart-width. In the remote stretches of trade roads brigands and highwaymen are not uncommon, and there are more dangerous creatures lurking as well, so the wary merchant will hire guardsmen to safeguard their cargo.

Travel by sea is arguably even slower. Most ships are top heavy, pondering sailing vessels that are easy prey to violent storms. The ships of Thracias Unitas, the Sultanate of Damascus, Shalkara, and Nippon are little changed from the designs used two millennia previously. They are fragile coast huggers that only set forth past the horizon when in large numbers that can support each other in the event the weather turns foul. Only the Norsk barbarians sail the sea with complete impunity; their ships, while small, are designed for the rough northern seas and as such can weather most anything the sea can throw at them. However the small size of their ships is a limitation, being able to transport only a small number of people and cargo. Moreover, while the small dragon ships of the Norsk can face the weather and ocean surface without peril, the sea life is as dangerous if not more so than the monsters that plague the remote regions of the lands.

There was once an alternative to land and sea travel. Prior to the Dragon Wars massive, airborne ships are thought to have been common, and a few of their number survived the cataclysmic war. Unfortunately the last known airship crashed in 2002. Many factions are searching for ancient ruins in the hopes of uncovering another working airship, as the economic opportunities presented by such a find would be enormous.

With the limited forms of transportation, travel is very slow. Trade routes have long been established, so travel from one land to another is practical, but with the restricted modes of travel the volume of people moving from one land to another is not enough to overly influence the cultures of either land.

### ***Here there be Dragons***

Pangaea extends past the borders of the known map, but incredibly little is known of the lands past that region. The massive maelstrom of the Northwestern Sea affects sea currents for thousands of leagues and even the Norsk sailors consider it a fool man's errand to try and get passed it. The South Eastern Sea is subject to daily typhoons and sea life that is known to swallow entire vessels. If only the foolhardy attempt the maelstrom in the Northwestern Sea, it is the downright suicidal that brave the South Eastern waters. The Sea of Skollar in the northernmost regions is prowled by equally treacherous sea monsters, but is further blighted by an acidity that eats through all hulls that try to sail it.

By land the eastern Goblin Wastes are too hostile to cross, both in terms of terrain and its menagerie of denizens. "Here there be Dragons" is quite possibly a very good description of that land, though as no expedition that deep into the Wastes has ever returned no one knows for certain.

Just as hostile are the Western Deserts of Damascus. Water and food are nonexistent past a certain point, and great evil lurks in the heart of the desert. Even the dervishes have a point in which they will not travel further, and no one else is as accomplished at surviving in the desert as they. South of Damascus are the great tropical forests that the Felinae originally emerged from. The northern most expanses are filled with feral tribes of Felinae whose society has devolved back to primitive roots. They hunt everything and everyone who enter their domain quite effectively. The few adventurers that have survived expeditions into their territory have reported the ruins of cities, ziggurats climbing to the sky, which seemed to once house the Felinae. How far south those cities extend, and what drove the Felinae from them, has never been determined. No one has ventured further south than the first couple of cities and returned to report their discoveries.

In each route off the edge of the map lies adversity that hasn't been overcome. What lies beyond is a great mystery that even the most stalwart and capable adventurers have yet to unravel.

## **The Calendar**

The Thracian calendar is used in all of the lands fully once occupied by Thracias Unitas, as well as Doomstadt, which only had a portion of its land conquered. The calendar starts the day Gaius Janus Thracias became emperor, though the basic format mimics an older calendar which Thracias simply co-opted for his own use. Coincidentally the calendar is identical to our real world calendar, to remove any confusion over the date in game.

- ***January***- Named for Gaius Janus Thracias
- ***February***- Named for Thracian General Februis Marcus
- ***March***- Traditionally, this month is known along the Thracian coastline for heavy seas and violent storms, so the month was named for the God Marin.
- ***April***- Named for Gaius Janus Thracias' wife *Apira*
- ***May***- Named for the Thracian philosopher *Maiesta*
- ***June***- Named Castus Junius Thracias, an influential emperor of Thracia
- ***July***- Named for a Thracian Legion who saved the Emperor, the *Julii*.
- ***August***- Named for Octavian Augustus Thracias
- ***September***- Named for the Thracian word for seventh, *Septem*; this was the seventh month in the Thracian Calendar
- ***October***- Named for the Thracian word for eighth, *Octo*; this was the eighth month in the Thracian Calendar
- ***November***- Named for the Thracian word for ninth, *Novem*; this was the ninth month in the Thracian Calendar
- ***December***- Named for the Thracian word for tenth, *Decem*; this was the tenth month in the Thracian Calendar

### ***Days of the Week***

In the northern lands of Pangaea, including Alba and Inishmora, the days of the week are derived from the Norsk gods worshipped in Nórdehávn, despite most of the lands being ardent followers of the Thracian Pantheon. This is a testament to the influence and exposure the Norsk barbarians wield. The days of the week are Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday.

## Major Holidays

### The former lands of Imajicka (Alba, Inishmora, Doomstadt, Malay)

- Summer Solstice, Midsummer (All Countries) – June - This is the time when the Summer and Winter Courts of the Fae exchange Barrows. It is said that it is possible to see them making their procession through the wild parts of the land, and is good luck if you glimpse the Summer court, bad luck if you see the Winter court. There is no evidence that this is true and the Fae have never spoken on the matter. This holiday is a rest time between the harvesting of the greens of the earth (vegetables and fruits) and the harvesting of the grains of the earth (wheat, barley, etc.).
- Winter Solstice, Yule (All Countries) – December - Yule is the other time of year when fables tell that the Courts of the Fae exchange realms. Yule is a time to reflect on the previous year and to look forward to the year to come. Gifts for friends and family are traditional during this festival.
- Night of Long Knives (Doomstadt) – December – Simultaneous with the Winter Solstice is the anniversary of the Doomstadt's most recent independence. The night commemorates the assassination of most of the Imajickan nobility while they celebrated the Solstices. It is typically a night of revelry, as the powerful Endrani attempt to demonstrate that they do not fear a similar fate.
- All Souls Night (All Countries) – End of October/Beginning of November - Legends say that the veil between this world and the Lands of the Dead and Lands of the Sundered are thinner on All Souls Night. Strange events do seem to occur around this holiday. Carved gourds and pumpkins with candles inside are placed outside of homes to keep the evil spirits at bay. In certain beliefs it also marks the birth of the gods.
- Fall harvest (Alba, Malay, Inishmora) – September - This is a time when the wheat and barley harvests are in and the harvests of berries and grapes is about to begin. It is a time when people gather together and give thanks for the bounty of the earth and celebrate what they have reaped.
- Monarch's Birthday (Alba) - Varies- The current King or Queen's birthday is celebrated by a day of rest and festivity throughout the kingdom.
- Queen Anne's Birthday (Alba, Inishmora) - March 13<sup>th</sup> - Birthday of Queen Anne (1702-1714), one of Imajicka's most beloved monarchs. On this day it is traditional to place a white Tudor rose on your door in reverence of the Queen who was responsible for eradicating one of the most horrible plagues in history from the land. Gifts to healers are also common.
- Unification Day- May, commemorates the day that Edward II of Alba married Eleanor of Chardonay, creating the joint Kingdom of Imajicka. This holiday is no longer officially celebrated in any nation, and has always been looked upon with disfavor in Inishmora and Doomstadt.
- Ides (Inishmora) – full moon of each month - A holdover from Thracian times, the Inish celebrate the Ides during the full moon of every month. During the celebrations, which are always held at night, the Inish gather around sacred stone monoliths and give thanks for the blessing of the past month.
- Festival of Fenia (Inishmora) – Mid April- Commemorates Finn Mhic Cumhail, who forced the Norsk barbarians from Inish shores. This is usually celebrated by drinking and games of strength and skill.
- Bastion Day (Malay) - July 14<sup>th</sup> - the day that the citizens of Malay stormed the government prison, signaling the Malayan Revolution of 1082. To the Malayan people, this represents the equality of all Malaysians, regardless of social rank. It is usually a day of drinking and singing of revolutionary songs. Parliament is suspended for the day and all government buildings and noble homes are opened to the people.
- Nones (Doomstadt) – new moon of each month - A holdover from Thracian times, Doomstadt celebrates Nones at the new moon each month. The celebration of Nones is solemn. Families gather in the dark of the night and pray that evil will be kept at bay and that ill fortune will fall away from them.
- Armistice (Doomstadt) – Mid August - This time is set aside by all of the Houses of Doomstadt as a day of peace. No battle or fighting between Houses or individuals takes place during this time, although defense against outside forces or overt attack is forgivable. Violating Armistice is a serious breach of protocol and can result in significant repercussions from the government and Houses.

## Where is the Technology

With roughly two thousand years between the height of our Roman empire of the real world, and the Thracian empire of Pangaea it would be fair to question why the technological advancement of Pangaea has not been in parity or exceeded that of our own world. After all, it seems with magic as a tool that can be harnessed that the rate of advancement could be even faster, and indeed this is the leading theory concerning the advanced society predating the Dragon Wars. Following the decline of the Thracian Empire certain factors have acted to retard the rate of advancement. The Null Magicus Plague was an epidemic of global proportion that devastated societies and took decades to truly pass. The effect on societal moral was even worse than the Black Death in our own world, as magic that had been relied upon for so long to cure ailments was proven powerless to stop the plague. The terror caused by the combined plague and impotence of magic shook the core of every society; vast numbers of urban dwellers abandoned their homes and fled into the wilderness to avoid the contagion and convinced that some vast Armageddon was imminent. The details of the Dragon Wars may have been largely forgotten from the world memory, but the scars of its devastation were imprinted on the psyche of each civilization. Fear of a similar devastation found easy traction during the first instance of the plague.

Several times in the intervening centuries it has returned and while the harm the plague has wrecked diminishes with each iteration it still impacted societies for decades. Borders were closed, and with them the trade of ideas that give rise to innovation. Collaboration is avoided during such times so advancement happened in isolation.

As further impediment to advancement the innovations and discoveries that have risen out of Damascus, everything from devices of navigation to the abstract concepts of algebra and the quantity zero, as well as advancements elsewhere built upon Damaskan learning, have mysteriously been scoured several times from the psyche of the Pangaea's inhabitants (the exact reasons for this are discussed in detail in the section on "Damascus" within "Chapter 9: Nations and Lands", however the reason is known by very few even within Damascus. Few if any Player Characters would have reason to be aware of what transpired to cause the loss, and only then with the approval of Plot). These technological impediments resulting from the periodic losses of Damaskan knowledge cannot be overstated and arguably this factor has contributed far more to the lack of advancement within the game world.

Finally, societal rigidity has made many civilizations very opposed to a great deal of change. If an advance does not fit into the societal notion of how the world should be structured and viewed it is ignored, or worse, persecuted. For example the Sidhe of Sylvanator see advancement as the enabler of the Dragon Wars so have actively worked to keep their society static following the war, oftentimes quite violently. The Nipponese and Norsk both have a very narrow view of their place in the world as a result of their religious beliefs and societal mores, so while advancement that is in line with their world view is accepted, any discovery that challenges the structuring of their society is considered dishonorable. Many other cultures, both national and racial, have similar views that prevent the adoption of certain ideas.

Finally, magic has been used as a crutch. There is no need for the advancement of firearms when common soldiers can be trained to read magic scrolls and hurl forth powerful offensive spells, for example. Understanding of the human body for medical reasons is similarly ignored because magic is used to just fix ailments.

## Chapter 7: The Goblin Wastes and Warwick

This Section will DEFINITELY be fleshed out in Alpha 2



### **The Goblin Wastes**

Coming Soon

#### ***Formation***

Coming Soon

#### ***Magic***

Coming Soon

#### ***Geography***

Coming Soon

#### **Map**

Coming Soon

#### ***Denizens***

Coming Soon

### **Warwick**

Coming Soon

#### ***History***

Coming Soon

#### **The Duchy of Warwick**

Coming Soon

#### ***Geography***

Coming Soon

#### **Map**

Coming Soon

#### ***Organization of the Land***

Coming Soon

#### **Drackenvelt**

Coming Soon

#### ***Fortnight***

Coming Soon

#### ***Social structure***

Coming Soon

#### ***Culture and Customs***

Coming Soon



## Chapter 8: Races



The game world of Legacies contains a variety of sentient races a player may choose from when making their character. Additionally there are a large number of non-player races that exist to provide adversaries for the player characters to confront and interact with over the course of playing Legacies. Each playable race is more than just a costume requirement and set of unique racial abilities; they bring with them a culture and history that players can draw from when formulating an identity for their character.

### Player Race Age

In a great deal of fantasy fiction source materials for games, some races and magic users often live far longer than ordinary humans. This is not the case at Legacies. A player character is assumed to be the same age as the player, though some exceptions are made if the player utilizes convincing costume, makeup, and prosthesis to appear younger or older. Even so, characters having ages significantly higher or lower than the players must get the character passed by the Head of Plot prior to play.

The age of maturity and average lifespan of the player races are all fairly consistent within Alba; the country the game is played in. Some races may mature slightly faster or slower, but not significantly so, and some races may live slightly shorter or longer lives, but again, not significantly so. The average age of maturity is 16 years of age for males, +/- 2 years, and 17 years of age for females, +/- 3 years. The average life span for males is 78 years, +/- 7 years, and for females 85 years, +/- 10 years. The use of curative magics and alchemical compounds has allowed for a lifespan not overly hindered by disease and injury; however neither can halt the advancement of age.

The lifespan in other lands can be greatly affected by the environment and culture. For example, the surface of the Goblin Wastes is an incredibly harsh and unforgiving environment, battle is a weekly occurrence, and skilled healers are scarce. Races are lucky to live half as long there as they would in Alba. Conversely, the land of Sylvanator is a generous, temperate climate and conflict rarely passes its borders. Inhabitants tend to live a decade longer on average.

### The Player Races

The description of each player race is designed to familiarize players with what their character would have been exposed to when raised among communities of the same race. Not all characters come from that background; the various player races have spread out among the world and in many cases have given up their traditional viewpoints to adopt those of their new land. “Chapter 9: Nations and Lands” provides a resource for players that wish to adopt a culture based on the land their character is from, rather than the culture of the character’s race. Even in that instance the material in this chapter provides a tool to help understand a character’s racial identity, and general details of playing a member of that race. The format used in description of each race is as follows:

- **History:** The notable events experienced by the race up to present day.
- **Home Land:** The land representing the center of the racial culture
- **Culture and Customs:** The traditions, practices, and viewpoints common among that race
- **Social Structure:** The social organization of that race.
- **Religion:** Predominant beliefs, and notes on any racial variations of a particular religion. Greater detailed descriptions of the religions are found in “Chapter 10: Theology and Belief”
- **Views on Others:** Stereotypes and reactions to other races or cultures that have contact with this race in their homeland.
- **Racial Abilities:** How the racial abilities affect the racial identity.
- **Living in Alba:** Specifics on playing that race within Alba, the nation that the game setting for Legacies is placed in.
- **Costuming:** Blah

## **Barbarian**

The term barbarian is typically used as a slur to describe any peoples a particular culture considers primitive. The people of Nippon commonly consider most outsiders barbarians, and most outside cultures that interact with Nippon consider the Nipponese barbarians. When Legacies refers to Barbarians it is not referring to the slur, but rather a specific race known as Barbarians, composed of several cultures of Human decent, unified by some common elements. Barbarians live in tribes or clans, occupying steadings or villages numbering usually no more than several hundred, rather than forming large towns and cities. Agriculture typically plays a much smaller role in the society, though livestock and animal husbandry are quite prevalent. Barbarians, regardless of culture, tend to be a very martially oriented society, with a much higher percentage of the society being familiar with the handling of weapons. They tend to be an incredibly honest and forthright people, open in who they are, who they like, and who they don't like. All of the Barbarian cultures are indeed considered primitive by outsiders, despite having some incredibly sophisticated advancements.

All Human cultures have barbaric roots. As the cultures advanced to more agriculture based societies, and villages grew into cities, the Barbarian spirit that once gripped the societies pacified, leaving the Human peoples that occupy most lands today. Most lands still have some remote regions that still live in the traditional lifestyle of their Barbarian ancestry, but there are some entire cultures where the Barbarian spirit never surrendered. The most prevalent Barbarian cultures are the Norsk of Nórdehávn and Skollar, the Nuada of Labrador, the Highlanders of Schohiem, the Mongols of the northern Shalkaran Steppes, and the Dervishes of the deep Damaskan desert.

**The specific Cultures that this section will talk about are (which don't represent ALL barbarians):**

**The Norsk:** Barbarians of Nórdehávn and Skollar (note – Skollar also has Germanic and Russian inspired Barbarians but there will not be sections specifically on them)

**The Nuada:** The Nuada are a quite people who inhabit the deep forests of Labrador in lower Inishmora. They are a fading race and are rarely seen outside of their forest homes.

**The Highlanders:** Highlanders are boisterous people who love tests of skill and strength. They are most comfortable in the hills and mountains and do not come down into the flatlands often; mostly due to their disdain for the weaker people who live there.

**The Mongols:** The people of the arid steppes of northern Shalkara are a hardy and nomadic people. They are a culture who love horses and the freedom that they represent. They roam the steppes of Shalkara and the adjacent portions of the Wastes.

**The Dervishes:** Dervishes of the western Damaskan desert are harsh, superstitious, and rarely forgive an offense. They live in one of the most deadly environments in the world and they wear their pride and honor for all to see.

**NOTE:** The Barbarian and Gypsy races are unique in that they differ from another race, Humans, only by the culture they were raised in. While there is a hereditary propensity for their *racial abilities*, it is the culture of the character's childhood that gives rise to the actual development of the *racial abilities*. It is only the culture that defines the race and players wishing to play a character born to either a Barbarian or a Gypsy people, but then raised and adopting a different culture should play a Human. Likewise a Human child raised and adopting either a Barbarian or Gypsy culture should play one of those two races.

### **History**

**The Norsk:** Coming Soon

**The Nuada:** Coming Soon

**The Highlanders:** Coming Soon

**The Mongols:** Coming Soon

**The Dervishes:** Coming Soon

### **Home Land**

**The Norsk:** Coming Soon

**The Nuada:** Coming Soon

**The Highlanders:** Coming Soon

**The Mongols:** Coming Soon

**The Dervishes:** Coming Soon

### **Culture and Customs**

*The Norsk:* Coming Soon

*The Nuada:* Coming Soon

*The Highlanders:* Coming Soon

*The Mongols:* Coming Soon

*The Dervishes:* Coming Soon

### **Social Structure**

*The Norsk:* Coming Soon

*The Nuada:* Coming Soon

*The Highlanders:* Coming Soon

*The Mongols:* Coming Soon

*The Dervishes:* Coming Soon

### **Religion**

*The Norsk:* Coming Soon

*The Nuada:* Coming Soon

*The Highlanders:* Coming Soon

*The Mongols:* Coming Soon

*The Dervishes:* Coming Soon

### **Views on Others**

*The Norsk:* Coming Soon

*The Nuada:* Coming Soon

*The Highlanders:* Coming Soon

*The Mongols:* Coming Soon

*The Dervishes:* Coming Soon

### **Racial Abilities**

*The Norsk:* Coming Soon

*The Nuada:* Coming Soon

*The Highlanders:* Coming Soon

*The Mongols:* Coming Soon

*The Dervishes:* Coming Soon

### **Living in Warwick**

*The Norsk:* Coming Soon

*The Nuada:* Coming Soon

*The Highlanders:* Coming Soon

*The Mongols:* Coming Soon

*The Dervishes:* Coming Soon

*Other Barbarians:* Coming Soon

### **Costuming**

*The Norsk:* Coming Soon

*The Nuada:* Coming Soon

*The Highlanders:* Coming Soon

*The Mongols:* Coming Soon

*The Dervishes:* Coming Soon

## ***Canid***

Canids are sapient, bipedal canines who typically shun the trappings of society to travel in primitive semi-nomadic packs in unsettled lands. The degree of primitiveness depends on how much contact the Canids have with more civilized people. In very remote locations some packs are completely feral, whose language is little better than growls, barks, and howls one would associate with their four legged brethren, and without even primitive tools. However the majority of primitive Canids have had enough exposure to the other races to have adopted a semblance of the local language, and are advanced enough to have armor of hide and bone, spears and knives of stone, and have mastered the use of fire. In regions where the Canid packs regularly come in contact with civilization it is not uncommon for members of the pack to trade furs and hides to the other local people, in exchange for items of metal work or of spun cloth.

The Canid race is divided into three species: the Lupus, Vulpas, and Canus. The Lupas have clear lineage with various types of wolves and are the most numerous living in remote locations. The Vulpas appear very similar to smaller wild canines such as foxes and coyotes. Of the three species, Vulpas seem most comfortable operating as loners, though they are also comfortable pack creatures. They have been very successful working on the outskirts of other civilizations. The Canus appear to be descendants of common dogs and jackals. They also prefer life in the wilderness, but as the amount of truly remote locations have dwindled in many lands the aggressively territorial Lupus have forced many Canus into towns and cities.

### **History**

The Canids have no conjoined racial history. They tend towards having simple oral histories and each pack will have its own story of its creation and lineage. Other cultures hold beliefs that the Canids were originally an artificial creation during the Dragon Wars, for use as scouts and shock troops, however with so little records remaining of that period of history the veracity of these beliefs cannot be determined. It is as likely that they were a remote race that was forcefully involved in the war as it moved global in nature. In the subsequent tumultuous years following the end of the war and the devastation of the world civilizations the Canids prospered, being well adapted to the primitive lifestyle. However as new civilizations arose and slowly encroached on formerly wild lands the Canids were slow to adjust. Furthermore, the agricultural base of developing civilizations was quick to vilify the Canids, blaming them for everything from dead livestock to missing children, and large hunting parties would regularly hunt the race as if they were little better than beasts. Despite separate oral histories and beliefs that developed in isolation, Canid packs throughout the known world have common stories of tragedy and decline from this period, with heroic packs that died to the last defending their territory.

The Canid race in modern times is a shadow of the prosperous race that grew in the ashes of the Dragon Wars. They are usually the least represented of any race in a given land, and do not mix well with other races, even when they chose to live among the other races.

### **Home Land**

Canids do not have a geocentric homeland that could be considered the center of their culture, as do many other races. Instead, traditional Canid packs exist in the unsettled regions of most every land excepting the southern portions of the Sultanate of Damascus, where primitive Felinae fill the niche that Canid packs would otherwise occupy. They exist in the largest numbers in Sylvanator and Skollar, as those lands off the largest swaths of wild land to inhabit. In several large cities urban packs have developed, maintaining most traditions but adapting to the constraints of the new environment.

### **Culture and Customs**

The identity of a pack as a whole, and an individual's place within that pack shapes the culture of the Canids. Their customs are strongly guided by primitive instincts, even when the Canid has chosen to live within a society of other races. From an early age Canids play fight among themselves to determine how they measure up to their peers, but additionally the activity hones martial ability and strengthens connections between them and the other members of the pack. Older members of the pack readily humor the young ones when this play fighting is leveled against them; however should the young one cross the line from play fighting the rebuke is swift and painful, though not lingering, to cement dominance. When integrated within urban societies this challenging behavior

often leads to fights with the youth of other races that do not understand the customs, and is often the source of conflict and misunderstanding.

As the Canids mature they rely less and less on physical altercations to measure up against their fellows, and more a psychological contest of wills. This is an instinctual part of Canid psychology and is almost impossible to suppress. The Canids will often engage in staring contests, the loser being the one to look down or away first. A clear sign of submission from a Canid is to tilt the head to the side, baring the throat. The dominant Canid will often grab the backs of a submissive Canid's neck to make the dominant status clear. If the contest of wills does not resolve the issue a physical altercation typically ensues, with one Canid attempting to show a superior martial prowess. These fights are usually quick and leave few lasting marks unless both parties are equally matched in that regard as well. As an exception, challenges to the alpha or beta tend to result in harsher injuries as the alpha or beta tries to make their authority abundantly clear, and the challenger seeks to clearly demonstrate their superiority.

Canids do not just measure themselves up among the pack, but also to strangers that they meet. Typically if the meeting is just in passing the conflict is likewise subdued, with little injury sustained if dominance requires a physical demonstration. Canids within more civilized settings will often restrain themselves from violence, but still constantly test hierarchy, not just among other Canid, but among all races. They will naturally behave submissive to individuals they believe have a stronger presence than themselves, and have a difficult time if they interact with individuals they believe should be submissive to them but do not behave that way. Only a brash or poorly disciplined Canid will outright act with hostility in those situations, however it makes interactions difficult for any Canid. They similarly apply their pack mentality to the political structure within civilized areas, and have a difficult time accepting that inheritance alone should determine social rank.

When a lone Canid, or one from another pack enters the territory of another pack, it is customary to bring a gift. Within wilderness settings this is usually a deer or similar kill, or primitively crafted item such as bone beads or simple hide armor. In civilized environments the gift can take almost any form. Lone Canids can try to win acceptance of a pack by bringing successive gifts. If the intruder(s) fail to present a gift to the pack it is considered an immediate challenge. This challenge takes one of two forms, a challenge for admission into the pack, or a challenge to dominate the entire pack and consider that pack submission as a collective. In either case, the alpha from the host pack either accepts the challenge themselves, or gives the honor to another within the pack. If the challenger loses, he is expected to leave the pack's territory immediately and never return. Failure to comply will result in attack and even death. If the challenger wins, he is either the new pack alpha, or is considered to be dominant to the entire pack. However, other members of the pack may, though it rarely occurs, then issue challenge to the intruder and the process repeats.

Exempt from the hierarchical challenges are Canids capable of casting magic. Within the wilderness it is very rare for Canids to be able to cast so they are a significant asset to the pack. They can heal the wounded and pin prey in place. They are simply too great an asset to risk to accidental injury in a hierarchy challenge, however as they never have a firm feeling of where they belong in the pack they distance themselves from their other pack members. The only pack member they have a strong bond to is their apprentice, should they have one. It is incredibly important for them to pass their knowledge and abilities on to a future generation. In packs in more civilized areas, where magic use isn't such a rarity, it varies from pack to pack as to how integrated into the pack the magic users are.

Unlike their canine relatives, the alpha pair is not the only pair to mate in a pack, as the increased maturation rate, only slightly shorter than that of humans, would cause the pack to die out if only one pair was reproducing. However, the pack is very careful to space out births so as to limit the number of young that cannot care for themselves at any one time. The entire pack raises the young together, and functions as one large family. The young are named the first day that they leave the den under their own power and are introduced to the rest of the pack; there is not much ceremony however the rest of the pack will strive for a good kill that day, and a large celebratory meal with the newly named packmate being granted first stake of the meal by the alphas follows suit.

There is not a single set naming convention among the Canid or specific traditions concerning the formation of the name that are widespread among the race. More urbanized Canid will often adopt both a common name and a surname to conform to the conventions used by the other races, but many do not understand that surnames typically denote lineage, instead believing that two names are given simply to distinguish between two individuals that have the same common name. Rural Canid often only have a single name to identify themselves by, but traditions will vary between regions and packs. For packs completely isolated from civilization names may not even be used at all, and instead members of the pack are simply referenced by identifying characteristics.

While there is no common naming tradition among Canids, there is an almost universal response to the death of a pack member. Canids form amazingly strong and intimate bonds with their packmates and with a view on life that is very material rather than existential, feel the loss of a packmate deeply. Urban or rural, almost all Canids mourn the dead with sorrowful songs for the departed. In a throwback to their primitive origins, even very civilized Canids will revert to wordless howls to express their grief. The mood of the entire pack will remain somber, often for months, as they recover from the loss. If the pack member died at the hands of another, save in challenges of dominance, almost nothing will contain the vengeance of the pack including the laws of other races. The body of the deceased will either be buried or burned upon a pyre, though in areas where contact is frequent with other races Canids may adopt the practices of the other race.

Loners are rare, and usually very discontent, however certain Vulpas have taken up a loner role on purpose. They travel from pack to pack, sharing the stories of their people. They bring news and history as their gifts when they enter each pack's territory and are readily accepted, however while they may travel with a pack for a few months they always move on.

### **Social Structure**

Canids are intrinsically pack creatures. The pack is all important and the hierarchy of the pack is inviolate. Large packs are ruled with absolute authority by an alpha male and alpha female, a mated pair. Smaller packs typically only have one individual acting as alpha. Whether singular or as a pair, the alpha's word is absolute law among the pack. It is important for the alpha to not just be martially capable, but to also inspire confidence in the pack and be able to lead. Behind the alpha is a beta, who acts as the lieutenant to the alphas. The task of enforcing the alphas' will falls to the beta, and all challenges against the alpha must first best the beta. Many betas are often the most physically and martially capable of the pack but recognize that they lack the psychological elements of a leader, thus they will follow the alpha even if they are martially superior. Below the beta, all other members of the pack fall into a strict social pecking order based on relative strengths, with the omega as the lowest in the pack. Each pack member's place in the pack is determined by his or her own personal dominance. Strength of will and body determine where a pack member falls in pack hierarchy. It is common for the social order to change periodically, as challenges are issued and met.

Solitary Canids are not common. The majority of Canids feel a need to fit into a pack structure of some kind, even if it is an artificial one within another culture. Vulpas have the least difficulty resigning themselves to a solitary life, but typically most Canids, Vulpa included, would prefer to be the omega of a pack than on their own.

### **Religion**

Canids who live in primitive packs do not acknowledge formal religion. They revere certain places and show respect for their ancestors within the pack. It is common for packs to believe that by telling stories of their ancestors they not only keep the memory of that ancestor alive, but encourage the ancestor to watch over them and guide them through adversity. They also show tendencies towards animistic or totemic beliefs, with each individual Canid adopting a particular totem that they believe represents themselves, and the pack as a whole venerating a totem that represents the pack.

In more populated areas of Alba and Sylvanator, Canids have taken up the worship of Thorin, or occasionally Gwynna. The beliefs of these religions fit in reasonably well with their cultural identity. Still, the Canids do not tend to be as religious as other races, being far more connected to each other and their physical surroundings than to some existential entities.

### **Views on Others**

Canids tend to view the world through lenses of pack and non-pack rather than making distinctions by race. Those that are of the pack are trusted implicitly, and those that are not the Canids are leery of. They see things through their very structured world view and are very distrustful of people and concepts that do not fit that world view. They measure themselves up to everyone they meet, even if they do not establish dominance to the extent that they do among their own kind. Insults are remembered and lies are not forgiven.

Rural Canids try their best to avoid all other races, and have long remembered racial scars from persecution in bygone days. All acceptance comes at a purely individual basis. More civilized Canids often go one of two routes, either fiercely maintaining a pack with their own kind, or forming pack bonds with those they trust from other races. With either path they follow, the Canid more than any races see individuals rather than stereotypes.

### **Racial Abilities**

Almost all Canids have the racial *Pack Sense*; it is how they know their brethren and identify threats. Those Canids that lack Pack Sense tend to have a hard time finding their place among a pack. Canids identify an individual as much by scent as by sight, track their prey, and form unbreakable bonds with those they consider pack. Without these instincts many Canids are lost among their own kind.

Most wild Canid hone the use of their claws, while most civilized Canid hone their instincts to determine who they can trust and who they can't. However plenty or urban Canid had a hard adolescence that taught them plenty about fighting with claws, and the Canid within a rural pack that can tell whether or not to trust an outsider is of huge value to the pack.

### **Living in Alba**

The Canid presence in Alba predates the conquest by Thracias Unitas, so most other citizens of Alba are accustomed to their presence. There is a fair mix of Canids that maintain their traditions and those that have adapted into the rest of Alban society, as well as packs that are an amalgamation of both ways of life. The traditional packs tend to occupy the sparsely populated region among the mountains that separate the Duchy of Cymru from Wales and Cornwall, and the forests that directly abut the mountains. Largely these packs are left to their own devices, and are generally regarded as uncivilized beasts, accounting for a great deal of accusations concerning livestock theft by the local commoners.

The Canids who have adopted more civilized trappings are still regarded as somewhat uncivilized though they typically receive better treatment than most of the barbarian peoples. Despite, or perhaps because of the civilized Canids' veiled primal nature, much of the

nobility values any Canid personal retainers, for they know that once a Canid has given its loyalty, that loyalty is for life. The same cannot be said of most other races with the same absolute certainty, even those races where loyalty is also highly valued.

**In the Duchy of Warwick:** There are a lot of wild places in Warwick, the majority of the duchy is unpopulated, so wild packs have little to fear from persecution from their fellow residents. The escaped slaves and freeman from Doomstadt are less judgmental than most and have actively sought out the wild packs to trade with. Most urban Canids that live in the duchy escaped from slavery in Doomstadt, and it is common for them to have formed incredibly strong pack bonds with any other slaves they escaped with, regardless of the other escapees' races. They also form strong bonds with any community that will take them in.

### Costuming

Canids in general are notable for their pelts and canine features. They greatly resemble the animals for which they are named, accepting that they walk upright and have opposable thumbs. Primitive Canids may wear modest skins or furs to cover themselves, or even nothing at all. Canids in living around other races have learned to cloth themselves as needed to fit in with the larger "pack" of society, though many still tend to prefer fur and leather.

The Lupus appear in coloring much as timber wolves, grey wolves, or red wolves do. They coloration varies from tawny red to black, most being a mixture of grays. The Vulpas have a redder coloration and appear much like foxes, or coyotes. Vulpas tend to be slightly smaller than other Canus. The Canus vary a great deal, as much so as do the breeds of dogs that inhabit the world. They size and coloration varies greatly. Some have short hair, some long fur. Some white, others brindle or any variety of colors.



## *Dhampari*

The Dhampari are a cursed race, made up of the once dead from other player character races. Most Dhampari never tasted life to begin with, either being stillborn or dying in early infancy. Others had a chance at life but are unwilling to accept their death. Most western cultures beliefs hold that the spirits of the dead make a deal with Ravnos, Lord of the Undead, or comparable figure, swearing an oath to the false deity in exchange for a second chance at life. The Dhampari do not remember the nature of their oath until Ravnos calls upon the Dhampari to serve him in the mortal realm; a compulsion they cannot resist. Their oath cannot be divined or Scryed upon in advance through any manner, though whether that is because the belief is false or because of additional forces interfering with the inquiry is an open question. Eastern cultures tend to believe that Dhampari are personally damned, either because of deeds so horrible in a previous life that the afterlife was not sufficient punishment or because of some great unfinished task that does not allow them to rest.

Whatever oath a Dhampari swears or whatever unfinished business remains, most will attest that they received the short end of the bargain. When returned to the world of the living they may not be technically undead, but that distinction provides very little comfort. The nature of their existence is clearly visible, with them baring the obvious signs of their initial death for all to see. The Dhampari are shunned by almost all societies, disgust being obvious on the faces of even their former loved ones.

For the Dhampari who had lived passed infancy in their first life, it is hard to distinguish which ones have it worse: the ones stripped of their previous mortal memories when they were reborn as Dhampari, or those whose memory is intact but are unable to resume their old place in the world, for which they damned themselves trying to return to.

Despite their cold, dead appearance, Dhampari are living. They have a metabolism, and eat and age as the rest of the races do. They also have spirits, as strong as those naturally born, unlike individuals who return to the world of the living through the *Reincarnation* magic ritual. However rather than going through birth again, Ravnos or whatever other force is behind their existence will simply will Dhampari into mortal existence, typically making their bodies appear in their mid-to-late teens, or twenties, to improve the likelihood the Dhampari will live to fulfill their end of their bargain.

**NOTE:** Beliefs about Ravnos and the Sundered Lands are specific to the former lands of Imajicka. Dhampari from Thracia Unitas, Damascus, Nippon, and Shalkara hold entirely different beliefs on Dhampari. The origins of Dhampari are a matter of belief and not fact.

### History

The name Dhampari is taken from ancient history. Prior to the Dragon Wars, Ravnos murdered the Great Dragon Oberon and stole the Crown of Life and Death from him. He perverted its power to grant him access to and from the Lands of the Sundered at his will, and then used it to bring back from the dead his most useful retainer, Dhampir. Dhampir arose living but with the scars of death, both physical and psychological still present. He was the first of his kind, and the race Dhampari take their name from him. As a people they have no cohesive culture or history, other than they are all forced into the servitude of the evil and controlling Ravnos.

### Home Land

If any land could be considered the homeland of the Dhampari it would not be one occupied by any of the other mortal races, but rather the Lands of the Sundered. It is in this realm that all Dhampari first find themselves prior to their return to the lands of the living, and all Dhampari carry the scars of their stay in the Lands of the Sundered with them. It is the one thing that all Dhampari have in common with each other, as otherwise they can hail from a diversity of lands and races. However Dhampari have no

conscious memory of their time in the Lands of the Sundered and the shared origins have not engendered any collective culture upon the Dhampari.

### **Culture and Customs**

Most Dhampari are either complete outcasts, or have taken to whatever culture they enter. They have no cohesive cultural identity and often view one another as accursed and frightening. The Dhampari are emotionally crippled by their experience with death and by the intolerance of the living. Some are subject to inappropriate displays of emotion while others may show no emotion at all.

The Dhampari that lived long enough among their original culture, prior to dying the first time, to be familiar with it often try to take back up that culture when reborn, however they rarely find a new place among it. Most cultures do not trust Dhampari, for legends of the reborn turning on those that trust them as a result of their bargain to be reborn are widespread. Other cultures revile the Dhampari simply for what they are, creatures that have sidestepped the natural order of life and death. Thus most Dhampari live on the outskirts of the majority of societies, not belonging to any cohesive culture, whether it is that of their birth, or one they adopted after their rebirth.

### **Social Structure**

Dhampari live at the fringes of any society. Almost all lands have some Dhampari, knowingly or unknowingly doing Ravnos' bidding. They live as best they can and many hide their origins as long as possible. They are held in contempt and fear by other people, and often develop a reciprocal feeling for normal people in return. They are defined by a lack of place within a social structure, rather than where they would fit in.

### **Religion**

Some Dhampari willingly embrace their natures and seek to serve Ravnos as best they can. Some others feel that their only way to achieve redemption is through Nul, god of death and rebirth. Others cling to whatever religious beliefs they held when they past from life the first time.

### **Views on Others**

The gamut of feelings Dhampari have for other people ranges from bitter envy to utter longing. Dhampari are almost always somber and sober, and they see everything and everyone around them as having a better life than they themselves. This often twists even good Dhampari into the very evil that they revile in themselves.

### **Racial Abilities**

The knowledge and feeling deep in their bones that they have felt the kiss of true death makes Dhampari little afraid of anything in the mortal world. They have little if any fear for anything but their own evil master. Also, having felt their spirits leave their bodies permanently once before, many Dhampari have an uncanny tolerance for pain. They feel little or nothing and are tormented by much worse than physical suffering.

The primary gift, or curse, that Ravnos gave his creations was the ability to raise up the unquiet dead and to lose them upon the earth. The innate necromancy of the Dhampari is a power that some revel in, and some find so abhorrent that they avoid using the ability at all costs. The use of necromancy is said to be the ultimate surrender to Ravnos and his evil plan.

### **Living in Alba**

Dhampari are reviled and looked down upon in whatever land they reside and, Alba has traditionally been no exception. In recent years Alba has been involved in two large scale internal wars with undead, both of which threatened the entirety of the land. The first war was centered within the duchy of Cornwall while the second took place within the duchy of Wales. Few families in those two duchies have not lost at least one member to the undead during those wars; many saw family members be struck down, only to rise up again to threaten the rest of the family. Dhampari may not specifically be undead themselves, but few people fully recognize the distinction, especially in light of the Dhampari necromantic abilities. Dhampari in Alba now face a much more dangerous prejudice than in other lands.

Legally Dhampari have the same rights as other races, but those rights only exist when magistrates do not share the same prejudices as any would be assailants. Additionally, use of Necromancy is strictly outlawed and accused Dhampari are lucky if they are allowed a fair hearing with a magistrate. Many nobles, especially nobles who either served in the wars with the undead, or lost immediate kin in those wars, have banned Dhampari outright from their lands.

Players playing Dhampari characters should be prepared to deal with a great deal of prejudice.

**In the Duchy of Warwick:** The average citizen of Warwick is no more tolerant of Dhampari than other Albans. Adversity is very common place within the Duchy and the last thing the citizens want to deal with is a power hungry Dhampari using their abilities to create trouble. That said, those who escaped slavery in Doomstadt alongside a Dhampari are usually accepting of that particular Dhampari- the shared hardship of slavery is a strong cure for prejudice.

### **Costuming**



All Dhampari bear the marks of the grave upon their person. They appear as if they were newly dead, even when at their most healthy. Many complain of feeling drained and that the only pain they feel is that of the wounds they bear from their previous life. They tend to have gray, cadaverous skin, sallow cheeks, and hollow eyes. It is easy to mistake a Dhampari for a lich or other undead at first glance. Some appear much as do lepers, wrapped in dirty clothe to hide their wounds.



## Dragoon

The Dragoons are a highly distrusted race of shapeshifters, with a lineage originating with dragons. In their natural form their ancestry is clear; some appear as small bipedal dragon but most appear vaguely human, showing a portion of their draconic traits: small leather wings, patches of scales, horns or boney ridges. Few dragoons remain in their natural form, however, opting instead to use their unique *Racial Ability* to instead appear as any of the other player character races so as to avoid the mistrust directed at them by members of the other races. Ironically it is for this very reason that most of the other races distrust Dragoons, as many enterprising Dragoons opt to use their shapeshifting abilities under the employe as assassins and spies.

The morphic nature of the Dragoons extends to more than just their appearance. Individual Dragoons spend so much time among non-Dragon cultures, under the guise of a different race, that they do not have much of a unique racial identity themselves.

### History

Dragoons are an artificially created species that can trace their origins to events at the height of the Dragon Wars. Many species of Dragon were capable shape shifters, able to take a variety of lesser forms. It was common for them to assume the forms of either Sidhe or Humans in order to evade detection by their foes; they would use this advantage to sneak into the cities of the Humans and Sidhe, transform back into their true form to wreck havoc, and then shift back to the disguised form to escape. Arch Magicians among the Human Sidhe alliance devised a means of protecting against this threat- initially they developed wards that could be placed around the entry points to cities that would detect the presence of a shifted Dragon. Rather than deploy these wards immediately one of the Magicians suggested a variation- the ward was revised so that not only would it detect a shifted Dragon but it would lay a curse upon the Dragon that would prevent them from fully returning to their original form.

When the Dragon saboteurs entered the cities in the shifted form they found that they could partially transform, but they could not leave a humanoid shape. Instead of their true form the best they could assume was a form that was human shaped and sized, but covered with scales and sometimes ridges, horns, and wings. As word of this spread the Dragons quickly ceased those tactics- few were willing to risk losing their form forever even if the wards were only applied to some of the cities. Those that were cursed could still shape shift into Humans and Sidhe, as well as other races of similar build, and began acting as spies and assassins. As the Dragon Wars progressed these cursed Dragons found that if they produced offspring with a Human or with another of their kind, the child would be similar to them- the child would be roughly Human in build but possess scales and other traits that marked their heritage, as well as the ability to shape shift into similar forms. Thus the Dragoons went from a few cursed Dragons to a race in their own right. Offspring with other races, for example Sidhe or Orc, would produce a half breed of that other race, showing no signs of their Dragon ancestry. Once this was discovered the Dragons quickly found that non-cursed dragons that shapeshifted and produced children with a Human the offspring would also be a Dragoon.

What started out as a clever way to retaliate against the Dragons spawned a more insidious threat. The Dragons very effectively used the new race of Dragoons against their enemies. The new shapeshifters perhaps could not wreck as much raw havoc as the shapeshifting Dragons did previously, however the Dragoons were far more numerous and were very literally bred for espionage. They were much harder for the Sidhe and Humans to detect with wards- the previous wards worked by detecting the innate power of a Dragon and Dragoons simply lacked this. Moreover without ever having a powerful Dragon form to fall back on they were far more naturally reliant on guile.

Regardless, the Dragoons were not sufficient to divert the apocalyptic end of the Dragon Wars, or the ensuing destruction of civilizations. Over the millennia, as civilizations developed from the ashes, the Dragoons hid among the other races. The details of the Dragon Wars may have been lost, but the other races did not lose their distrust for the Dragoons nor for their Dragon progenitors. The various races of Dragons had almost been exterminated and they were almost pathological in their need to remain outside the notice of the lesser races. When one of their own would behave too recklessly and risk attention other Dragons would attempt to reason with that individual. If the offending Dragon proved unreasonable, the Dragons would emulate the curse of the Humans and Sidhe, trapping the offending Dragon in a lesser form. These new Dragoons often had a difficult time adapting to their cursed form, and would try to seek out other Dragoons for aid. They would often prove as problematic to other Dragoons as they originally proved to their Dragon brethren.

During these dark ages a Dragoon whose identity was discovered was lucky if at best they were simply driven out of a settlement. They were accomplished at hiding their identity, but one thing always gave them away. When they had children, the nature of that child was always apparent if the child was born a Dragoon. 500 years before Gaius Janus Thracias was born the Dragoon Moru devised a solution for this problem. She spent years tracking down five of the most powerful remaining Dragons, some of the few individuals that remembered the powerful magics that predated the end of the Dragon Wars. Moru's intention was to create a remote haven where Dragoons could pilgrimage to have children, safe from discovery by the other races. That in and of itself was not

difficult, she had already found an ideal valley nestled within the Dragon Spine mountains in what is now Shalkara, the difficulty came in keeping that location a secret. If the Dragoons had conscious knowledge of the location one would eventually divulge whether intentionally, accidentally, or because they were compelled. Moru sought out the five Dragons with the purpose of having them cast a powerful enchantment on her kind, one that would allow them to instinctively know the path to the valley when they felt the desire to have children but not be consciously aware of the location, much as a salmon has the location of its spawning ground imprinted in its mind. The enchantment further prevented the Dragoons from remembering the path they took to the valley once they traveled it, a very subtle amnesia programmed into them. To her relief, after years of work, she was successful, though a small percentage of Dragoons were not affected and each generation a similarly small percentage is born without this knowledge.

Following Moru's work the Droggon population stabilized. Some Dragoons were still born outside of the Valley to a Droggon and Human parent, but most were born to two Droggon parents within the Valley. The long, sometimes multi-year, pilgrimage to the Valley limited the reproduction rate of the Dragoons but also afforded them far more safety to raise their young. To this day, the other races are unaware that the Valley exists, and even the Droggon who were raised there are only partially conscious of its existence, having vague memories of it.

Very few Dragoons call the Valley a permanent home, most only stay until they are old enough to consistently hold another form at which point they leave, and they return only long enough to raise their own children to the point where they can consistently shift to the form of another race. As a result the race itself has not experienced a cohesive history since Moru, instead experiencing the history of the other cultures that they hide among. Many Dragoons have had a firsthand account of history in the making, acting as eyes and ears in the employ of the Taelgranis, recording events in settings the Taelgranis cannot, while an equal number of Dragoons have been agents of history working as assassins and spies for and against powerful individuals and groups. The political and social landscape of Doomstadt has been especially shaped by the Droggon, as they are favored agents of the Endrani Houses in the game of thrones and daggers.

None of these activities have helped remove the initial stigma that Dragoons experienced, instead cementing and expanding it.

### **Home Land**

Deep within the Dragon Spine Mountains of Shalkara is the Valley that the Dragoons use to safely rear children, however their memory of this place is so tenuous once they leave that they do not even have a proper name for the location. It is a part of each of their lives, but the majority of their life is lived elsewhere. As a result the race does not identify with this place as a homeland, and they have not developed a great deal of shared culture from their time there.

### **Culture and Customs**

Dragoons have little actual culture of their own, instead preferring to mimic the customs of the people living around them. It is second nature for almost all Dragoons to allow their behavior to be shaped by the customs and habits of their host culture. Above all, they seek to avoid the suspicion that they evoke in others.

They do retain two unique customs despite their efforts at assimilation. Ingrained into the psyche of the race is the desire for a great pilgrimage back to the Shalkaran Valley of their birth at the point in their life they feel like having children. Once their they will seek out a compatible mate, however love is not a common criteria in seeking a match. Typically the male Droggon does not stay to help rear the child, though they may mate with several different females prior to departing the Valley. Females form a community that collectively raises the children, and most females will have stay for several years to have two or three children. When a child is old enough to consistently hold a shifted form, usually when they are in late adolescence or young teenagers, they will leave the Valley with a departing adult, most often an adult that they are not even to. This lack of a sense of family may play as much role in their instincts for distrust as the paranoia they feel towards other races.

The second custom unique to the Droggon is that children are not given names. Instead they are encouraged from as young an age as possible to assume temporary but convincing identities, with the identity getting a similarly temporary name. On the day that they leave the Valley they are given their Droggon name, their first concrete identity that they can come back to.

Once outside of the Valley they embrace their distrust and paranoia, constantly looking for any indication that their ruse has been seen through. They make few close friends, not wanting anyone to be close enough to see inconsistencies in their behavior. They live most of their life waiting for the other shoe to drop, with a continuous sense of tension. The people that do discover their identity and accept it will typically be embraced by the Droggon and shown immense loyalty, however even then the Droggon does not often let his or her guard down.

Dragoons that wish to have children with a Human always reveal their identity first, as it is only a matter of time before it is discovered anyway. More than a few Dragoons have found their spouse is not accepting and have to flee to a new town and a new life. Great care has to be taken when raising a young Droggon among the other races and both the Droggon and his or her spouse are constantly in danger of being found out by neighbors.

### **Social Structure**

The Dragoons are not a cohesive race, only found in numbers within the Shalkaran Valley. They do not have a society unique to themselves and thus have not developed a corresponding social structure. Rarely, small groups of Dragoons have banded together to form small groups to aid in their own self interests. These rare groups are incredibly difficult to penetrate and often end up destroying themselves through betrayal and distrust, often because they have lost the ability to truly determine a social pecking order.

### **Religion**

Almost all Dragoons follow the tenets of the six Dragon Orders. They feel that dragons and their descendants are a superior form of life and will go to great lengths to feel closer to the form from which they initially sprang. When living among other races, Dragoons will outwardly adopt whatever religious façade they feel is necessary to fit into that group, always keeping their true nature and true beliefs hidden.

### **Views on Others**

Dragoons trust no one, not even each other. They understand that the rest of the world fears and distrusts them, and they return the sentiment. The ignorance and base natures of the other races is the reason why they must hide their true form, and insult they rarely forgive. They live in a constant state of paranoia that they will be found out, and that colors their views on everyone else.

The Dragoons feel a special bile towards the Taelgranis and Endrani. Both races make it well known that they will pay Dragoons well for their unique abilities, but the tasks that both races typically set them on are often distasteful only reinforces the prejudices that the Dragoons experience. They resent feeling used, but resent more that they can't escape the simple truth that their nature does allow them to excel at the tasks both races would set them on. Many Dragoons project this resentment onto the Taelgranis and Endrani, but that does not stop them from taking the work. Furthermore, it is not that the Taelgranis and Endrani are unique in taking advantage of the Dragoons morphic nature, only the most prolific.

### **Racial Abilities**

If the Dragoon can be considered to have any shared racial identity, the ability *Chameleon* is at the heart of that identity. The race is defined by the ability to assume other forms and it shapes all aspects of the race, including the very origins of the race. Their persecution by the other races and their ability to hide from it are both linked to Chameleon, and the race looks at the ability to give significance to their ancestry, a reminder that they are descended from the greatest creatures of Pangaea, at least in their eyes. A Dragoon that lacks Chameleon is shunned by the rest of the race as a truly cursed creature, and in many ways this is true. A Dragoon that cannot shift forms cannot ever hide from the prejudice that they will face, but the rest of the race feels that it also signifies a diluted blood line, one that is too far removed from Dragon ancestry.

Similarly, many Dragoons view the presence of *Claws* and the ability to use them as a sign that an individual has retained a strong connection with their Dragon progenitors, however most Dragoons will also admit that losing some of the saurian instincts that come with Claws typically grants a Dragoon an increase ability to understand the lesser races and how to deceive them.

### **Living in Alba**

There are no openly visible Dragoon communities in Alba, for much the same reason there are not such communities in other lands. The nature of Dragoons lends itself to an immediate air of distrust, so most dragoons tend to remain in the guise of a more accepted race. This practice tends to result in even harsher treatment should the Dragoon be found out, as typically even those that knew the Dragoon well feel betrayed. Most Dragoons who try and remain unnoticed in this manner tend to be forced to give up the life they have built in one area and move on to another at least once in their life, an occurrence that is incredibly painful to the dragoons.

Similarly, Dragoons who live openly tend to be the scapegoat for any crime without a clear perpetrator, and they must constantly defend themselves against accusations. Hypothetically Dragoons are afforded the same protection and rights as the other races, but that is little comfort when dealing with the harassment heaped on them by the other races. Either route a Dragoon goes with their life will be difficult in Alba. There is some hope for Dragoons however, as the Baroness of Briarmark is openly known to be a dragoon herself. She faces a great deal more adversity in her rule than most of her peers, with many of her vassal nobles being vocal of their distrust for her, but she has been working tirelessly, to improve the reputation of her race. Whether her efforts will be successful, or the cause of further distrust towards Dragoons, will be for history to ultimately judge.

**In the Duchy of Warwick:** Most communities within Warwick are even more distrustful of Dragoons than the populace in the other Alban Duchies. It is well known that the Endrani make extensive use of Dragoon, the five rebel houses more than any other Endrani. These same houses also retain a strong tradition of slavery and are certainly not beyond hiring Dragoon to infiltrate the communities of freemen in Warwick to hunt down runaway slaves. As a result almost everyone views Dragoon as a potential threat either to themselves, their family, or their friends.

At the same time people will travel from all parts of Pangaea to Port Blackwater to hire a Dragoon in the hopes of keeping the whole affair discrete and any evidence far removed from home. Warwick offers a great deal of opportunity for Dragoons as well.

### **Costuming**

Dragoons are rarely seen in their natural form as it reveals their draconic lineage clearly and marks them for prejudice. They have scaled skin in a variety of colors, and sometimes wings, horns, and even a tail depending on how undiluted their saurian heritage is.

When not in their natural form, Dragoons appear in whatever state will accomplish their goals and keep them safe. They may appear as any player character race, and from any culture. Costuming would be appropriate for the assumed forms.



## ***Dwarf***

The Dwarven people are as ageless as the mountains they live in. Once, long ago, they were immigrants from Faery, wild Fae who did not choose a side in the conflict that has gripped the Fae for the length of memory. They are a stout and somber people who hold strongly to tradition and who, in many ways, are more isolated from the rest of the world than the Taelgranis. They carve their homes out of the very hearts of mountains, first as shelter from the latter days of the Dragon Wars, and then the hardships that followed. Many Dwarves will never leave the shelter of the mountains to experience the outside world- the furthest they travel is through the tunnels that connect the three Dwarven kingdoms to visit kin in another kingdom. Over the millennia the surface of their mountain homes have become infested with predators, monsters, and Goblinoids, the climate has become much harsher, and in the north the Goblin Wastes have set in around the mountains. All of this offers little reason for them to change their isolationist habits, instead intent on working their crafts within the security of their carved cities.

### **History**

The Dwarves believe that their race began existence as Fae, shaped into existence by the Faean God Coron Hammerhand, a god of craft and creation. They believe that early in the history of Pangaea many of their kind left Faery and gave up their immortality to live a mortal life. Whether this is true cannot definitively be known, however they do bear a remarkable resemblance to many types of Fae, both physically and in their drive to craft.

As the Dwarven myths go, foremost among the early mortal Dwarves was Lord Steel Beard, who is regarded as an avatar of Coron; Steel Beard organized the newly mortal Dwarves into the first Dwarven kingdom, and he started the great Dwarven clans. To each of his sons he taught a specific craft- the workings of Pangaeian stone and steel, as well as the molding of government and of battle. His sons in turn taught the skills to others of their kind, forming the great clans that survive to this day. Steel Beard taught his only daughter how to track history and preserve knowledge- she became Keeper of the Book. With knowledge of craft and construction within the mortal world the Dwarves set about constructing their first city, Farrowgrim, which upon a great plane in the shadow of the largest mountain in the land, which the Dwarves named Coronspire in honor of their God. Dwarven myth holds that Farrowgrim was both the first great city of Pangaea and the most majestic. Humans, still very primitive but ever curious, would visit the Dwarven city to pay respects, and to learn the Dwarven craft, as did the mortal Sidhe. The Dwarves gladly tutored their fellow races, believing it was the will of Coron to spread the gift of crafting. In Dwarven myth this time is referred to as the great first age of the Dwarves.

The Goblinoids, jealous of the Dwarves abilities, and angry that they would share it with the Sidhe, brought the downfall of Farrowgrim. The Goblin King Dalog Stoneslime used treachery to kidnap Lord Steel Beard's son Nuris Stonehand, head of the Clan of Stone and primary architect of Farrowgrim. Dalog snuck deep within Coronspire and sacrificed Nuris in a grand ritual for the Goddess Beshaba, throwing the Dwarf into the lava pools in the heart of the mountain at the climax of the ritual and releasing the magic Dalog had been summoning up until that point. The successful ritual woke the dormant volcano and its eruption was sudden and violent. Huge earthquakes shook the Dwarven city, and the top third of Coronspire broke free, tumbling down upon the city with a river of magma in its wake. The Dwarves that could, fled the city, but more than half their number died within its walls. Lord Steel Beard remained within the city, using his power to divert rivers of magma and buy his kinsmen time to flee- the city became his tomb, a broken monument to Dwarven ability.

With the fall of Farrowgrim the Dwarves declined from prominence. They spread out and built several cities, no longer concentrating all of their efforts in one place; however none of the cities approached the majesty of Farrowgrim. The Sidhe and Humans warred with the Goblinoids, at first armed with weapons made by wrathful Dwarves hoping to wreck vengeance, and then with their own ingenious weapons of destruction built from what they had learned from the Dwarves. The Goblinoids, clever and devious, captured, copied, and modified the weapons, and conflict covered the land. As the conflict grew the Dwarves retreated to their new cities, so they did not witness the arrival of the six Great Dragons that brought an end to the wars and enabled the combined civilization of Humans and Sidhe to grow, advance, and prosper.

As they reestablished contact with the peoples outside their cities the Dwarves were shocked at how far the Sidhe and Human society advanced without the constant wars with the Goblinoids and dismayed to see Dwarven technology and craftsmanship so thoroughly eclipsed. Rather than reach out to the Humans and Sidhe the Dwarves returned to isolation, their pride too wounded to accept advice from the other races, and began to refocus their efforts on surpassing their past glories. Just as their previous isolation caused them to miss the arrival of the Great Dragons, the departure of the Great Dragons went unnoticed by the Dwarves. They were peripherally aware that the Humans and Sidhe had started another war, but the Dwarves paid little notice. This changed quickly when the first waves of Goblins, Orcs, kobolds, Trolls and other Goblinoids washed into their western most cities desperate and violent. The Dwarves surmised that they had been driven east by Sidhe, but that knowledge proved of little utility. The vast Ogre kingdom to the east, having known some peace and prosperity without their kindred Goblinoids, pushed the waves of Goblinoids that made it passed the Dwarven cities back.

The Dwarven cities were made to shelter the Dwarves, with great walls fortifying them and clever engineering deployed to crush would be attackers- the Dwarves had wanted to be left alone and the outer face of their cities reflected this. The first few cities fell because they were unprepared, but the remaining ones held firm against the sea of Goblinoids. As they defended themselves the Dwarves found that the weather had turned supernaturally cold and harsh, as a harbinger to the armageddon to come. The Sidhe and Humans soared over the lands the Dwarves called home, now infested with their nemesis the Goblinoids, having used their technology and magic to shift the very weather against their foes. They turned their focus directly onto the land and ravaged it with the same technology and magic, crazed with the thought of annihilating the Goblinoids.

The Dwarves were afforded minimal shelter within their cities, exposed to the irradiated and magically devastated lands. Lord Ulric Ironbeard, head of the Clan of Rule and descendant of Lord Steel Beard, sent out a great call to the remaining Dwarven cities, those that at least partially survived the ruin, summoning them to the great mines within Everlast Mountain to shelter the storm. The Dwarves that could, fled to the mountain; the remainder fled west and south, and would eventually form small enclaves throughout the rest of the world.

The Dwarves within Everlast found themselves rebuilding from scratch a second time. Gone were their cities, most of their people, their written knowledge and history. The first many decades within Everlast are reported to have been harsh, with starvation, Waste rot, and disease claiming many Dwarves. The Dwarves may make it look effortless now, but it took them many centuries of hardship to acclimate to life within mountains. Little history remains of that time, and the only history predating it are the myths and legends that the Dwarves still tell. Like the other races, they have almost no concrete knowledge of the time predating the Dragon Wars, or the wondrous technology and magic that defined that period.

With their mountain home now well within the newly created Goblin Wastes the Dwarves built inside the mountains rather than outside. The Kingdom of Ironbeard was born in Everlast Mountain, but as the Dwarves tunneled into other mountains new outpost, and eventually cities and kingdoms were born. They quickly discovered the mountains were crisscrossed with tunnels and warrens, small extensions of the Subtellurium, and there were many other, much less friendly, creatures that used those tunnels. Just as problematic, the denizens on the surface of the Wastes, Goblins and Orcs, but also many strange new monsters, were frequently intent on divesting the Dwarves of their cavernous cities. To this day somewhere there are Dwarves fighting to maintain the integrity of their Kingdoms and tunnel roads.

By the time Gaius Janus Thracias was creating his empire the Dwarves were established and had some limited exposure to the outside world. They tried to track down their distant kin that fled elsewhere a millennium ago, but were also far more intent on keeping up with the outside world. Dwarven agents would regularly venture out to survey the world, though in a far more open manner than the similarly subterranean Taelgranis, but also to trade Dwarven craft for luxuries that only grow in sunlight.

In the year 143 of the Thracian calendar the Kingdom of Graniteforge, a young Dwarven Kingdom established in the Dragon Spine Mountains near the border of Nórdehávn, was besieged by a threat from the Subtellurium. The Clan of Stone, having found a good vein of ore for their kin in the Clan of the Forge, mined deep and broke into a vast hive of Morgoth, a bipedal race with a head resembling a squid and the ability to control the minds and actions of other races. Chaos ensued, as the Dwarves of Graniteforge were attacked by their own that had fallen to Morgoth compulsion. Word of the troubles reached the Kingdom of Ironbeard not from Dwarves, but from Taelgranis. The Taelgranis had long been in conflict with this hive of Morgoth and had scouts that observed the troubles that befell Graniteforge. Combined the remaining Dwarven Kingdoms marshaled forth and set to defeat the Morgoth. The Taelgranis had agreed to also join the attack from the Subtellurium, to wipe out their shared foe. The allied forces succeeded, though at great cost, and not before the Kingdom of Graniteforge had fallen. Graniteforge was never rebuilt or resettled, though a garrison of Dwarves from each of the three remaining kingdoms is maintained to prevent other creatures from infesting the dead cities.

The Null Magicus plague, which first beset the surface lands and peoples in 749, spread to the Dwarven kingdoms by 751. It spread quickly, however while the Dwarves contracted the disease at even higher rates than the people of surface nations due to the majority of the population living close together in the underground cities, a smaller percentage of Dwarves actually died from the disease. Only roughly one in four Dwarves succumbed, as opposed to between one third and one half of the other races. That was little comfort to the Dwarves, and they quarantined their cities for decades. It proved of little use, as the Goblins of the Wastes used their sick against their enemies, sending Goblins that showed signs of illness into rival Goblin and Orc tribes, into Ogre mounds, and into Dwarven tunnels to spread the disease.

The Goblins, reoccurring adversaries, proved source of adversity again in 1330. It was not uncommon for an Orc or Ogre to succeed in temporarily building a large force of Goblins, Orcs, and Ogres, but they usually directed their focus south towards Doomstadt. It was highly uncommon for the smaller, weaker Goblins to unite the forces, however a cunning witchdoctor among the Goblins, strong in both magic and spear, but stronger still in guile, named Gozr Evilfang succeeded in just that, and set his combined forces against the Dwarves rather than the Endrani. Gozr ruled over the forces not with physical strength, but rather with ruthless cunning, and kept the forces together far longer than his Orc and Ogre counterparts in the past. Rather than throw his forces at the Dwarven defenses to die below their traps and fortifications, he carefully chose where and how to strike. The Dwarf-Goblin war lasted two and a half decades before the Dwarves succeeded in killing Gozr Evilfang and breaking the will of his forces. During that time both the Kings of Ironbeard and Steelbright fell in combat, with the presumed and preferred heir to Ironbeard having spent a year in Goblin captivity before being freed. The young Balan, a Grand Master in the Clan of Rule in the Trade of the Blade, showed the scars of his captivity,

having lost both an eye and an arm below the elbow that could not be restored with magics, but it was his time with the Goblins that allowed him to devise the strategy that would defeat them, and it was he who finally slew Gozr.

Much of the Kingdom of Ironbeard needed to be rebuilt, and it would be another decade before the Goblins that had made it into the dead Kingdom of Graniteforge were completely ousted. Many Orcs and Goblins were trapped in the Subtellurium and would spend years returning to attack the Dwarves from below. Balan abdicated the throne shortly following the war and his distant cousin Thalim replaced him. Much with previous adversity, the Dwarves retreated to their isolation to recover, however Balan and several warriors close to him chose to move to the surface and spend their lives patrolling the Wastes, making sure no Goblin tribes united in a similar fashion again. He is the progenitor of the Mythril Shields, Dwarven Rangers that would protect and promote Dwarven interests on the surface, and act as the eyes and ears for their subterranean kin.

On October 29, 1581 a massive quake shook the Dragon Spine Mountains. Mild and even moderate tremors were very common within the Wastes, an artifact of the scourge unleashed onto the land during the Dragon Wars, and Dwarven engineering and architecture had long since rendered such quakes inconsequential, however this quake surpassed Dwarven ingenuity. Buildings crumbled, tunnels connecting the various outposts and cities collapsed, and many of the aqueducts that brought water to both the cities and the crop caverns buckled. For once the Kingdom of Ironbeard was spared the worst, however both of the southern Kingdoms, Steelbright and Stonehelm, suffered greatly. Centuries of building was wiped out in moments. In the years following the quake many of the Dwarves enemies took advantage of crumbled defenses and breaches into the Dwarven lands, distracting efforts to rebuild.

As with other hardships the Dwarves endured, resilient as their mountain homes. They recovered and rebuilt. Even the best Dwarven craft may break, but the Dwarves themselves refuse to do so.

### **Home Land**

The Dwarven lands are broken up into three kingdoms all located within the Dragon Spine Mountains. Ulric Ironbeard founded the Kingdom of Ironbeard in the huge mountain Everlast deep within the chain of mountains that extends east into the heart of the Goblin Wastes. Ironbeard is the oldest of the Kingdoms, built in the aftermath of the Dragon Wars.

The Kingdom of Steelbright was founded next by an offshoot of the Clan of the Forge lead by Raldir Steelbright that split off from the kingdom of Ironbeard due to a long since resolved trade dispute. Its grand halls lie in the mountains at the intersecting borders of Doomstadt, Shalkara, and the Goblin Wastes.

Lastly, Ragnok Stonehelm and his band from the Clan of Stone, in the search of more granite caverns to carve out in architectural glory, founded the Kingdom of Stonehelm far to the south, along the border of Malay and Shalkara. To the far north, just before the border with Nórdehávn is the dead Kingdom of Graniteforge. No Dwarves call it a permanent home, but a well stocked and strongly manned garrison is maintained as a joint effort by the other three Kingdoms to keep Graniteforge safe from infestation by other races.

Dwarves are strong traditionalists, and while technique and engineering methods may vary, their aesthetic does not. Each of the three Kingdoms bare strong resemblance to each other, differing mostly on scale. Ironbeard is by far physically the largest, having been established almost three millennia ago in a grand peak and having expanded to several neighboring mountains, however it houses roughly the same number of Dwarves as the other kingdoms. It also suffered the least in the quake of 1581 but did not have enough pure water supplies to take on a many of the displaced Dwarves from the southern kingdoms. Steelbright and Stonehelm are roughly the same physical size, both occupying the interior of a pair of mountains. Between each kingdom stretch hundreds of miles of carefully carved and patrolled tunnels, keeping each kingdom connected with the other. Smaller outposts and even some moderate cities have carved of along the tunnels, but none are large enough to be designated a new kingdom. Water and food are the constraining factors on population, and prevent the kingdoms from expanding too greatly.

### **Culture and Customs**

The Dwarven people are strict traditionalists, resistant to change and unlikely to drop a tradition unless they are conclusively shown that its flaws cannot be ignored. This has made their society somewhat inflexible and slow to adapt, but at the same time many of their traditions have lasted so long because they were very robust when they were adopted. As a race they are somber, honest, and prideful. They try to be forthright in all of their dealings and expect the same in return. They do not believe in doing anything that they cannot be proud of, and use that to govern their approach to life. Dwarves are renowned as smiths, but only because the work of smiths can be most easily seen by outsiders. The race feels an almost pathological need to create- and express that in everything from tools, weapons, and armor, to vast subterranean architecture and stone monuments, to epic poems and murals depicting their history. Their smithed goods are only a small subset of their creative ability.

The Dwarves form small immediate families but maintain strong family ties with extended family. Strict monogamy is widespread, and it is rare though not scandalous for a Dwarf to remarry if their spouse dies. While a somber people both marriage and the birth of children are cause for celebration, and large parties are common. For marriage, the parents from both sides of the new family will fund the celebration and help the new couple get on their feet. Friends and family will come from great distances, including other kingdoms, to witness the celebration, which lasts 3 days, one for the husband, one for the wife, and one for the couple combined. During the third day the couple pours the metal to form their marriage bands in front of their guests to signify the completion of their union.

For the birth of a child a shorter ceremony is held, lasting the better part of a day. The child is revealed to the extended family and his or her public name is presented- this is the common name that the Dwarf will be referred by for the rest of their life. When they join one of the clans and are given a profession they will then receive a public surname that best describes aspects of that Dwarf. A newborn Dwarf is also given their personal common name, and surname which is known only to their immediate family, and later, their own spouse and children. It is very rare for a Dwarf to reveal their personal name to anyone else, and is a sign of great trust and friendship.

Most Dwarven couples will have three children, with twins being extremely rare and anything greater than twins unheard of. A Dwarf's loyalty is balanced carefully between their immediate and extended family, the kingdom of their birth, and their Clan of occupation, with no clear priority between the three. The Dwarves believe they should work hard in the interests of both their Clan and their Kingdom, but that it is equally important to dedicate time for their family. The Clans are roughly analogous to a guild or collection of similar occupations- for example craftsmen of all types belong to the Clan of the Forge, united by their desire to create, while the architects, engineers, and masons all belong to the Clan of Stone. When a child reaches the age of maturity they will join the clan that they show the most aptitude for. While a parent may be proud to see a child follow in their footsteps they are careful to place their child in the clan that best suits them, as doing otherwise is a waste of both the child's talents and the clan's time training the child. The Clans in many ways represent a second family, with the members united by their passion and skill rather than blood. It is rare for an individual to switch clans, though it is also rare for a clan to completely focus on a specific set of skills. Many in the Clan of the Blade are comfortable building and caring for their weapons and armor, while members of most other clans have at least some martial skill so that they can defend their society if the call goes out for example.

Prior to maturity every Dwarven child attends school where they are taught the basic skills that all Dwarves within a Kingdom are expected to know including how to read and write and the histories of the Dwarven people. They are also introduced to the trades in each of the clans to gain familiarity so that when they reach maturity they know for which clan their skills and aptitude lies.

Death in Dwarven society is a somber, mournful affair. Open grief is rarely shown, however they feel the loss of kin deeply. When a Dwarf dies all effort is made to intern them in a family mausoleum housed in the Halls of the Dead present in one of the Kingdoms, so that they can be reunited with those family members who passed away before them. Extended family will come from far and wide, and a quiet ceremony will be held where each person in attendance is expected to tell some story or memory of the departed to help immortalize the dead. As Dwarven children grow up these stories are recited to them often, so that they may know the family they belong to, and feel connected to their ancestors. Should a Dwarf ever be outcast from Dwarven society their family will hold a funeral for them even though they have not yet died both to signify that that exile is effectively dead to them, but also to show that they do not feel they are completely worth forgetting. Inheritance is split evenly among the children of the deceased- Dwarves believe that each individual is responsible for their own success so do not feel the need to distribute wealth to only one preferred child.

Dwarven society has patriarchal tendencies- there are certain ceilings in society where females find it difficult to advance passed. Lineage is traced through paternity, and bastard offspring are an incredible scandal, especially those where the father is of a different race. It is rare for a clan leader to be female with the exception of the Order of the Book, and there have only been 7 ruling queens over the course of history, split between the three Kingdoms. It is also rare for females to join the Clan of the Blade though the ones that do tend to be tougher than any of their male counterparts, a fact that they will happily demonstrate to anyone who questions whether or not they should be in that clan. In general most other opportunities are open to females without much stigma, though married female Dwarves are expected to act as Mistresses of the House, keeping a family's affairs in order. This does not mean that they do all the chores or are solely responsible for child rearing, as both parents split those responsibilities evenly, but rather that they manage the family's finances, and more importantly, record events to serve as history for future generations within the family. In times of war it is not uncommon for females to take a more active role in running things, as the males are off fighting.

The Dwarven people are meticulous record keepers, recording their history, crafting techniques, engineering discoveries, subterranean farming practices, and just about anything else that could be of help to future generations. Unlike the Taelgranis, the Dwarves do not care to document the actions of other races, but they are paranoid at the thought of losing their own knowledge, advancements, and techniques. Most Dwarves keep personal journals where they document accomplishments and deeds that they are proud of- as is typical for the race they tend to be forthright and honest when recording their stories rather than embellishing them. Dwarves are also notorious for keeping a Book of Grudges where they document each slight given, and each debt owed. Dwarves may have long memories, but take no chances when it comes to remembering grudges.

Dwarves are a stolid and somber people. They take comfort in routine and tradition. They believe that if a task is worth doing, it is worth doing well, and they expect the same sentiment from others. Above all else, a Dwarf never forgets.

### **Social Structure**

Dwarven society is based around clans rather than social castes. Each Dwarf has their place within a clan, and each clan has a place within the kingdom. There are seven great clans, said to have been founded by the children of Lord Steel Beard during the birth of the first great age of Dwarves: the Clan of the Forge, Clan of the Blade, Clan of Stone, Clan of Rule, Clan of the Coin, Clan of the Harvest, and the Order of the Book. Each clan is made up of several related trades; when a young Dwarf reaches maturity he or she is guided to the clan and the trade that best fits their aptitude. They begin as an apprentice in the trade under the tutelage of the more experienced. As their skill improves they will advance in rank to journeyman, and then master. Every three year the masters of a

trade will compete for the title of Grand Master for the trade- only one Dwarf at a time can hold the title of Grand Master for a specific trade in each kingdom. The Grand Masters preside over their trade and acts as the governing voice for it.

Each clan in turn has one Clan Master, who governs the clan as a whole. The position is chosen from among the Grand Masters within the clan, and lasts until the Clan Master dies or chooses to step down. Once chosen, a new Grand Master will replace them within the trade. They do not govern the clan absolutely- both a council of Masters and a Council of Grand Masters are allowed a say on major issues facing the clan. This setup allows each trade within a clan to have an equal voice in the Council of Grand Masters, and each trade to have a voice proportional to their membership in the Council of Masters. In a formal setting members of each clan are addressed by their position, with their trade as well when in the Clan setting, and with both their trade and clan when among multiple Clans. For example in a formal meeting of a trade a Dwarf might be referred to as Journeyman Granitehands or Grand Master Anvilbane. In a clan meeting they would be Journeyman armorer Granitehands or Grand Master armorer Anvilbane, and in a meeting of all of the clans they would be Journeyman armorer Granitehands of the Forge and Grand Master armorer Anvilbane of the Forge.

The Clan of the Forge is the largest clan as it is made up of craftsmen of all forms, not just metal workers as the name would imply: armorers, weapon smiths, blacksmiths, fletchers, carpenters, tailors, furniture makers, haberdashers, cobblers, and a wealth of other trades that concern themselves with hand made goods find their home in the Clan of the Forge. It is the driving force behind trade with outside cultures and likely the Clan that most directly effects outside perception of the Dwarves, despite the fact that most members of the clan never leave their mountain home. Just as it is the largest clan, it has the most trades, and the Council of Grand Masters is a large and cumbersome body, the Council of Masters many times more so. Despite the inefficiency at governing itself, the Clan Master speaks with a great deal of authority when dealing with peers from the other clans.

The Clan of the Blade is the military arm of Dwarven society. During times of war Dwarves from all clans will fight, but the individuals in the Clan of the Blade are the professional, career warriors. Dwarves within the Clan very rarely marry or have children, as they are often away from their home and cannot fulfill their obligations to a family. The trades of the Clan of the Blade are military professions- Heavy Cavalry who ride the large Subterranean Boars common to the Dragon Spine Mountains, Heavy Infantry that form the backbone of the Dwarven Military outfitted as they are with a great wardrobe of heavy armor, as well as both melee and ranged weapons, Cave Infantry who specialize in securing subterranean locales where the heavy armor is a liability rather than an asset, Battle Casters who are often attached to units in the other trades rather than composing units of their own, the elite Mythril Shields acting as the special forces for the Dwarves as well as their eyes, ears, and blades on the surface lands for Dwarven Kingdoms , and the Battle Engineers who work closely with the Clan of Stone to design and build defenses and fortifications.

The Clan of Stone is made up of the architects, engineers, masons, stone cutters, and miners of Dwarven Society. They carve and construct the grand subterranean buildings that the Dwarves call home directly out of the heart of the mountains, build the tunnels and roads that connect the Kingdoms, outposts, and towns, mine ore for the Clan of the Forge, build and maintain aquifers and aqueducts for the Clan of the Harvest, and work with the Battle Engineers in the Clan of the Blade to fortify Dwarven civilization from all of the forces that conspire against it. They have spent centuries layering traps, siege equipment, and fortifications and a brute force attack against the defenses is suicide.

The Clan of Rule is the governing clan of each Dwarven kingdom, and the smallest of the clans. It is responsible for maintaining a healthy society and ensuring the interests of each of the clans. The Clan Master for the Clan of Rule is also the King, or rarely Queen, of the Dwarven Kingdom, and when they assume the role they give up their public surname to assume the name of the Kingdom- Ironbeard, Steelbright, and Stonehelm respectively. They are attended by a cabinet both of the Grandmasters of their clan, and of the Clan Masters of the other clans. Within the Clan of Rule are trades that correspond to each of the other Clans, and it is their role to provide impartial expertise on the other clans to the King as well as author policy regarding the other clans and solicit the other clans when a public project requires the work of that clan. Members of these trades do not need to know how to do the work of the corresponding Clan- their skill lies in understanding the needs and capacities of the other clans and how to effectively include that in the administration of the Kingdom.

The Clan of the Coin is responsible for both the internal and external financial interests of the Kingdom. All traders that operate on the surface world are members of the Clan of Coin, as are the ambassadors that interface with other cultures. The merchants that sell outside goods within the kingdoms belong to the clan, as do the tax collectors. They work with the Clan of Rule to finance government projects, and are the mint for Dwarven currency. They are essentially the interface between each of the clans, between the kingdoms, and with the Dwarves and the outside world- coin is just the glue they use to hold all of that together.

The Clan of the Harvest has the distinction of being the least conspicuous of the clans while also being the foundation for Dwarven society. The task of raising crops and livestock in a subterranean setting is non-trivial and absolutely essential. The clan is also responsible for managing all renewable resources, raising and training beast of labor such as the boars used by the cavalry within the Order of the Blade and the war dogs used by the Patrol infantry to hunt down Kobold warrens, maintaining food stores for times of adversity, and finding and maintaining clean water supplies, which is extremely hard in areas within the Goblin Wastes. They also harvest surface resources that grow on the sides of their mountain homes such as timber, but only with a strong guard from the Clan of the Blade to drive away the Goblinoids and other monsters that call the mountain surfaces home.



The Order of the Book is the academic clan of the Dwarves and has the distinction of almost always having a female Clan Master. The clan began as the keepers of Dwarven record and managers of the Dwarven libraries, which is where their name originated, however it has expanded to include the schools that each Dwarven child in the kingdoms must attend, and now also contains physicians, magicians, scribes, apothecaries, archeologists and historians investigating ancient Dwarven civilization, among other academic trades. The clan is also home to Dwarven artists who work primarily in sculpture, long form poem, and large mural. Their work does not exist purely for the sake of art, but also serves to immortalize history and deed. Still, the Order's primary focus remains safeguarding Dwarven knowledge and making it accessible. The other clans provide regular records and papers detailing their techniques, advancements and discoveries to the Order of the Book. When a Dwarf dies, their family copies that Dwarf's journal and provides it to the Order as well. There are a multitude of Dwarves within the order that combine and synthesize all of this data with included bibliographies, so that other Dwarves can easily access it.

There is a careful balance between the clans that ensures the interests of each clan are taken into consideration. The Clan of Rule may be the governing clan of a kingdom, but they are beholden to the Clan of Coin to drive the economy and fund the coffers. The Clan of the Coin is in turn beholden to the Clan of the Forge, for a significant source of their income is the sale of goods made by the Clan of the Forge. The Clan of the Forge is in turn reliant on the Clan of Stone who supplies the raw materials for the construction of goods, who is likewise reliant on the Clan of the Blade to clear potential mines of subterranean pests. The Clan of the Blade relies on the Order of the Book for medicinal care and the recording of their deeds, and the Order of the Book gets their medicinal herbs, fiber for their parchment, dyes for their inks and other goods from the Clan of the Harvest, and so forth. The web of interrelationships extends between every clan to every other clan which provides motivation to maintain the best interests of everyone.

The clan structure also means that a Dwarf is not constrained by the circumstances of their birth, which caste they were born into or who their parents were, but rather only by their aptitude and ambition. The next King may be born to a humble father in the Clan of the Harvest, but be endowed as a great facilitator and with a keen understanding of Dwarven society which allows the child to progress through the ranks of the Clan of Rule and one day assume the throne. The Dwarves don't view this as an anomaly, but rather as the way things should work.

### **Religion**

Almost all Dwarves raised in the Dwarven Kingdoms are adherents to the Faeen beliefs, and worship Coron Hammerhand whom they feel is the patron deity of their kind. There is an altar or symbol of Coron in almost every Dwarven forge and on every Dwarven hearth within the Dwarven Kingdoms. Respect is also typically shown for the other neutral Faeen gods in specific circumstances- for example a small offering will be made to Artaq prior to long travels. The Dwarves have little use for the Seelie and Unseelie gods in the Faeen religion and feel that they mostly breed conflict.

### **Views on Others**

Dwarves respect sobriety, attention to detail, and honesty. They have a traditional, deep seated hatred for Goblinoids of all kinds as a result of their continuous conflict with them in the Goblin Wastes, as well as a natural distrust of Dragoons, disliking the inherent deception about them. Other races may earn their favor or disfavor based on their individual merits. The Barbarian peoples are well respected among the Dwarves. They understand the fires within their hearts and respect their strength, and especially their tendency to be forthright. The Dwarves of Ironbeard, and of Graniteforge during its time, have held a long friendship with the Norsk Barbarians of Nórdehávn.

### **Racial Abilities**

The Dwarven Racial Abilities have little effect on their culture or the way they see each other, however the Racial Abilities may play a role in what clan a Dwarf belongs to. Those that are a shrewd judge of character (they have the Racial Ability *Sense Deception*) are more likely to join the Clans of Rule or Coin, while few members of the Clan of the Blade lack *Constitution* or *Recovery*. Racial abilities alone do not determine the occupation of a Dwarf though- all of an individual's aptitudes are taken into account when choosing a Clan.

### **Living in Alba**

Dwarves living within Alba generally deal with little to no prejudice, though few chose to live integrate with the rest of Alban society. Rather, most Dwarves in Alba choose to maintain their own society with their own internal hierarchy of title, and form deals with local nobility to live and work within the hills and mountains contained within a noble's land. In the mountains forming the border of the Duchy of Cymru, Dwarves have been living and working for centuries, with many lords within the Dwarven society also holding title over the land in Alban society. For those regions where Dwarves don't possess Alban title, they have been there long enough that the ruling Alban noble would be hard pressed to displace the Dwarves even with the use of force. Despite living somewhat segregated from Alban society, these Dwarven holdings bare more resemblance to Alban social structure than they do to the social structure in the Dwarven kingdoms.

**In the Duchy of Warwick:** The presence of Dwarves is far more commonplace in Warwick than in the other Duchies of Alba, as the Dragon Spine Mountains that are home to the majority of the Dwarven population is much closer. Dwarven caravans regularly make trips to Port Blackwater to sell their wares, and frequently stop at villages along the way. Dwarven patrols are also common place throughout the region, seeking to monitor Goblinoid activity, and on many instances have come to the aid of the local population when they were beset by some adversary. Local farmers in the region find a steady market for their crops and livestock among the

Dwarves, who pay well for surface grown crops. Because of all of this, Dwarves are generally very well received among the local populations, though few Dwarves choose to live on the surface among them.

### Costuming

All Dwarves wear braids in their hair and beards; this is to represent their history, and loyalties. Typically one braid is braided with a cloth or trinket that symbolizes their family, one for their Clan, and one for their kingdom. Married partners will wear a braid or trinket for their spouse. If a Dwarf takes loyalties to another group he or she may wear another braid to symbolize that. This is a very serious symbol and if a Dwarf braids a braid for his or her loyalty they will defend it to the death. Beards are common among males, but contrary to outside belief, not to females, though some few do have pronounced sideburns that are in danger of becoming beards, especially among females in the Clan of Blades. They tend to wear simple, rugged garments that are meant for function, not looks. They shy away from bright colors and see them as frivolous and without merit.



### *Endrani*

The Endrani are a dark skinned race of Sidhe whose culture is defined by ruthless ambition. They are a society of warring houses locked in a game of thrones, using any means to advance their house and themselves, just as likely to kill with carefully picked words at an opportune moment as with blades. Their society acts as highly refined selective process, quickly weeding out the weak and leaving the strong. Other races fear them, both because of their ruthless cunning, and because the Endrani have developed the ability to literally focus their will at the instinctual core of an opponent and temporarily inspire primal uncontrolled terror.

Endrani society is one of the few truly matriarchal societies in Pangaea. Lineage is traced through the mother and women hold most of the power; at first glance men appear subservient and marginalized, with few properties rights outside of their personal belongings, and fewer societal rights.

### History

The Endrani trace their lineage to the latter days of the Dragon Wars. As the beliefs go, as the Sidhe, Humans, and the races of Dragons became ever more creative in their efforts to exterminate each other, the Goblinoids rose up and struck at the Sidhe and Human cities. Fueled by centuries, possibly millennia, of built up generational hate towards the Sidhe and Humans, and believing the Sidhe and Humans were too preoccupied with the Dragon Wars, the Goblinoids- Goblins, Orcs, Trolls, and Kobolds primarily, attacked the cities with the intent of inflicting as much pain and terror as they could. The cities were indeed weakened as most of the capable fighters were off on the various fronts, engaging the dragons, and many of the city defenses had deteriorated after attacks by the Dragon forces at various points in the war, so the Goblinoids had little difficulty. They waged genocide against the women and children, the old and the infirm, within the cities.

Enraged at the horror visited on their people and fueled by an equal hate for the Goblinoids, the Sidhe and Human alliance diverted resources and troops from their war with the Dragons, and under the command of General Ebon, drove the Goblinoids from the lands of the Sidhe and Humans, into what is now the Goblin Wastes. The Dwarves, until now living on the surface of the lands, moved to their underground cities and proved the anvil to the Sidhe and Humans' hammer, unleashing the full might of Dwarven technology and magic to break and exterminate the Goblinoids and create the Goblin Wastes. General Ebon was assigned to the land bordering the newly formed Goblin Wastes to monitor the surviving Goblinoids and ensure that they did not become a threat to the cities again while the Dragon Wars raged on. He was assigned command of the elite Sidhe military division the Endrani to accomplish the task. The Endrani followed a particular philosophy of the resurgent god Bloodstrike that focused on martial purity, military perfection, and rigid discipline- the joint commanders felt that this mindset was the perfect foil for the chaotic Goblinoids.

As the Dragon Wars progressed it became apparent that this would be a permanent post, and the Endrani Division relocated their families to the area, with new cities and towns developing close to military posts. This would prove to be a blessing and a curse- if families had not been relocated the Endrani as a people would never have developed however with the presence of civilians the Endrani Division lost flexibility. They could no longer give and take ground as was strategically preferable, instead having to hold ground to protect their families and cities even when the cost of doing so was huge. Battles in the Dragon Wars were brought to them, as were attacks out of the Goblin Wastes. By the end of the Dragon Wars the Endrani Division had suffered terrible loses, though it was a testament to their philosophy that they survived at all. Ebon had fallen in combat with the Dragon General Glaurung during the worst of the conflicts. The cataclysms that marked the end of the wars- the vast and powerful earthquakes, volcanic eruptions, blazing fires that engulfed whole lands, and the flood that covered most of the interior lands and formed the large ocean that is now the defining feature of Pangaea- isolated the few remaining Endrani soldiers and their families.

With almost ninety percent of men dead by the end of the Dragon Wars, and with numerous disasters to deal with, it fell to the women of the families to lead their people and coordinate survival. The land they found themselves in was no ally having suffered terribly in the latter days of the Dragon Wars and the subsequent cataclysms; moreover the Goblin Wastes encroached from the north bringing fetid water, noxious air, and low levels of magical radiation, along with Goblinoids and monsters. Their home was a poor place to raise crops and had few resources to utilize. Bitterly the population began referring to their land as Doomstadt to reflect their cynical view towards the sort of home it made. A prideful and resolute people, the survivors refused to surrender to the adversity or leave the

land. It may be harsh, but it was theirs. They began referring to themselves not as Sidhe, but as Ebon, to both honor and embody the defiance and resolve of the general that originally brought them to the lands.

To most efficiently and effectively manage Doomstadt the land was broken up into regions, with a governess established as the ruler of each region. They operated autonomously, however cooperated a great deal. The northern lands, those harshest and most difficult to manage, were divided into smaller parcels than the southern lands to reduce the strain of administering them, however due to the constant threats from the wastes each of the northern regions was allocated the same number of soldiers, and associated family, as each of the much larger southern lands. The northern regions also formed close partnerships with the southern regions, as they were largely dependent on the crops and resources produced in the south. With few males to father the next generation in each region a web of blood relationships through the paternal line quickly formed in each region, effectively making all Endrani in each region family. The term House began being used both to identify a region and the family within it and the title of Matron eventually replaced that of governess to reflect the change.

The lack of a significant male population was a major problem. Not only had it been whittled down to almost nothing by the end of the Dragon Wars, but as a result of exposure to the Goblin Wastes following its creation, the men found it very difficult to sire male offspring, and the male offspring they did sire tended to inherit the flaw. For every ten males born, five were either stillborn or died shortly after being born. The men still did the preponderance of the fighting, and the Goblin Wastes generated plenty of conflict. Out of necessity the idea of a traditional family was dissolved- the population would have died out in a handful of generations with men siring children with just one partner. To prevent inbreeding, men were loaned to other houses. Because of a combination of these factors- more than 85% of the population being female, women no longer forming relationships with men, females essentially running the society, young men being loaned to other houses, and most men being sent off to fight and die along the Wastes after siring several children- 300 years after the formation of the Endrani Houses the society as a whole had come to view the male population as something to be used and with a limited lifespan. In the millennia that have passed male infant mortality is still very high, but the male population has stabilized at around 35% and is more visible within the society. This has not changed many of the societal views on them however.

The small male population also gave rise to the practice of slavery. The majority of labor within Doomstadt fell to the women, everything from farming to metal working to mining, as the males were either breeding or fighting, however there was more work than there were hands to do it. The Endrani, while the majority population in Doomstadt, did share the land with a scattering of other races that had been settle in the area prior to Ebon and his troops being stationed; when possible the Endrani would hire the other inhabitants for specific tasks however spare resources for payment were rare and the Endrani tended to treat the other races as outsiders which often affected their wiliness to work for the Endrani. House Richter came up with another solution. As a northern house, in lands that are now even further north than the northern border of Warwick, they had a great deal of exposure to the Goblinoids, and a great need to develop and maintain fortifications whose demands outstripped their available workforce. The soldiers for House Richter started taking captives in their battles against various Goblinoids and pressing them into service. Soon other houses followed suit, seeing a cheap disposable labor force that could be directed at the most dangerous or labor intensive tasks. Having very little regard for the Goblinoids they were happy to literally work them to death and an economy developed around the practice. The northern houses, low on resources or workable land but with convenient proximity to the Wastes would capture slaves and trade them to the southern houses that were far richer in fertile land and with a great deal more resources. Ironically, House Richter, which started slavery as a means of survival was wiped out because of the practice less than one hundred years after instituting it, a slave revolt consuming the house after it greedily collected more slaves than it could control.

The first Endrani civil war took place 463 years before Gaius Janus Thracias created the Empire of Thracia and it almost wiped out the race. The dispute began over resources- an incredibly harsh winter storm came south from the Wastes far earlier than expected, before harvest was finished. The northern houses suffered the most, with the few crops they could raise taking longer to reach the point where they were ready to harvest and thus still in the ground when the early winter encroached, however some thirty percent of the southern crops were also decimated while still in the ground. The northern houses, already significantly dependent on southern food sources found their needs increased while at the same time the southern houses faced the realities of a greater demand and a smaller harvest. Tensions flared, with the northern houses employing every diplomatic tactic to get more food from the south and reacting poorly to the stark reality that there was not enough food to give. Everything came to a head when the Matron of House Nosko challenged and killed the Matron of House Faustus in a duel resulting from a heated disagreement over the food supply. Enraged, the heir to House Faustus sent her soldiers to kill the Matron of Nosko before she made it back to Nosko lands and from there the houses where quickly at war with each other. They dragged in sympathetic houses, Faustus attracting southern houses and Nosko attracting northern houses. Neither side had a clear upper hand, the southern houses had better supplies and more men, as their men did not fight as frequently in the Wastes, so died less frequently, while the northern houses had more experienced soldiers and turned their larger supply of slaves against the south.

As the Endrani slowly wore each other down through fighting and starvation the council of Matrons for the southern houses, in the midst of discussing tactics, were visited by a raven haired Fae who offered them a deal. If they gave her Griefswald, the only real forest in Doomstadt and the predominate source of lumber for the nation, as her domain, off limits to the Endrani, she would grant a gift to the southern houses that would help them end the war. She would bestow upon them the gift to darken the hearts of their enemies and fill their minds with terror, allowing them to cripple the discipline of the more experienced northern warriors. The southern houses did not want to give up the resources the forest offered, it was a steady source of lumber and game animals, nor did

they trust bargains with mysterious Fae, but they saw little alternative. Once the bargain was sealed their forces very quickly gained the upper hand, and after suffering two years of bitter fighting they were absolutely ruthless in dealing with the ruling members of the northern houses. The southern houses broke apart the northern houses and gifted the lands to trusted members within their own houses, and forming true vassal houses in the hopes of preventing a future war. The surviving members of the northern houses were given the option of either swearing fealty to those now in control of their lands, or fending for themselves outside of those lands. Broken and literally in fear of the southern houses, the surviving northern mostly bent knee.

The social landscape of Doomstadt changed very quickly within a generation of the war. Their ability to inspire Fear allowed them to more easily keep enemies in the Wastes at bay and keep slaves in line, but it also brought costs to the society. Hotheaded youths would often turn the ability on each other during disagreements between themselves and with their elders. They had gained the ability far too quickly to develop social codes around its use and society adapted poorly. Additionally, while the surviving northerners may have sworn allegiance, they had neither forgotten nor forgiven. They remained bitter and distrustful, and passed the sentiment to their children. Knowing that they could not win confrontations in open fights against opponents that could inspire such terror, malcontent northerners resorted to poisoning and knives during dark nights to get revenge, killing several of the new northern Matrons and a handful of high ranking southern Endrani when the opportunities presented themselves. Not knowing who was responsible the homes of northerners were raided looking for poisons, Fear was used often to remind the northerners where the power lay, and northerners were used as food tasters against their will in the hopes that would be assassins wouldn't risk their kin. Rewards were posted and Endrani were encouraged to report those they suspected of sympathizing with the assassins. Very few northerners that were legitimately sowing unrest were caught, however many of them used the paranoia for their own ends, reporting that some of the southerners that had moved north with the new matrons were in league with the assassins, hoping to jockey for a better position in the house. This became self-fulfilling; once lower ranking members of the house felt they were in danger of accusation from the higher members of the house, they started plots simply from a sense of self preservation.

This created a landscape of distrust and intrigue that spread quickly through the northern houses and then into the southern. The order that had been restored was in danger of crumbling again. The power structures within houses were constantly shifting as well as the power structures between houses. Within a handful of generations the origins of the deadly intrigue were forgotten but the games of power were endemic throughout Endrani society. The newly created vassal houses chafed and schemed against their liege houses.

Ultimately two things kept the society from completely destroying itself. First, the males within the houses, trained to serve and given to military discipline that mostly insulated their ranks from inner turmoil and intrigue found that while they lacked overt societal power their cohesion gave them an unspoken strength. Unofficially it was made apparent that they would choose whom they served within the Houses. A woman that elevated herself to Matron through whatever means but lacked the support of the males would find that her body guards might be missing at crucial moments. To this day such realities have never been formally stated and many females still treat their male brethren as little better than slaves, but only those that actually court the loyalty of the males will have any sense of security within a House. As this practice of male support spread from house to house the intra-House game of thrones shifted from near open warfare within a House to quiet cold war, with familial assassinations being a constant fear but an irregular occurrence. Instead the game changed to one where females sought to discredit and shame rivals rather than outright kill them, saving the assassinations for when it was clear that the rival was unwilling to relinquish their position despite being discredited, and that the aggressor had the support to safely advance into the rival's position.

That brought a level of stability, albeit one seeming of balance between predator and prey, to the internal workings of houses. It also had the effect of making the Houses stronger when facing rival Houses. In order to bring a similar balance to inter-House conflict a shared enemy was needed, but despite the obvious threats from the Wastes the Ebon society did not settle on uniting permanently. When a particularly large threat from the Wastes would present itself the Houses would cease their bickering to face the problem, though it quickly became apparent that they could only adequately do so by creating integrated forces. When facing adversity as separated "allies", each "ally" schemed to put other "allies" at greater risk in order to have an upper hand once the external conflict had ended. 327 years before the Thracian Empire the Treaty of Lechsten, named for a northern House that was recently consumed in conflict from the Wastes, was signed by all Houses that created an order of Shurikai, male Knights that would during times of peace serve as guards to house Matrons and not to be used in conflict with other Houses. During times of war they would serve as upper ranks in integrated unit from all of the houses to stave off the conflict so that each house had equal risk.

The foundation of the Shurikai itself did not lessen inter-House conflict but rather simply insured that inter-House conflict would not be as great an issue when confronting external threats. A sufficient perceived threat to stem the tide of House conflict arrived two centuries after the Shurikai were formed, in the year 127 before Thracia. In that year hundreds of thousands of refugees from Shalkara, an ethnic group known as the Rom, were driven over the mountain passes from their home into Doomstadt. The Rom were the ancestors of modern day Gypsies, and came pouring into Doomstadt in numbers far too great to be supported by Doomstadt resources. Initially they were not hostile to the Ebon, simply starving and desperate for food and shelter. The Houses quickly realized that their land could not support such large numbers of refugees and feared that if the refugees consumed too many resources conditions would be similar to what sparked the Civil War. The Houses united to try and force the refugees out, but short of the Wastes there was little place for the Rom to go given their numbers. War eventually broke out between the two people with the Rom holing up in Greifswald Forest. The Ebon attempted to storm the forest, only to find that the Fae who now controlled it had both given free passage to the Rom and had stocked the forest with many of her dark kin who were more than willing and capable of repulsing Ebon forces. Worse for the Ebon it quickly became apparent that the Rom had developed the ability to strip opponents of

any benefit from curative magics or compounds and were also resistant to the terror Ebon could inspire. The Rom also had a devilish habit of predicting Ebon strategy. Despite the lower numbers, short supplies, and weakened state of their warriors the Rom were able to present a formidable challenge both because of their innate abilities and because the Ebon, even with the advent of the Shurikai, could not present a thoroughly unified front.

Bloody guerilla fighting on the part of the Rom took its toll over the course of 50 years, but did a reasonable job of quieting inter-House conflict to a low simmer rather than the frequent hostilities common before the Rom's arrival. Still, with every attempt to bring warfare into the Greifswald being devastating for the Ebon, and the Rom being skilled at ensuring conflict outside of the Greifswald happened on their terms the Ebon suffered. Resources were stretched thin; skilled warriors were wearing down both from the internal conflict with the Rom and external conflict with from the Wastes. Fifty years after the arrival of the Rom a council of Matrons from all houses convened once again to put aside differences and discuss strategy. Similar to the Civil War the raven haired Fae arrived in the midst of the discussions to offer a bargain – upon the designated forces of Ebon engaging the Rom she would bestow resistance to the horrid curse the Rom could level and in return she wished only for an invitation from the Houses to enter the dreams of their slaves. The Matrons were reluctant and actively hostile, realizing the original bargain which lead to the loss of the Greifswald was much the cause of their initial troubles; however they could not see the harm in the bargain presented. The wellbeing of the slaves mattered little and the gift offered would go a long way to reducing losses even if the gift was initially only applied to forces actively involved in containing and engaging the Rom. Thus again, a deal was agreed.

The benefits of the deal were immediate. Losses at the hands of the Rom were stymied and a level of stasis settled in the conflict. The Ebon were still plagued by the Rom's ability to predict the movements of trade and supply caravans between houses and as a result resources remained very thin, but the Ebon were no longer hemorrhaging forces in conflict anywhere near the extent. Additionally, constant conflict with the Rom allowed the Ebon an ever present crucible to mint skilled warriors which proved useful when repelling the Wastes, and also taught the Ebon to not be entirely dependent on their ability to inspire fear, which proved useful when true Terrors from the Wastes immune to such effects would besiege the race. The drawbacks from the bargain were less obvious and did more to shape the demographics and organization of Doomstadt as a nation than it did the Ebon as a people.

With the conflict quieting to a manageable and less dire state the Ebon resumed jockeying for rank between the Houses. The inter-House conflict was less brutal and overt than in the past but it was not unheard of for one House to either absorb another, or force another into vassal status, nor was it unprecedented for a vassal house to break free, or to develop as a larger House fractured from internal or external pressure. Similarly the houses competed for station, resources, and the appearance of power and strength among each other via military might or assassinations and opposing leadership.

This weakened the Houses, and created a condition that lead to the conflict with the Rom finally being settled in the year 171, when the Rom allied with the Thracian Legions entering Doomstadt through the Shalkaran mountain passes. With the Houses not thoroughly united and the Rom aiding the Legions with their experience fighting the Ebon, the Thracian Empire conquered Doomstadt.

Initially devastating to the Ebon the conquest ultimately proved more useful than detrimental. Thracia was not interested in occupation, but rather assimilation, bringing the conquered cultures in as partners in the Thracian Empire rather than holding territory through military might, opting to use their might only when a vassal culture was proving to be difficult. What this ultimately meant was that Doomstadt primarily remained in the control of the Ebon, though they were restricted into fealty to the Thracians. This did not come without benefit, as ultimately the Ebon spread with the Thracian Legions throughout Pangaea, the Thracians brought advancements such as developed roads to improve trade routes (and the movement of the Legions) and aqueducts to bring water to the more arid regions, and a willing partner in slave trade which persists to this day despite the intervening separation of the two cultures. The Ebon would trade Goblinoids to Rome in exchange for slaves of the fairer races, an arrangement which has changed the slave demographics controlled by both cultures in the intervening years.

## **MORE TO COME**

### **Home Land**

Coming Soon

### **Culture and Customs**

Coming Soon

### **Social Structure**

Coming Soon

### **Religion**

Coming Soon

### **Views on Others**

Coming Soon

**Racial Abilities**

Coming Soon

**Living in Alba**

Coming Soon

**In the Duchy of Warwick:** Coming Soon

**Costuming**

Coming Soon

***Races Coming Soon***

- Felinae
- Gael'Braugh
- Goblin
- Gypsy
- Half Fae
- Human
- Mongrel
- Ogre
- Orc
- Paleteth
- Taelgranis

## Chapter 9: Nations and Lands



In the history of Pangaea the world has seen a number of nations rise and fall, combine and divide. Recent history has seen the division of one of the most influential and wealthy countries, Imajicka, back into the original countries from whence it was formed. These countries in turn have experienced a level of uncomfortable transition as they attempt to regain an independent identity.

The nations and lands of Pangaea all have a rich culture based off of their history, geography, and interaction with neighboring societies. Players have a wealth of possible character concepts based off of the lands in which their character could potentially hail from. The land of birth can influence a character as much, if not more so, than the race that claims that character as one of their own.

### Languages

The lands and people of Pangaea have developed a diverse set of languages in which to communicate with. Many of the countries have real world analogs in which a language can be drawn from. For example, Shalkara is an amalgamation of China and India, and any of the languages present in those regions of the real world can be assumed to be dialects spoken somewhere within the border of Shalkara. Likewise, Nippon is analogous to Japan, and Nipponjin, the language of Nippon, is remarkably identical to traditional Japanese. English is assumed to be Alban, the language once spoken by all of the nations that composed Imajicka, however many of the countries formerly of Imajicka are reverting to their traditional languages (French for Malayan, the language of Malay, Gaelic for Inishmorán, the language of Inishmora).

Other languages are completely unique to the Legacies game world. Most of the races would traditionally speak a language with no real world counterpart. Whether the language is completely imaginary, like the whispered tongue of the Sidhe Taelgranis, or simply a renamed real world language, characters may not speak the language unless the player is actually speaking the language. It is not acceptable for two players to converse in plain English, but inform eavesdroppers that they would not understand the conversation unless they spoke Nipponjin, nor is it acceptable for a player to overhear two other players speaking in a foreign tongue to ask those players for a translation because their character should understand that foreign tongue.

This can be frustrating for players who wish to play a character from a given land, but have no affinity for that land's language. Very few players converse in anything but English at Legacies, so typically this is not an issue, however a variety of explanations could be put forth to explain a character's lack of knowledge concerning their native tongue. For example, the player could have left the land at a young age and lost a great deal of affinity for their birth language, or they could have suffered a blow to the temporal region of their brain, damaging their language centers and requiring them to relearn a language.

### The Nations and Lands of Legacies

Each nation or land has a great deal of influence on its inhabitants, and the experiences and mentality of a character may vary greatly based on which race they call their own and the social caste they belong to. The description of each land or nation tries to address all of this and is presented in the following format:

- **History:** The notable events leading from the formation of the nation or land to present day.
- **Culture and Customs:** The traditions, practices, and viewpoints common within the nation or land.
- **Social Structure:** The political, social, and economical structuring of the nation or land.
- **Predominant Races:** The races that are either in the majority, or enjoy greater social privilege.
- **Reaction towards Minority Races:** How minority races are regarded within that land.
- **Playing a Minority Race:** The realities of playing a minority race from this land or nation.
- **Interaction with other Cultures and Countries:** Relationship with other countries and cultures that the nation or land may be in frequent contact with.
- **Religions:** Predominant beliefs, and notes on any local variations of a particular religion. Greater detailed descriptions of the religions are found in "Chapter 10: Theology and Belief"
- **Major events of the Past two Decades:** Recent events that may play an important role in the character history of any character originating from that region.
- **Map:** A map of the geography.



#### *Alba*

Alba is the setting for Legacies. It is a feudal kingdom broken up into four duchies, and then further into baronies and lesser holdings. Alba means "White Rose" in the ancient language of the native people who inhabited the island before men from the continent migrated just after the Dragon Wars. Alba can refer both to the kingdom and the island. During much of its history Alba was called Wales, one of the five duchies of the Kingdom of Imajicka. Since the dissolution of Imajicka the island reverted to its original name and has become its own nation. The symbol of Alba is a white Tudor rose on a blue field.

**History**

Once inland as part of a much larger continent, the catastrophic ending of the Dragon Wars left the lands of Alba as an island in the middle of an ocean. Isolated during its early history post-Dragon Wars, Alba was populated by several iterations of barbarian peoples. This change with the coming of the Thracian Empire during the early parts of the 1<sup>st</sup> century, with Thracian occupation lasting through the 6<sup>th</sup> century. The Thracians brought roads and temples, constructed town and cities, and used Alba as a staging point for the invasion of Sylvanator and the island of Inishmora as well as the failed invasion of the lands now part of Nórdehávn. Alba also served as an intermediary point for legions traveling between Thracian controlled territory in Doomstadt or Malay and the heart of the Thracian Empire in Rome. The result was the introduction of many non-indigenous races to the island of Alba.

It wasn't until sometime in the early 7<sup>th</sup> century when the island of Alba became a united nation under one ruler. Sometime around the year 640 the barbarians of Nórdehávn began an invasion of the island. They sacked Northumbria and moved south burning towns and villages as they went. A combined army of the various Alban people met them on the fields of Hastings south of York and made their stand. The battle was heated but the barbarians were eventually turned back and later expelled from the island. Following the battle, a formal order was established roughly following the command ranks of the united army, with the brilliant tactician that lead the army being coroneted King Richard I. The name of the newly united country was formally called Wales rather than Alba.

In the year 1146 the young king Edward II, began an invasion of a verdant green land known as Inishmora. The war spanned 11 years, but Edward Van Dance conquered the Inish at the battle of Culledon and split the former kingdom into the duchies of Schohiem and Labrador. The first Duke of Schohiem was a collaborator named Angus MacDonald. MacDonald also ruled Labrador in all but title, as the Labradoran Duke was a weak man named Colm O'Bannon.

Following the absorption of Inishmora, Edward looked east for further conquest. He sent his navy to harass the coastline of Malay and began moving his troops around Malay's northern flank through a very short lived pact with Doomstadt. The war lasted almost 20 years and ended undecided at the battle of Agincourt in central Malay. After Agincourt, Wales saw that conquest of Malay was unlikely. As a peace overture, Queen Eleanor of Malay offered her own hand in marriage to the recently widowed King Edward. They were wed on the fields of Agincourt a few months later. Their wedding marked the foundation of the kingdom of Imajicka and the capital was moved to The Citadel of Avalon in the southern portion of Wales.

In the year 1323, roughly 150 years after the battle of Agincourt, King Charles I died without an heir. The lines of Van Dance from Wales, and DeVane of Malay began to maneuver for the throne. Eventually civil war erupted. The DeVane faction took the red rose as their standard, and the Van Dance's took the white. This war became known as the War of the Roses. After 3 bloody years, the DeVane line took the throne.

More recently, in the year 1917, War again reared its ugly head. At the assassination of a juvenile Endrani queen, forces sallied from Malay and occupied Doomstadt. After 6 years of some of the most horrific battles ever known, Doomstadt formally surrendered to King John I in the Citadel in the district of Avalon. King John then set up Doomstadt as a separate duchy. The duchy of Doomstadt was ever in a state of unrest, and only 18 months later declared their independence and seceded from Imajicka.

In recent years the Kingdom of Imajicka was plagued by corrupted leaders and periods of unclear succession, and eventually reverted sovereign status to each of the individual duchies. The Duchy of Wales was rechristened the Kingdom of Alba and despite several internal conflicts has emerged as a strong power in the region.

A complete list of Alban/Imajickan monarchs can be found in "Appendix 3: Nation Errata".

**Geography**

Lay of the land

**Organization of the Land**

The Kingdom of Alba is divided into four duchies: Cornwall, Cymru, Wales, and the newly formed Warwick. Those duchies are further divided into baronies, and the baronies are subsequently divided into lordships, which may in turn be made up of subsequently smaller lordships.

**Cornwall:** Cornwall takes up the entire southern coast of the island. The ducal seat is located in Lyones. Also situated in Cornwall are the ruins of the old Imajickan capital, the Citadel of Avalon. The southern coast is lashed by frequent gales and the Cornish people pride themselves on their toughness and tenacity. The nation's finest center for higher learning, The Royal University, is located in Lyones. The Royal Navy has its academy and primary shipyards in Portsmouth.

**Cymru:** The people of Cymru are what remains of the ancient human race who inhabited Alba before Richard the Conqueror landed. They are a proud people and hold tight to their ancient traditions. They have intermarried over the centuries, but the old family lines are still proud of their lineage. The ducal seat is the oldest human habitation on Alba, the ancient fortress of Caemle Tor. Cymru lands lie in the southwestern corner of Alba and extend most of the way up the west coast. Cymru is separated from Cornwall and Wales by the islands only large mountain range, which are called the Sisters for the five great peaks along the range called the Five Sisters. Cymrians can be prickly and take their personal honor very seriously.



**Wales:** Wales is the largest of the three duchies, retaining the name of the Imajickan Duchy, and the one in which the national capital lies. Wales takes up almost all of the north and most of central and eastern Alba. The ducal seat is located in Notford Longs. The national capital is located in Alba's largest city, York, on the central plain. Dover, the nation's largest and busiest port, is in Wales, within the barony of Tir Anwar. Central and southern Wales are heavily populated. Northern Wales still has large tracks of untouched forest. Many of the nation's Sidhe live in the north. Being in closer proximity to Nórdehávn, north Wales has a history of conflict with raiders from the sea. The Royal Army has its headquarters and academy in York, as well as the Royal Guild of Mages, Scribes and Apothecaries, and Carfax Abbey, which is Alba's primary center for religious study. The Artisan's guild is centered out of Dover. The Welsh are the most cosmopolitan people of the three duchies.

**Warwick:** Warwick is the most newly formed Duchy, and is not on the island of Alba. Instead it is sandwiched between Doomstadt to the South and the Goblin Wastes to the north. It is a sparsely populated frontier land composing almost as much land mass as the other three duchies combined. The game of Legacies is set in the western most barony of Warwick, Drackenvelt, and mostly takes place within the town of Fortnight. More information on Warwick can be found in "Chapter 7: The Goblin Wastes and Warwick".

### **Culture and Customs**

The closest real world analog to Alba would be England, and many similarities exist between Alba and England during various points in its history. Names tend to be similar, and usually run to the standards of English speaking countries: David, Michael, Edward, James, John, etc. for men; Elizabeth, Catherine, Eleanor, Jane, Susan, etc. for women. Non-human races within Alba tend to either use these names or retain the naming customs of their race. Upper class families often name children for past Kings or Queens. Edward, James, Catherine, and Eleanor are popular names among the upper classes.

Dress varies widely based on social status and taste, as well as current fashions at court. The upper class generally wears clothing similar to that of the Royal Family, usually trousers and doublets for men, and full skirted dress for women. More martially oriented members of the nobility tend to prefer stylized surcoats rather than doublets, appearing little different than when they are serving in the field of combat. Deep, rich colors are favored by the nobility. Members of the minor nobility wear similar garb and include clothing ranging from surcoats to frock coats, and dresses of varying degree of complexity. Middle class citizens, such as military officers (when not in uniform), squires, and wealthy merchants often try to emulate the dress of those of higher social class, but they usually stick to less costly materials and more muted colors. Lower class citizens generally wear pants or skirts and simple shirts, short jackets, and simple cloaks. Dark, muted colors are considered appropriate for business dealings and people of "professional" standing of any social class, such as doctors, lawyers, and magistrates. Bright colors are worn during festivals and celebrations. Light colors are worn at weddings and dark colors at funerals. Head ware varies by region and social standing, but is common for all social strata.

Albans celebrate all of the seasonal festivals, as well as the current Monarch's birthday. They also celebrate the New Year. Knights of the Order of King George and military officers usually observe the birthday of King George III. Most Albans also celebrate All Souls Night.

[< MORE DETAIL HERE >](#)

Details on the legal system of Alba can be found in "Appendix 3: Nation Errata".

### **Social Structure**

The social structure of Alba is quite formal. People of one social class are not forbidden from socializing with people from other social classes, but it is looked down on and is not particularly common. Alba is a hereditary monarchy. The ruling King or Queen passes his or her crown down to the eldest living child, regardless of gender. The same is true for all hereditary titles within the land. Occasionally a noble will set aside a child and choose another heir, but this is highly irregular and is not looked upon well by other nobles. The social strata within Alban society are:

<b>Position</b>	<b>Form of Address</b>
<b>King/Queen</b>	Your Royal Majesty or Sire
<b>Prince/Princess</b>	Your Royal Highness
<b>Duke/Duchess</b>	Your Grace
<b>Baron/Baroness</b>	My Lord/Lady, Your Excellency
<b>Lady/Lord</b>	My Lord/Lady
<b>Knight</b>	Sir or Dame
<b>Squire/Clergy/Military Officer</b>	Addressed by specific rank
<b>Yeoman</b>	Addressed with the honorific Mr., Mrs. or Miss
<b>Merchants/Military Enlisted</b>	addressed by given or surname. Surnames are often related to profession, such as Farmer, Wright, Cooper, etc
<b>Peasant</b>	addressed by given name. Do not often have surnames, are often referred to by place of birth, such as Kenneth of Meadowmeer

**NOTE:** When addressing military officers with other rank: In the case of a military officer with another rank, such as Lord, Knight, etc. this is the appropriate form of address: military rank, peerage rank, given name, surname. For example, a knight who is also a captain in the army would be addressed as Captain Sir John Doe. A baroness who was a naval admiral would be addressed as Admiral, Lady Jane Doe. Ranks of Duke and higher are addresses only by their peerage rank, regardless of military service.

Alba is an absolute Monarchy, the Monarch being the central authority figure within the land. He or She has a seneschal who deals with day to day matters and a council made up of trusted peers of the realm. The three Ducal houses traditionally sit on the council, as does the seneschal, a representative from Carfax Abbey (Alba's premier center of religious issues), and any others that the Monarch designates. In the absence of a monarch, the council forms a regency which rules until succession can be determined and a new monarch crowned.

Below the monarch are the Dukes and Duchesses; below them are the Barons and Baronesses, and so forth down the social ladder. Throughout the social hierarchy those above may command those immediately below, as the lower nobles in the hierarchy swear fealty to those immediately above, however in a noble's own land their authority supersedes that of their superiors. Thus a Duke can command a Baron, demand the baron call his banners and march off to war for the duke, but the duke may not enter a land and make demands of the lords under the baron, for those lords are sworn to the baron rather than the duke.

Alba has legalized Guilds. These Guilds are formed with the permission of the Duke whose duchy the Guilds will be operating in. If they wish to operate in more than one duchy, they must get permission from both Ducal seats. The Guilds are usually made up of craftsmen from the Yeomanry, or well established merchants, and are created to serve the interests of the craftsmen. Guilds bearing a Royal Charter have been formally recognized by the monarchy but still require permission to operate in a given duchy.

### **Predominant Races**

Humans compose the majority of Alba, making up roughly 70% of the population. Gael'Braugh compose 10% of the population and the remaining 20% is a mix of the other races.

### **Reactions toward Minority Races**

As Alba is the land the game takes place in a special section, "Living in Alba" was added to each race description in "Chapter 8: Races". Players can find details on the typical reaction towards a specific race in this section.

### **Playing a Minority Race**

As Alba is the land the game takes place in a special section, "Living in Alba" was added to each race description in "Chapter 8: Races". Players can find details on playing minority races within Alba in this section.

### **Interaction with other Cultures and Countries**

Alba's closet trade partners are Malay, Inishmora, and Doomstadt. Many wars have been fought between Alba and each of these over the centuries. At one point in history, all of these nations were united under one King, but that time has passed. Malay is Alba's primary source of imports and the primary target for exports. The nature of the government in Malay (parliamentary monarchy) is distasteful to the nobles of Alba, and vice versa. This, along with trade issues and the current civil war in Doomstadt, causes considerable tension between the two nations.

Alba also trades extensively with Inishmora. As a former vassal state, the Inish tend to take a very dim view of Alba. Trade is heavily tariffed in both directions, but tension among the common people has rarely spread to the nobilities of either country. Alba and Inishmora have a mutual protection treaty regarding barbarian raiders from Nórdehávn. While Nórdehávn does not have a central government to speak of, Albanians, especially those in the north, strongly dislike barbarians. Generations of raids have turned the Alban people firmly against the northmen, though the occasional dragon boat is allowed harbor at the southern purposes when interested in trade.

Alba's relationship with Doomstadt has been rocky. Doomstadt revolted twice while under Imajickan control in the past century, and Alba (then Wales) was always the central core of Imajicka. Once Imajicka was disbanded into separate, sovereign, states, relations with Doomstadt improved. In the current Doomstadt civil war Alba is a staunch supporter of the Queen and a strong proponent of her more moderate vision for the Endrani people. This puts Alba in conflict with the powerful southern houses that oppose the Queen, though the conflict has not progressed to the point of open warfare between Alba and the southern houses.

### **Religions**

Most Alban's follow the pantheon of gods left behind by the Thracians. The most popular of these are Aldrin as the protector and Gwynna as lady of the harvest, although they are all venerated in varying degrees. Khilaina, the Faeen goddess of healing, has also been embraced by the people of Alba, likely heavily influence by the large Gael'Braugh populace. People on the coast tend to strongly venerate both Nimbus and Marin. There is no state religion and no religion has been forbidden by Royal decree. Many local nobles have outlawed worship of Sordos, Beshaba, and Ziphane, and most especially, Ravnos. In the north, calling on Muon can get a person in trouble as well. People are usually open to accepting gods other than their own, which is a legacy of the Thracian Empire from long ago. Most Albanians are pantheists, meaning they believe in and venerate all of the gods in their chosen pantheon, although they may have their favorites. Few Albanians understand the concept of monotheism and find it ridiculous. Being a member of a religious order (other than those of the "evil" gods) is considered a very honorable profession and priests of almost any god are well respected everywhere in Alba. Albanians go to temples when they have an offering to make or a request of the gods. They use them for the celebrations of the seasons and specific holy days within the following of specific gods. There is little pressure for people to follow any particular (or any) faith and a person's faith or lack thereof is considered a personal matter.

Albans are a moderately superstitious people. The average person believes that the gods, while far removed from our world, take indirect action in our lives. They believe that evil exists and that the gods send their servants to Pangaea to combat this evil, or in some cases, are the source of it. It is believed that the monarchs of Alba are divinely gifted when they take the throne, and that these gifts are given for the betterment of the people. In years past, the Dragon Orders had held some sway among the people, mostly the well-educated, upper class. This has subsided in recent years, though they still have a following in Alba. In more remote locations it is also not uncommon to leave offerings or place wards in an effort to placate or protect against local Fae. Homage is sometimes paid to many of the specific Fae.

Most Albans seek out a priest or temple for religious services. They prefer to have a priest intercede with the gods on their behalf. Weddings and funerals, as well as some rites of passage, are almost always held in temples of an appropriate god or a pantheistic temple. Specific wedding and funeral customs vary from faith to faith, but most weddings in Alba involve the exchange of vows in front of a member of clergy, exchange of rings, binding of hands, and jumping over a broom for the lower classes. Funerals involve cremation or less commonly, interment into the earth.

### **Major events of the past two decades**

The Imajickan Duchy of Wales and subsequent Kingdom of Alba has been wracked by three consecutive wars with undead forces. In 1988 King Richard Van Dance took the throne of Imajicka but after seven years of rule Richard felt compelled to marshal forces and attempt to pacify the Goblin Wastes. In his absence, Richard's younger brother Prince John successfully usurped the throne and proceeded to rule Imajicka with an iron fist until Richards return three years later. Richard took the throne back from his brother and had him executed. Unfortunately, Richard had been afflicted with undeath during his crusade in the Wastes and had returned corrupted. The forces he had departed with were similarly corrupted, and the land fell under an even darker cloud than it had during the rule of Prince John. The people of Wales began a revolt which eventually lead to the defeat and final death of Richard and his undead lords on the fields of York during the year 2000.

After Richard the Lich King was destroyed, two claimants for the throne stepped forward; Olanna DeVane, Duchess of Wales and descendant of Henry III, last of the De Vane monarchs; and Helena De Wight, Baroness of the Isle of Wight, Countess of Lyon, and former consort of John the Usurper. Both claimants gathered lords to their banners and began a war of succession lasting 9 months; the war initially went in Olanna's favor however Helena turned to necromancy in an attempt to bolster her sagging troop levels and dragged the conflict out. In the end Helena's desperate efforts were in vain; Olanna's forces stormed the Isle of Wight and killed Helen. Olanna De Vane was crown Queen of Imajicka.

While Wales grappled with two wars within the duchy, the Duchy of Inishmora broke free of Imajickan rule and the Duchy of Malay struggled with a massive peasant uprising. Queen Olanna realized that she would never be able to hold Imajicka together and opted to formally dissolve the kingdom, restoring sovereign status to each Duchy, and remaining as queen only of Wales. During the conflict with Helena De Wight the former Imajickan capital in Avalon was raised to the ground; Olanna established a new capital in central Alba, in the city of York. Unfortunately Olanna would not be able to appreciate her new capital, as she was assassinated by unknown assailants only four months after winning her crown.

With the ruling population devastated first by Richard, and then the war for succession, the few remaining powerful nobles chose to form a temporary regency council to rule until such time as a strong claimant for the thrown could be peacefully established. They found a strong claimant in Richard's cousin Michael Van Dance who had only recently found his way home to Alba. In the previous years he had traveled east with Richard but had become separated from Imajickan forces before Richard had become afflicted with undeath.

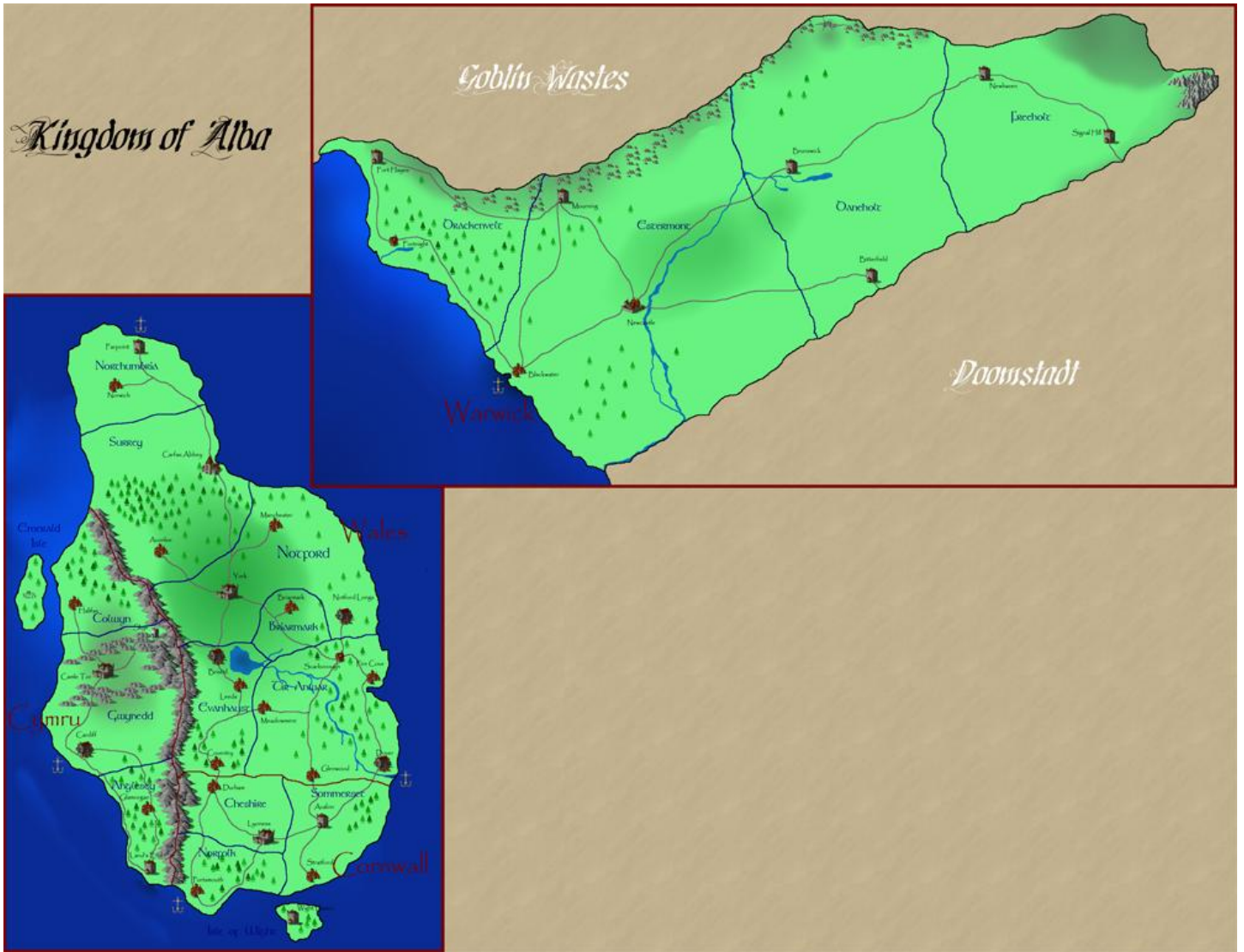
In 2004 a new threat surfaced to challenge the fledgling king. A powerful man named Matouos Valclave, thought to originally be from the Greifswald in Doomstadt, raised yet another army of undead and began conquering the land. The recent conflicts in Alba provided Valclave with a ready supply of dead soldiers. He was on a mission to convert as many people as possible to the veneration of evil and undeath. It is thought he may have been a powerful follower of Ravnos. He was destroyed after much sacrifice, but his lieutenant, Hadrian, tricked his captors into believing he was an unwilling victim and he escaped.

Hadrian raised another army composed almost entirely of the undead and took the barony of Briarmark. He named himself Baron Fenton Hadrian Xavier and began a campaign to annex the baronies of Evanhaust and Tir Anwar. Because of complicity on the part of a corrupt officer in the Royal Army, Crown forces were kept almost entirely out of the conflict, leaving the two baronies to hold their own against Hadrian. The Nights Watch played a significant role in the conflict, fighting on the front lines and ensuring that the casualties of battle did not rise again as Hadrian's minions. Once the army officer's part in the conflict was uncovered, Crown forces began to move into the area north of Briarmark and brought pressure to bear. Hadrian's only hope of escape was to push through and conquer Tir Anwar before the army could trap him against their northern border and grind away his forces. He made a desperate push south and was met at Scarborough by the forces gathered by the Baron of Tir Anwar. Hadrian's force was broken and he himself killed.

**INSERT THE PAST 4 YEARS HERE**

### **Map**

Insert picture of map here



### Coming Soon

- Damascus
- Doomstadt
- Nórdehávn
- Inishmora
- Isla Del Sol
- Malay
- Nippon
- Shalkara
- Skollar
- Subtellurium
- Sylvanator
- Thracia Unitas

## Chapter 10: Theology and Belief



Each culture develops its own explanations for the world and the way things appear to function. Life, death, the shape of the land, the seasons, weather, fortune or misfortune, and magic are but a few of the subjects that a people try to understand. When obvious answers do not present themselves it is common to look to some greater beings as the answer. Much as a mortal may craft a sword, people develop beliefs where immortals craft the world.

The diverse people and lands of Pangaea have given rise to a multitude of beliefs. The most prevalent beliefs share some common elements. They contain various polytheistic elements, with one or more pantheons of deities or other powerful beings. Most contain a concept of duality conflict, whether it is a traditional good versus evil viewpoint, Seelie versus Unseelie, order versus chaos, or similar diametric separation. Finally, all of them contain a notion that recent dead, spirits that have passed on, may be summoned back to mortality, or may return of their own volition in a state of partial death. This common belief likely is a means of addressing the observable effects of the *Reincarnation* magic ritual, and to explain the existence of the *Dhampari* race.

If players wish to have a belief larger than their character, an ethos to guide their actions, there are a multitude of options to explore. This chapter introduces the pantheistic beliefs prevalent in Pangaea. Chapter 11 discusses specific deities venerated within Alb, along with cultural analogs of that deity present in the other pantheistic faiths. Chapter 12 discusses some alternate beliefs and philosophies that are represented in significant minorities throughout Pangaea for players interested in an ethos without polytheistic elements.

### Pantheistic Beliefs within Alba



#### *Thracian*

Quick Description

#### Cultures

Thracia, Alba and Imajicka

#### History

How the religion developed and spread

#### Creation Belief

Where everything came from

#### Cosmological Organization

Structuring and relationship of the gods

#### Primary Tenants

blah

#### Life and Death

Blah

#### Sociological Impact

How these beliefs shape society



#### *Elven*

The Elven religion, properly called Faeen by its followers, is a religion that seeks to explain why several of the races within Pangaea closely resemble various types of Fae ("Chapter 14: Faery and the Fae" contain specific details on Fae and may provide insight into details of this belief), and further explains the origins of the two primary factions in Faery, the Seelie and Unseelie courts. This is a mortal religion believed by the races of Pangaea and to date considerable debate remains as to whether the native Fae of Faery, hold similar beliefs. The common name of the religion, Elven, is derived from the term Elf, which collectively refers to the various races of Sidhe, the Goblinoids (Goblins, Orcs, and Ogres), Dwarves, and many monster races such as Trolls, that all have direct analogs within Faery. The usage of the word is ancient, predating the Dragon Wars, and all of the races described by the term find it derogatory as it collectively lumps them in with many of the races they hate, though the Sidhe are most vocal concerning the offense of the term. As such, followers of the religion tend to take exception to the common name Elven despite its widespread usage, and prefer the proper name Faeen.

#### Cultures

The Sidhe living within Sylvanator, Dwarves within the Dragon Spine mountains, and the Goblinoids living within the Goblin Wastes all follow forms of the Elven religion, though each race's interpretations each tend to favor that race. Most of the lands formerly composing Imajicka, specifically Alba, Inishmora, and Doomstadt, believe simultaneously in both the Elven and Thracian religions, believing that the Elven religion explains the origins of specific races as well as Faery and that the Thracian religion explains the origins of Pangaea and the remaining races and monsters. Portions of Malay also follow both religions, but it has become far more secular since breaking away from Imajicka.

### **History**

The origins of the Elven religion are not known, as most theologians believe its development predated the Dragon Wars, a period of history from which almost all records have been lost. Followers of the religion maintain that the belief was brought to Pangaea when the Sidhe, Goblinoids, Dwarves, and other races first stepped out of Faery into the mortal world. Over time, they believe, the followers slowly lost their way and began worshipping the Great Dragons in place of their original gods. The Dragon Wars were the gods' way of demonstrating the errors in doing so, according to belief. Whether this specific version is true, or if the religion developed during or after the rise of the great civilizations predating the Dragon Wars, remains in debate; however an origin predating the Dragon Wars is the most viable explanation that addresses why modern lands as disparate as Sylvanator and the Goblin Wastes seemingly hold the same beliefs independently. These lands, along with the Dragon Spine Mountains that make up the heart of the Dwarven civilization, have held these beliefs for as long as modern history has been recorded. Ironically it was the arrival of the Thracian Empire, seeking to spread its own beliefs, which caused the Elven religion to spread.

The Thracian Legion conquered portions of both Sylvanator and Doomstadt, which at the time exclusively followed the Elven belief as well, but following repeated conquest both by the Thracian Empire and then Imajicka, adopted the Thracian religion in addition to the Elven religion as the rest of Imajicka had done. During the conquest many of the Sidhe were displaced, either because they were taken slave or because they chose to join the Legion to avoid such a fate, and with their travel spread their belief. A large portion of Sidhe, specifically Gael'Braugh, settled in Inishmora and Alba, and over the centuries they were joined by willing immigrants from Sylvanator. With a significant population base they were able to maintain their beliefs and with the rise of Imajicka, the beliefs traveled to each of the member states.

In present day the majority of the lands north of Damascus and Thracias Unitas, and east of Shalkara, believe some form of the Elven religion, with the exception of the Norsk. That said, there is not a central focal point for the religion, and each land and people has their own interpretations. Lands where the Elven religion holds exclusive sway, such as Sylvanator, do not associate their belief with those lands where the Thracian gods are worshipped side by side, and violently disagree with the interpretations of the religion by Goblinoid races. Much as many real world religions have a shared origin and similar underlying beliefs, but still recognize themselves as separate and different, the followers of the Elven beliefs see fractures and differences in how the beliefs are presented.

### **Creation Belief**

As the Elven beliefs hold, their gods were not created or born, but have existed for all time. These gods exist in a place outside lesser beings' capacity to comprehend, and from a distance direct the course of creation. Faery, the realm of the Fae, was originally created by the gods, though whether in an image of their own divine home or as an entirely creative endeavor without existing inspiration cannot be known. In this realm the gods were able to express their thoughts in form. Bloodstrike took stock of this creation and pulled forth a fraction of the primordial essence of Faery. From this he separated out the beautiful and noble within it from the base traits, the ugliness and evil, the latter of which he discarded from his circle of light. The remainder was the clay he used to shape and give life to the Seelie Fae, the first creation of new beings thought as perfect as the material used to create them.

Beshaba, seeing flawed arrogance in Bloodstrike's creation, took up the material discarded by Bloodstrike and created her own Fae using the base discarded elements. From this came the Unseelie Fae, who formed adversaries for the Seelie. As the Fae formed natural factions based off of their origins, the gods that created them also took sides. Bloodstrike, Khilaina, and Gwynna favored the Seelie, while Beshaba, Sordos, and Ziphane chose the Unseelie. The gods Artaq, Collon, Coron, Thorin, and Valerian chose to remain neutral, though on rare occasions created their own Fae that contained elements of both Seelie and Unseelie. Like the gods that created them, these Fae were neutral in the conflict and never numerous enough to form their own faction.

There Elven beliefs don't establish a time for the creation of the Fae. Rather it is held that the conceptualization of time as a linear progression of events is a perspective established by mortals. Originally the Fae did not perceive a passage of time but rather existed in state for an indeterminate period. Likewise the physical structuring of the Fae and Faery were amorphous and it was only through exposure to mortal perception that both assumed a more defined form. It is believed that mortals have a limited capacity to perceive reality which imposes constraints on the reality they are exposed to. By this assumption followers of the Elven beliefs assert that mortals can neither conceive the nature of the Elven gods nor the true details of creation.

Outside of the creation of the Seelie and Unseelie Fae, the first distinct event was the discovery of the mortal realm, the world of Pangaea, separated by a permeable shroud from points in Faery, by the Seelie Fae. Different interpretations of the Elven beliefs offer different origins for the mortal realm. The Sidhe hold that Pangaea was created by the gods following Faery, as a place to express unimportant impulses of creativity, where they practiced creation without care for the final result or lasting investment in the products. As evidence the Sidhe cite the limited life spans both of mortals and of their creations and civilizations. To them it seems obvious that the gods have no care for the long term results of the creation or they would have invested it with some sense of permanence. The

Dwarves believe Pangaea was created by consensus among the neutral gods, who having seen how the Seelie and Unseelie tried to polarize the neutral Fae, sought a realm that would be free of such discrete factions. By Dwarven reckoning the mortal world is defined by an amalgamation of qualities, good and evil, that is the hallmark of the neutral gods. The various Goblinoids believe the mortal realm was the first attempt at creation by Bloodstrike, discarded by the god after the flaws of his failed creation became too obvious to ignore. They believe that the reason the Seelie discovered the creation first was because Bloodstrike hoped that they could salvage his failure. The Alban view takes a different viewpoint from all three and is detailed in the next section.

The Seelie discovered Pangaea prior to the other Fae, and crossed the shroud into the mortal realm first as well. As the beliefs go, the results were immediate and significant to both realms. The amorphous nature of the Fae brought to the mortal realm a sense of wonder and possibility that the mortals, and especially the flawed humans, had never experienced. From this first exposure imagination and dreams were born in mortal minds, leaving them changed forever. Likewise the Fae found themselves changed. While mortals may have gained imagination their viewing of their world remained very rigid, which thus imposed a sense of order onto the Fae. The areas of the Faery that were closest to Pangaea lost much of their nebulous form, and while still somewhat fluid in form had a sense of structure imposed upon them. Likewise, many of the Fae similarly had shape forced upon them by mortal perception.

The Unseelie quickly realized that Faery would be shaped solely by mortal perception of the Seelie and tilt the conflict in the Seelie's favor unless they likewise entered the mortal realm. The arrival of the Unseelie brought nightmares to the mortal realm, to augment the gift of dreams by the Seelie. The nightmares also shaped the form of the Unseelie and portions of Faery as well. For a time equilibrium was restored between the two courts of Fae, however neither faction anticipated the effects of mortality on the Fae within Pangaea. They still did not age, but as their conflict broiled over to the mortal realm, and mortals were used as pawns to further one side or the other, the results revealed that the Fae physical form within Pangaea was mortal as well. When they were shorn from their mortal guise their Fae essence pulled them back to Faery, but in a tortured shape stuck between existence and oblivion. The results were Fae cursed by a partial death; among the products were Baen-Sidhe and Sluagh, nightmares even to other Fae. These Fae began to loath all of their brethren not similarly cursed and began to strike out the rest of the Fae; both Seelie and Unseelie factions feared them but also feared becoming them.

Followers of the Elven beliefs hold that the gods temporarily set aside their enmity not long after the two realms were bridged, in order to work towards a solution that prevented further tormented Fae from being created. All Fae were given an unshakable yearning to return to Faery whenever they entered Pangaea; the longer they were in Pangaea the more compulsory the yearning seemed to grow. Through this Fae were discouraged from establishing a long term presence in Pangaea in their natural form. Fae that wished to migrate to Pangaea for greater periods of time did so by surrendering their Fae immortality while there, thus preventing their Fae nature from returning to Faery in the half dead state.

Following the developments of these conditions the conflict from between the two courts continued both in Faery and Pangaea. Fae from both courts began to voluntarily surrender their immortality in order to better serve their gods in the mortal realm. This left them forever changed and is the genesis of the Sidhe races, the Goblinoid races, and the Dwarves, as well as many monster races. Over the millennia the conflict raged back and forth; other mortal races became involved with the cause of one Fae race or another, but likewise many members of the Fae races lost sight of their conflict and became involved in other mortal affairs.

Bloodstrike, seeing the devastation wrought in the mortal world by the polarized conflict, and also seeing many of his followers lose their path, pulled from himself six virtues that embodied existence. He created them in the form of Great Dragons that he sent to the mortal world to guide his followers and stand as a symbol of goodness to the Seelie, and a warning to the Unseelie. These six Great Dragons, whom the Dragon Orders still follow and venerate (see "Chapter 12: Minority Beliefs and Philosophies" for more details on the Great Dragons and Dragon Orders), brought peace and stability to Pangaea. Under them scientific and magical understanding increased many fold and a great society made of the various Sidhe as well as Humans and other mortal races came into existence and flourished. The Goblinoids and Unseelie monster races were overpowered and overshadowed. The Great Dragons shone as an example to the Elven people for so long that the Fae who had embraced mortality as well as the Humans and other races of the mortal realm, began to worship them as gods themselves.

The Sidhe believe that the Dragon Wars that brought about the fall of the great civilization and the disappearance of the Great Dragons was punishment for holding the Great Dragons higher than the true gods while the Goblinoids believe that Beshaba deceived the Sidhe to bring about their downfall. The Dwarves believe the Dragon Wars are evidence that all mortals, even those of Fae origin, possess the capacity for either good or evil, and are not polarized to one extreme or the other completely.

### **Cosmological Organization**

Structuring and relationship of the gods

### **Primary Tenants**

blah

### **Life and Death**

Blah

**Sociological Impact**

How these beliefs shape society

***Alban and Imajickan Views***

How the two beliefs are combined

**Alternate Pantheons**

Variations on a theme in some other cultures



***Dirvish***

Put an overall description of the general beliefs here

**Life and Death**

Blah

**Sociological Impact**

How these beliefs shape society



***Kreten***

Put an overall description of the general beliefs here

**Life and Death**

Blah

**Sociological Impact**

How these beliefs shape society



***Nikirian***

Put an overall description of the general beliefs here

**Life and Death**

Blah

**Sociological Impact**

How these beliefs shape society



***Nipponjin***

Put an overall description of the general beliefs here

**Life and Death**

Blah

**Sociological Impact**

How these beliefs shape society



***Norsk***

The Norsk religion is followed by the northmen of Nórdehávn (Foehammer) and Skollar, with some variations. The belief revolves around a conflict between order and chaos rather than tradition good and evil. The gods of the religion represent order, and are collectively referred to as the Æsir. They are lead by the god Óðinn and his wife Freggá. The elements of chaos are primarily composed of jötnar, giants of frost and fire, though many jötnar are accepted by the Æsir as comrades until the time of final conflict.



The Norsk believe that existence is structured around a giant world tree, Yggdrasill, which houses the land of the gods, Ásgarðr, the lands of man, Miðgarðr, and the lands of the giants, Jötunheimr, among other realms. Hidden among the roots of the world tree are the three Norns, Urðr, Verðandi and Skuld, who weave a tapestry of fate. The vibrant threads of the tapestry represent the fate of the gods and form the largest aspect of the tapestry. The fates of mortals are woven with much smaller threads in a looser weave, and get less attention by the Norns. Thus the Norsk believe that the fate of the gods is set as is the fate of mortals until their death, but not the fate of the mortals after they are dead.

The gods of Norsk belief have already seen their fate. Óðinn, the All Father of the gods, sacrificed one of his eyes to gain understanding of existence and through such sacrifice saw the destiny of the gods. At some point in the future, though the Norsk do not know how far, there will be a final battle between order and chaos, called Ragnarök. Most of the gods will die in this battle. Óðinn himself will face the great wolf Fenrisúlfr, a beast whose sole purpose is to hunt the Æsir, and will fall in combat to it. His son Þór (Tor), foremost warrior among the gods, will face the terrible serpent Jörmungandr, who hopes to poison the sky and devour the realms. He will slay the beast, but die of his wounds shortly after. The jötnar will challenge the other gods and Hel, mistress of the Norsk underworld, shall march forth with her armies of the foul dead to destroy creation. Whether existence is destroyed by chaos is not woven yet in the tapestry, and will only be decided in the final battle by the souls of the valorous dead warriors who face the armies of Hel.

A precursor to Ragnarök has already transpired according to the Norsk. The mortal conflict of the Dragon Wars, millennia past, was just part of a larger conflict, Ødeleggekrig, that nearly splintered Yggdrasill, and left all of the realms devastated. The Norsk believe that prior to that battle there was a separate set of gods, the Vanir, that sacrificed themselves to ensure the survival of the Æsir and existence. The goddess Freyjá is one of only very few Vanir to have survived.

### **Life and Death**

The Norsk believe that a person has one of three fates when they die. Should they have live a valorous life, one of distinction, and fall in combat they believe one of the Valkyrja, the handmaidens of Óðinn and Freggá, will take their soul to Óðinn's hall of Valhöll or Freyjá's hall of Fólkvangr, depending on whether they have earned their valor fighting offensively or in the defense of their lands and families. Regardless of hall they are greeted by the Poet God Bragi, who composes a work for mortal skalds to perform detailing the life and exploits of the fallen soul. Once the fallen soul has taken their place within Valhöll or Fólkvangr they become part of the Einherjar, the army of the brave who will ride forth to defend existence in the final battle, Ragnarök, at the side of the gods. Until that time they spend their days in practice battles and their evenings feasting.

Women as well as men are chosen by the Valkyrja, and those of the most distinction are picked by Freggá to instead join the ranks of the Valkyrja rather than stay in one of the two halls.

Souls that have died of natural causes or were not chosen by the Valkyrja, are instead taken by Hel. Those who lived a life worthy of the Einherjar but did not die in combat are sent a ship to travel down one of the twelve rivers Eligavar, to the realm of Gimlé where they are greeted with comforts and beauty. Souls that have not earned such a fate, the wicked and cowardly, those of weak and small spirit, are taken in by Hel herself and tormented in the realm of Niflheimr until they are forged into proper warriors. At the battle of Ragnarök they will march forth at the side of the jötnar to destroy existence.

### **Sociological Impact**

The central points of the Norsk belief is that one day all of existence will be in peril and it will be the souls of the fallen warriors that ultimately dictate the outcome; the gods' fate is already been written. This has shaped the entirety of society, and created an imperative need for all members to excel as warriors; to either continually seek out conflict in order to prove one's worth or to fearlessly defend the lands in the place of warriors abroad. This alone explains their antagonistic nature towards all of their neighboring lands, but it extends further than this. It is not enough to prove one's own self, but there is also the need to inspire such qualities in others, lest they serve the armies of Hel. The Norsk despise weakness of spirit and softness of nature, as they feel possessing such qualities imperils creation.

Coupled with this is the idea that even if one sees inevitable fate, they face it anyway, as their gods will do during Ragnarök. Unlike the gods, mortal fate is not as strongly woven or as set, but that does not allow them to falter should the weaving of the Norn's tapestry tighten around them. All of this belief has created one of only two nations that never ceded land to the Thracian empire, a society that despite its small size faced down the combined might of Imajicka, and one that villages and cities alike on all major water ways fear.



### ***Shalkaran***

Put an overall description of the general beliefs here

### **Life and Death**

Blah

### **Sociological Impact**

How these beliefs shape society

## Chapter 11: Alban Belief and Gods



Alban belief the mixing of Thracian and Elven pantheon, why it is that way, how it spread to most of Imajicka. Reference Nuada section in next chapter

### The Gods



***Aldrin - God of War***  
*The Sword Bearer*

Aldrin is the patron god of warriors and soldiers. He is seen as the defender of the weak and champion of just causes. The warrior monks of Aldrin are called the Bearers of the Sword. They act as self-appointed constables, riding through the countryside righting wrongs, and are often commissioned for that very purpose by local governments. The priest of Aldrin seeks to uphold justice and protect the innocent from tyranny whatever the odds, even though it cost him his very soul. The Bearers are the perfect knights. Their watchwords are *loyalty, chivalry, honor, courage, & chastity*. They are not as concerned with points of law as priests of Verax, but the two churches often see eye to eye on many issues.

### Symbol



### Origin

Aldrin is the original god of war in the Thracian pantheon. His worship goes back to the founding of Thracia, but some scholars believe that he is the Thracian version of an even older deity. Gaius Janus Thracias, first Emperor of Thracia, was a follower of Aldrin and claimed that he was the son of Aldrin by a mortal woman, and that he had this gods favor.

### Interpretations

***The Idealist:*** Aldrin represents the perfect warrior for justice and peace. Warriors of Aldrin follow the watchwords of the Order to the letter and would rather die than sully the honor of their god. The weak must be protected and it is the duty of the strong to defend those who cannot defend themselves.

***The Realist:*** Soldiers the world over prey to Aldrin before battle; not to help the weak, but to lend them his aid so that they can survive the battle to come. No soldier wants to fight, but there are times when it cannot be avoided. In these times, it is Aldrin's shield that defends the soldier.

***The Extremist:*** All that is vile and tainted in the world must be cleansed. Aldrin's might was given to his servants so that we could excise the cancer of evil and darkness from Pangea, and they will use any means necessary to see His will done. Might makes right.

### Organizations

The church of Aldrin is made up almost exclusively of fighting men and women. Aspirants are those who are seeking admission into the church. They must serve as squires to priests in the field for at least three years before they are admitted into the service of Aldrin. Members of the church are broken into three separate orders. The Shields of the Faith, called Shield brothers/sisters, are the administrative and clerical branch. This division is made up mostly of warriors who have either been permanently injured or suffer from advancing age which keeps them from working the in field. The Shields maintain all chapterhouses, perform clerical services, and act as craftsmen for the church. The Bearers of the Sword are the active branch. They are assigned in groups of between 5 and 50, which are sent to specific locations to meet threats head on. The Bearers may be called on to perform clerical services, but their primary duty is to do Aldrin's will be defending those who cannot defend themselves. The last group is the Knights Errant. These are individuals, usually of great faith and personal power, who wander the land autonomously, seeking out the enemies of Aldrin and His faithful. Knights Errant are not accountable to anyone else within the church, with a single exception. The Knights Errant meet once a year at a conclave which changes locations each year. At this conclave they share stories of their deeds. It is at these conclaves that the head of the church, the Patriarch (usually, but not necessarily male), is chosen as well. Only Knights Errant attend these conclaves and have a voice in choosing the Patriarch. The Patriarch serves as long as he or she is able to command the respect of the conclave. Any Knight Errant may challenge the Patriarchs fitness to lead at a conclave. The Patriarch, who must walk to the conclave alone, and

unattended, must speak to the conclave and convince them of his fitness. If he does not arrive on time for the conclave, or he does not sway the majority, he is removed from office and a new Patriarch is chosen. As no one in the other two divisions of the church may speak at a conclave (although they may attend), they often court the favor of Knights Errant to swing the vote. The Knights often act as representatives for the other members of the church. Regular policies within the church are determined by the Patriarch alone, without oversight. Few Patriarchs have been removed from office forcibly. When they feel they can no longer perform their duties, most Patriarchs contrive to reach the conclave a short time after it begins, always stating that they can't find the road (this is a ritualized formula) and thus forfeiting their office. Every member of the church of Aldrin is addressed as Sir. Ceremonies of this church tend to be sober and forthright. They usually exalt in the heroism of mankind and clearly disdain evil and injustice.

### Presence in Alba

Worship of Aldrin is very common amongst soldiers, mercenaries, and guardsmen throughout the land. Aldrin is invoked at the commencement of all military academies and schools in the nation. When Alba is at war, the banner of Aldrin is flown directly below the Alban standard. This is known as "flying the sword" and is often the first outward sign that the Monarch has chosen to go to war. The church of Aldrin only has two full sized temples in Alba, one in York, and one in Avalon, which has been rebuilt since the Regency Period (2001-2002). There are smaller temples in Carfax Abbey, Skye, and Manchester. Many small shrines exist throughout the land, usually at the sites of major battles.

Most non-warriors who call upon Aldrin do so in his aspect as defender of the weak. His name is invoked in hopes that some threat will be averted or that some wrong will be righted.



### *Artaq - God of Travel* *The Wanderer*

The Wanderer is the patron of the frequent traveler. It is common for someone to invoke his blessing before beginning a journey. Those of his priesthood are usually solitary and wander the world spreading their patron's blessings upon those they meet in wayside inns and forest glades. Though widely acknowledged, actual priests of Artaq are few in number.

### Symbol



### Origin

Artaq was originally a sidhe deity, worshiped as patron of all who followed the trails of the forests. When Thracian Legions reached what is now Malay, they found sidhe there who followed a horse god who was benevolent to travelers. The Thracians, being far from home, immediately adopted this god as their own and carried his name across the world.

### Interpretations

*The Idealist:* Everything in life is a journey. Whether it is along the lands of the countryside or the road of the mind, every journey is the domain of The Wanderer. Journeys should be undertaken often, even if just within one's thoughts.

*The Realist:* Travel can be dangerous or it can be joyous. The blessings of Artaq ensure that the journey is safe and hopefully enjoyable. Travel is necessary, but it doesn't have to be uncomfortable.

*The Extremist:* Lingering in one place for too long is a curse. Artaq turns his face from those who turn their face from Him. This is why villages are often such mean places. A true adherent to the Wanderer never stays in one place for long. It is a sacred duty to see as much of the world as possible.

### Organizations

When priests of Artaq meet, it is as equals. Their priesthood has almost no formal structure. When a priest finds someone they feel can serve Artaq, and who has the desire, they apprentice that person for as long as they both feel it is necessary. At that point, the elder priest holds a small ceremony investing the apprentice as a priest in their own right. There is no other structure or formality to the clergy of Artaq. Many other religions find this difficult to understand and often treat priests of Artaq as pretenders. Ceremonies and services to Artaq are usually conducted out doors. Crossroads are considered sacred places. Followers of Artaq value freedom above all else.

### Presence in Alba

As in most places, actual temples of Artaq are very rare. The only one on the island is at Carfax Abbey. Instead of temples, roadside shrines to Artaq are fairly common throughout Alba and most travelers leave offerings at these shrines. They are usually located at crossroads, bridges, or stables. Actual priests of Artaq are very uncommon in Alba and most people will never meet one in their lifetimes.



## ***Aya – Goddess of Love and Peace*** ***The Serene Rose***

Aya is the Lady of love and peace, and her priesthood tries in all situations to engender those emotions in those around them. They often work in concert with priests of Khilaina in working with the mentally ill. They utilize their magical abilities to sooth the tormented psyches of others, and perhaps because of this and their proverbial patience, they make outstanding negotiators and councilors. Members of this order are more pacifistic in nature than any other and will go to extreme lengths, even to the point of allowing their own deaths, rather than harm another.

### **Symbol**



### **Origin**

The Thracians had their own version of Aya before they reached Alban shores; Paxa, the goddess of peace. When the Legions learned that another goddess of peace already ruled over Alba, they embraced Aya as the local goddess. The name Aya, which is the name of the goddess once worshipped by the ancient Albans, continued to be used during, and after, the Thracian occupation.

In Thracian mythology, Aya and Cyra are twin sisters, both expressing the holiness of love in their own way.

### **Interpretations**

***The Idealist:*** Without love, life ends. There can be no joy, no meaning to life without love. Aya grants Her gift to those who let Her into their hearts. Our hearts are split in two, one half is love, the other is hate. Which half grows depends on what you feed it; love or hate.

***The Realist:*** There is much darkness in our world, so much that we can never defeat it all. Even so, it is our calling to spread love and peace in the place of hate and discord. Not everyone can be reached, but most can, with patience.

***The Extremist:*** Nothing in life is as important as love. Without love, life will wilt and die, and will never be renewed. It is love that allows the other gods to exist, through their worshipers. Aya's love is the wellspring from which all things come. Spurning love is a spurn Her. Anger, hate, rage, killing; these are all anathema to The Serene Rose and must be avoided, even if it means giving our own lives in love.

### **Organizations**

The priesthood of Aya is one that is very welcoming, as one might expect. The only thing necessary from someone to enter into the order is that they demonstrate they have a pure heart and true desire to spread love and peace. All decisions within the priesthood are made at a monthly conclave held at Carfax Abbey and are determined by majority vote of all clergy present. Everyone is very polite and everyone has a chance to speak if they wish it. Because of this, meetings are days long and oft times little is actually accomplished. The only real leadership is that which comes from individual personality. All members of the church of Aya are considered to be completely equal, regardless of age or experience. There is a small group of priestesses who reside year round at the temple of Aya at Carfax Abbey. They maintain a hearth fire at all times that represents to them the fires of all the hearths in the land and it has not gone out in over 12 centuries. These priestesses, all virgin, are considered very holy by the others of their order. New members are inducted by unanimous vote of the current ones. Ceremonies dedicated to Aya are usually held in places of beauty and peace. They are very quiet; it is considered rude to speak above a whisper in one of their temples. Rituals involve affirmations of live and peace and have nothing to do with condemnation or recrimination.

### **Presence in Alba**

There are temples to Aya in most major cities in Alba. Her name is invoked at the beginning of most diplomatic meetings and at many meetings where conflict is seen as likely. Her name is also invoked when people get out of hand, it order to quell their violent tendencies.



## ***Berryl - God of Wealth and Commerce*** ***The Golden Man***

The Merchant-priests of The Golden Man are always seeking new converts, and new tithes. They are, more than any other priesthood, concerned with the acquisition of material wealth. They will (usually) not cheat or steal to gain their affluence, but are very shrewd

businessmen, willing to bargain to the last copper pence when buying or selling even the most trivial of wares. A priest of Berryl is usually easy to spot in a crowd due to their propensity for wearing costly vestments and hiring body servants. Members of this religion are required to tithe 20% of all income to the Church, who spends it, at least *most* of it, to build their cathedrals, which are some of the most stunning architectural works on Pangea.

### **Symbol**



### **Origin**

Berryl is the ancient Thracian god of wealth and commerce. It is said that on the day that man first traded goods with another, and profited by it, that the influence of Berryl was released into the world and that no force would ever be able to remove it. In Thracian Cosmology, Berryl is the brother Gwynna.

### **Interpretations**

*The Idealist:* Through wealth, we may better venerate our god. Gold and silver are his metals, and by collecting it, we may use it to show him our devotion. The marketplace is a temple, dedicated in His honor. With every sale and transaction, we celebrate His glory.

*The Realist:* Money makes the work go 'round. Berryl's hand can be clearly seen in every market in the world. By playing The Great Game of commerce, we celebrate His greatness, and make life a little easier for ourselves at the same time; everyone wins.

*The Extremist:* Common people have no idea of the glory and honor wealth represents. Only true adherents to the Golden Man deserve to keep wealth. We are far better able to properly celebrate His greatness than others. Berryl helps those who help themselves.

### **Organizations**

Entering into the priesthood of Berryl is very much like buying a franchise. They each have a specific territory which is highly regulated based on the gross annual income of that areas temple or cathedral. Less wealthy priests are assigned to less wealthy areas, and vice versa. Most priests spend their lives saving up to buy into a richer area. The goal of most is to buy into a comfortable position in the Cathedral of Berryl in York. All blessings and religious services provided by priests of Berryl are expected to be paid for; in advance. Many priests are also knowledgeable in the law, as this plays a major role in business dealings. Priests from wealthier temples outrank priests from less wealthy temples. The leadership of the priesthood is made up of an oligarchy of priests who must buy their way onto the council. The seats are for live, or until sold off by the incumbent. The sale of a council seat can easily net several thousand crowns. Ceremonies of Berryl usual involve extravagant ritual and decoration. The sermons tend toward prosperity and thankfulness for the treasures Berryl has bestowed on those who earn them.

### **Presence in Alba**

Almost every shop, store, market, and trading house in Alba has a symbol of Berryl above the entry. Virtually all shopkeepers, craftsmen, and merchants give offerings to Berryl in hopes that he will bless them with prosperity. Swearing on the coins of Berryl is a common oath of good faith given during business transactions. There is a shrine to Berryl in almost every marketplace and a cathedral in every major city. The cathedral in York is the largest, most ostentatious building in the country. Merchants have been known to make pilgrimages from as far away as Thracia itself to visit this cathedral and haggle with the priests for their blessings.



## ***Beshaba - Goddess of Hate, Lies, and Treachery***

*The Deceiver*

Beshaba is patron of deceit, petty anger, and betrayal. Few call on Her unless they are willing to risk Her notice. Everyone who feels that the world owes them something has heard the whisperings of Beshaba in their hearts.

### **Symbol**



### **Origin**

The Deceivers have always been the least trustworthy priests of them all. They rejoice in cheating and betraying their fellow beings and try doubly hard to do so to other Deceivers. They spread deceit and anger wherever they go. Legend says that Bloodstrike took all that was good and beautiful and noble and gave it to the sidhe. He took all of the base traits, the evil and ugliness, and pulled it from their spirits and left it lying on the Wastes. Beshaba, seeing Bloodstrike's pride, took up this foulness and molded into peoples of Her own, the orcs, goblins, and ogres. Worship of Beshaba is uncommon among non-goblinoid people, though Her influence is well known.

### **Interpretations**

***Idealist:*** There's one born every minute. Sheep; people with no common sense. People like that die unless they learn. That's were we come in. We lie, cheat, steal, all so that these idiots can learn to open their eyes and *see*.

***Realist:*** Screw 'em. If they can't tell their being rooked, they deserve whatever they get. Beshaba tests us all with her tricks. We're smart enough to turn the tricks on someone else.

***Extremist:*** Someone has to cull the herd, might as well be us. The stupid will do nothing but breed more stupid offspring. Not if we can help it. Use their stupidity against them and they die.

### **Organizations**

The priesthood of Beshaba is very secretive. They often will not wear holy symbols in public and take even more delight in deceiving each other than they do the average person. Priests of Beshaba take great pride in their conquests and will always keep some memento or some secret sort of count of their successful deceptions. The form this takes varies widely and is made to appear as a normal item or items. When Deceivers gather, they will show off their tallies and boast of their conquests, usually embellishing wildly. The better they than can convince the other priests of their lies, the more respect they earn. There is no other known structure within this religion. Ceremonies take place in any area where they will not be caught. Performing a ritual to Beshaba in the temple of another religion is considered a major deed in Her name. The ceremonies themselves tend towards affirming that they clever are strong and the foolish are the weak to be prayed upon.

### **Presence in Alba**

Open worship of Beshaba is highly discouraged in Alba. There is not specific prohibition against the religion, but followers of Beshaba have learned that they are better off keeping their faith to themselves. Stabbing a friend in the back is sometimes referred to as giving someone Beshaba's blessings. The only public temple of Beshaba in Alba is at Carfax Abbey, although others surely exist in some major cities. Worship of Beshaba is mostly concentrated in the larger population centers.



## ***Bloodstrike - God of Chivalry***

### ***The Dragon Friend***

Bloodstrike is the sidhe god of chivalry and honor. He is seen as a strong, just warrior who encompasses defense of the weak, justice, and honorable actions.

#### **Symbol**



#### **Origin**

Legend says that Bloodstrike took all that was good and beautiful and noble and gave it to the sidhe. He took all of the base traits, the evil and ugliness, and pulled it from their spirits and left it lying on the Wastes.

#### **Interpretations**

***Idealist:*** We represent the best and brightest. It is our holy duty to defend the weak, right wrongs, and destroy evil. We represent all that is good and right in the sidhe peoples. Even non-sidhe can attain perfection by following our example.

***Realist:*** The sidhe have been feared and reviled by the younger races ever since the Dragon Wars. It is we who stand in defense of our traditions and Enclaves. We have always followed the way of the true Dragons' Hearts.

***Extremist:*** It is through our perfect honor and shining virtue that we show to the lesser races what can be achieved, though they never will. We will never demean ourselves in the way that these lesser peoples do. Our honor is above price.

#### **Organizations**

The Knights of the Dragon are the knights of the sidhe world. They consider themselves to be the epitome of chivalry and knighthood. They are arrogant to the extreme, but they will fight to the death for any cause they have sworn to defend. They are almost exclusively found in the service of powerful sidhe families. Occasionally, a Knight of the Dragon will be wonder as a knight errant, usually on some grand quest or as a self-enforced atonement for some minor indiscretion. If a Knight of the Dragon ever commits a serious breach of chivalry he will immediately return to the Knights' chapterhouse in Myn'Traval and report his transgression to their Archpriest, who will then decide whether or not to allow the Knight to commit ritual suicide. If denied, the fallen Knight will travel the world as a rootless vagabond, bearing a brand that is instantly recognized by sidhe everywhere, and will be driven out of every town and village he passes. Aspirants must apply to the chapterhouse in Myn'Traval if they wish admittance to this order. Those who are not immediately rejected are taken in as servants for an indeterminate period, sometimes years, before they are squired to a knight. Squiring can last years in itself. Some squires never attain knighthood.

#### **Presence in Alba**

There are few Knights of the Dragon in non-sidhe lands. Those who are in Alba tend to stay near their only temple, which is in Halifax, Cymru. Those traveling the land are either on specific missions for the church, or are knights errant on quest. They have little respect for the common people of Alba, but do show some respect to knights of other religious or secular orders.





## ***Collen – Goddess of Magic***

### ***The Lady of Magic***

Collen is the sidhe goddess of magic and divination. She is seen as the bringer of true dreams and rules over the land of dreams. Some believe that all magic is a gift from this goddess. Many Paleteth feel that they are the chosen of Collen, as they have a resistance to magic and see visions of the future.

#### **Symbol**



#### **Origin**

Followers of Collen are almost more like wizards than priests. They spend much time in study of the magical arts, which are a gift of their Lady. A large majority of Pangea's arcane community pray to this goddess, as she is said to be Her priesthood to be the source of all of the world's magic. Most mystical universities have a chapel dedicated to Collen somewhere on the campus.

When the Thracian Legions arrived in the north, they found the sidhe worshipping Collen as goddess of dreams and magic. They had some mystical and pseudo-scientific explanations for the origins of magic, but no specific deity for it. The magical practitioners among the Thracians quickly adopted this goddess, lest they anger her and lose her favor.

The priesthood of Collen lends itself as much to magical study and research as religion, although they are firm in their belief that all magic comes from Collen.

#### **Interpretations**

***Idealist:*** Our Lady grants the world the greatest gift of all, magic. It flows in and around everything and is there for everyone to see, they only need to open their eyes and stretch forth their hands to touch her glory.

***Realist:*** Magic is a great gift, but one that takes years to master. It should not be undertaken lightly, but neither should it be denied those with the gift.

***Extremist:*** Magic is the power that holds the fabric of our world together. It is far too delicate and dangerous for the layman to manipulate. Only we, the chosen of Collen, have the skills and power to touch the greater magics.

#### **Organizations**

The church of Collen is made up of priests who are ranked according to their mastery of the magical arts. Priests are addressed by the title Magister and the circle of magic they have mastered. A low ranked priest who has mastered 3<sup>rd</sup> circle magic would be called 3<sup>rd</sup> Magister (name). A priest who has mastered Master Incanting would be addressed as Master Magister (name). All Archon Magisters are given seats in the Chamber, which is the ruling body of their order. The Chamber makes all decisions for the church of Collen. The Prime Magister is elected from among all members of the Chamber and serves as leader of the chamber for 6 years. This is the sidhe religion that has been most adopted by non-sidhe in Pangea. Ceremonies in temples of Collen tend towards gratitude for the gifts of magic and are often highly detailed and ritualistic. They consider the gifts of prophecy to be granted by their goddess and all who have it to be touched by her grace.

#### **Presence in Alba**

There are temples to Collen on most magical schools or guild houses in the land. Larger temples can be found in most major cities. Even simple people give offerings to Collen if their lives are touched in some way by magic. The Royal College of Magic invokes Collen's blessings before all meetings or workings. The Prime Magister of the church of Collen always has a seat on the ruling council of mages in the Royal College. Many Prime Magisters have served as advisors to the Crown of Alba.



## ***Coron - God of Smiths and Craftsmen***

### ***The Hammerhand***

Coron is the patron deity of smiths and craftsmen of all kinds. While pure artistry falls within the realms of Ebude', the creation of items of all kinds for common, and uncommon, use falls under the purview of this god.

#### **Symbol**



### Origin

The following of Coron has migrated out from Dwarven communities over the centuries and many craftsmen of other races call upon Him when working. When Thracian Legions entered into the mountainous region between what is today the border between Malay and Shalkara, they encountered Dwarven communities that had been living in the mountains since the time of the Dragon Wars. The Dwarves followed a god who oversaw all of their great workings, called Khoron. The Thracians adopted this god, as was their want, and changed the spelling to fit their own alphabet. As has been the case with many deities adopted by Thracia, worship of Coron has spread throughout the known world.

### Interpretations

**Idealist:** Everyone has the blessings of Coron within them. With patient teaching and practice, it can be brought to the fore for the betterment of all mankind. The gifts of Coron should be shared with all the world.

**Realist:** We with the innate talent for smithing or other crafts have been touched by The Hammerhand. Only those who have, have the skill to create true works of beauty and strength. Those without His gift should be pitied.

**Extremist:** Only we, the chosen, have the skills given by Coron to create true works of wonder. The works of all other are dross and should be destroyed as they are offensive to our god.

### Organizations

The priesthood of Coron tends towards solemnity. They take their crafts and their religion very seriously and have a tendency to see the former as an outgrowth of the later. Ranking in the church is based on a combination of mastering of internal rites and rituals, and skills at a craft. A priest can master the rituals of Coron, but if he is not a skilled craftsmen, he will only advance so far.

### Presence in Alba

Worship of Coron arrived in Alba along with the Thracian Legions. Smiths and craftsmen soon learned to appease this deity and his worship soon spread through all the lands of Imajicka. All craftsmen's guilds invoke Coron at meetings and most of the guild houses have a shrine. Swearing on Coron's name during a trade or business deal is saying that the goods being sold are of the highest quality and implies that a complete refund will be given if that does not turn out to be the case. This is not done lightly. Most Dwarves living in Alba worship Coron, although some have learned to follow other gods as well. Some Dwarven communities view non-Dwarven worship of Coron as sacrilege.



## *Cyra - Goddess of Beauty and Pleasure*

This goddess holds sway over romantic love and beauty. Flowers are sacred to her as are poems and songs dedicated to love and romance.

### Symbol



### Origin

Cyra is the Thracian Goddess of Beauty and Pleasure. She also holds sway over romance and all acts of love. It is thought that worship of Cyra may have developed after contact with an ancient Nikirian deity from the west of ancient Thracia.

In Thracian mythology, Cyra and Aya are twin sisters, both expressing the holiness of love in their own way.

### Interpretations

**The Idealist-** Pleasure and joy go hand in hand. In a world so full of darkness, it is our duty to remain shining beacons of light and beauty in the dark night. We all have a right to love as we will and no one must be coerced into acts that they find offensive.

**The Realist-** Physical pleasure goes hand in hand with emotional joy. Acts that enhance our joy are a natural part of being a living, breathing being. It is only natural that we should revel in acts that bring us pleasure. Many people have difficulty letting go of biases and cannot express themselves. We can help them to relax and experience what life has to offer, if they are only willing to let us help them.

**The Extremist-** Life is meaningless without pleasure. Better to die than be bored and fade away. So many people have it in them to seek and enjoy the pleasures of life, but they are held back by antiquated views of what they call "morality". We must free them from the bonds of their own prejudice.

### Organizations

The chosen of Cyra are always pleasing to the senses. They strive to achieve a perfection of physical beauty at all times and will go to great lengths to stay attractive and to avoid being "mussed". A very hedonistic order, priests of Cyra show no shame in participating in all manner of licentious acts, so long as it is not considered physically repugnant. Many, more orthodox, religions consider the worship of Cyra shameful and preach against it.

Something that the more "repressed" religious orders often fail to understand is that the priests of Cyra are in no way trying to corrupt anyone. They often see it as their sacred duty to free people from needless inhibitions and to share the beauty and joy for life with them.

There is little ranking within the priesthood of Cyra. Priests and priestesses who maintain their physical attractiveness late into life are highly respected. More so, however, is the wisdom to see what is truly in a persons hearts and to bring out the love and beauty within.

### Presence in Alba

The more staid religions in Alba have spoken out against worship of Cyra as hedonistic and corrupting many times over the years. Open worship of Cyra was even banned in Imajicka during the reign of Edward The Confessor (1193-1236) but was reinstated soon after his death.

Temples and shrines to Cyra are always places of great beauty. Many women travel to shrines of Cyra while pregnant to ask Her blessings, so that their child might be borne with beauty and grace.

Followers of Cyra usually dress very well and wear beautiful jewelry. They are seldom found in drab or unflattering garb. The traditional greeting between adherents to this faith is a kiss on each cheek.



## ***Ebude' – Goddess of the Arts*** *The Muse*

Ebude' rules over all forms of artwork; music, literature, painting, and even many aspects of craftsmanship. Her name is invoked when a person wishes to begin a new creative venture. She is the font of all inspiration.

### Symbol



### Origin

Ebude' is another of the ancient Nuada deities that the Thracians adopted when they reached Alba. The Thracians were very impressed by the beauty of music and artwork that the technologically inferior Nuada were capable of producing. The original Thracian goddess was known as Musia, but when the interpretation of Ebude' was introduced, it quickly became the popular practice of this aspect of religion in Thracia.

### Interpretations

**The Idealist-** We all have a touch of the Muse within our spirits, we simply need to find ways to express it. Nothing is so divine as a work of art or a pure note. We see with Her eyes and hear with Her ears, the better to understand our world. We see it in the best possible light.

**The Realist-** Our Lady has given some of us the ability to brighten the lives of everyone around us. It is a gift we share willingly, and we only ask for recognition for our efforts in return.

**The Extremist-** There are so many hacks out there who profane Her gifts by attempting to imitate the true grace that we few are given. If they cannot stop creating their trash, they should at least have the courtesy to bow to our greater talents.

### Organizations

Priests of this goddess are always accomplished in, at the very least, one artistic skill, and often several. They tend to gravitate to places where they will be able to create their art and to appreciate that of others. They are also the world's most vocal art critics. The profaning of a work of art is about the only thing that can get a Follower of the Muse to resort to violence. They are usually a polite and rather passive group, tending to walk around with their heads in the clouds, but an act of vandalism to an artwork will send them into a fury in the blink of an eye, and few can match the passion and the gift for disdain of an angered priestess of the Muse.

The leadership of this order is made up of the most accomplished and well established 10 priests or priestesses in the land. They in turn rank all of their brethren based on individual talent; which they see as the direct endorsement of their goddess.

### Presence in Alba

The artistically inclined have always looked to the Lady Muse for inspiration. Most members of the performing arts look to Her for a blessing before a performance. Many craftsmen also pray to Ebude' for her aid in their work. Ebude' is not a deity that the common person calls on very often. Temples to Ebude' very often also serve as music halls and art galleries.



## ***Erixx - God of Knowledge*** *The Lore Master*

Erixx is the god of all knowledge and wisdom. He is the patron of scholars and scribes everywhere.

### Symbol



### Origin

Erixx was originally a Kreten god who was adopted by the Thracians. It is said that he never takes a direct hand in things, but influences events among gods and men by doling out key pieces of knowledge. The gift of writing is commonly believed to have been given to mortal by Erixx as a way to remember their own mistakes.

### Interpretations

**The Idealist-** Knowledge is the birthright of every sentient being in our world. It is our solemn duty to gather and share knowledge freely. It was given by the Loremaster freely, and so we should give of it freely as well.

**The Realist-** Knowledge is hard gained. Far too few people apply themselves to serious study, and those who do should be highly encouraged. Some knowledge though, should be carefully studied before it is shared.

**The Extremist-** Knowledge is power. Giving such power to the unwashed masses is a waste of His great gifts. It should be kept and shared only among those who have shown that they can responsibly handle what they are to learn.

### Organizations

The Scribes are the Loremaster's priesthood. They are the most inquisitive, and often, best educated people on Pangea. The primary edict of this faith is to seek out and preserve all learning and to share it with the world. There is a faction within the priesthood that feels that sharing this great store of knowledge with the unwashed masses is an affront to their deity and seek to keep the most powerful knowledge for the clergy alone. The Scribes are highly sought after as tutors for the wealthy, and some can be found in this position. It is interesting to note that followers of Jadira often infuriate these priests because they won't share what they know.

The head of the church of Erixx is the Keeper of the Book. The Book refers to the Book of Erixx, an abridged tome that is rumored to contain all knowledge ever discovered by mortal. It is the holiest relic in the church and is guarded fanatically. No one outside of the upper echelon of the church has ever seen it.

Acolytes in this order are called Quills. The second tier of their hierarchy is the Scribe, which is then broken down by years of service. For example, a Scribe with 3 years in that rank would be called a 3<sup>rd</sup> Scribe. Above the Scribes are the Wisdoms. They are also ranked by time in service. The Wisdoms represent the upper echelon of the church. They elect one member to serve as Keeper of the Book, who serves for life.

### **Presence in Alba**

Many scribes and scholars in Alba worship Erixx. He is often prayed to when people are in need of guidance on a difficult matter. Erixx is not commonly worshipped among the common people, and his priests are often looked at by them as arrogant and self important. Those of higher station have a better understanding of His power and treat His priests accordingly. Priests of Erixx are highly sought after as tutors by the nobility and wealthy yeomanry.



## ***Gwynna - Goddess of Nature, Fertility, and Agriculture*** ***The Earth Sister***

Those who live close to the earth and live by its bounty call upon the Earth Sister for aid and guidance. She is the patron of farmers and herder all across the lands formerly occupied by Thracia.

### **Symbol**



### **Origin**

Gwynna is the sidhe goddess of the earth. Her worship was quickly adopted by the Thracians legions. Most legionnaires hoped to retire to farms of their own, so they felt that paying homage to this goddess was only good sense.

There is a legend that says that Gwynna was the first goddess of the sidhe and that she gave up Her divine body so that the world could be born.

### **Interpretations**

**The Idealist-** All of our world is alive, and everything upon it is connected. We must care for the land, see that it grows and flourishes, and we will grow and flourish with it.

**The Realist-** Too few people consider what their own steps do to our Sister. We must take care to ensure our harvests are fair, and yet we must take greater care to ensure our plowing does no harm to our environment.

**The Extremist-** Man is a plague upon the land. We are locusts feasting upon the body of our great Earth Sister. We few see what is happening and what must be done to protect our natural world from the ravages of modern life. Ye shall reap what ye have sown.

### **Organizations**

Followers of the nature goddess are often very soft spoken and tender hearted, especially when animals are involved. They hold their ceremonies in the out of doors when possible and do all that they can to heal the environment. Not all members of this order agree as to the best way to protect the natural world. Some of their number take a somewhat more aggressive standpoint than their brethren. These few have been known to take aggressive physical action against those they see as a danger to Pangea. These Gwynnans have a good relationship with the priesthood of Thorin. Gwynnans are often found caring for large farms and inner city parks. They are uncomfortable in sterile city environs.

Gwynnans do not hold much stock in rank or ceremony. They are very earthy and make most decisions by general consensus.

### **Presence in Alba**

Worship of Gwynna is perhaps the most wide spread in Alba. No matter what a persons station, they prosper or suffer depending on the bounty of the land. Alba, being mostly settled, has become fairly agrarian. Most farms have a shrine to Gwynna.

It is tradition in Alba that no grain can be harvested from the fields after All Souls Night. The poor may glean from any field without fear of reprisal, but no harvesting may be done after this time. The festivals at the turning of the year are the most sacred to Gwynnans.



## ***Jadira - Goddess of Mysteries and Seduction***

*Lady of the Night*

Jadira is a mysterious and oft mistrusted diety. She is seen by outsiders as sly and secretive and her followers are seen as the same. Her domain is everything secret and hidden.

### **Symbol**



### **Origin**

Jadira was originally worshiped by the nomads of the deserts of Damascus. Her following spread from Damascus into Thracia, and from there to the rest of Pangea. Hers is not a commonly practiced religion anywhere outside of the deep deserts of Damascus.

### **Interpretations**

**The Idealist-** The Lady of the Night has given us a stern and sacred duty. Without our vigilance, much that is known will be lost to the ravages of time. Why do we not share what we learn? It is not for us to say, the knowledge belongs to Our Lady, it is not ours to give.

**The Realist-** Only through the study of our fellow man, all of his foibles and fallacies, and we understand ourselves. We don't care about your little misdemeanors and hidden motives. We want only to understand you, so that we can understand ourselves. This is the charge Our Lady has given us.

**The Extremist-** Why do we do what we do? Wouldn't you like to know?

### **Organizations**

The Lady's Veils are a secretive and inquisitive group. They seek out the little secrets everyone wishes to hide, simply so that they may share it with their brethren. Though it may seem to outsiders that they are gossipmongers, any secret that they discover will never be released to anyone outside of the order unless they are instructed to do so by their Arch-priestess (always female). One of the preferred methods of discovering these little tidbits of information is by seducing someone who has access to what they want to know about.

It often appears to outsiders that the Lady's Veils are hedonistic and corrupt, but they have been given a very serious duty by their Lady. They have been charged with discovering all that is hidden so that it may be recorded into history for all time, in this way they try to give some small measure of immortality to those on whom they spy. This gives them a burning curiosity and a great deal of determination to sate it. They dearly love to tantalize followers of Erixx with hints of the things they have learned. This order has never been known to have been infiltrated by an outsiders; they are always somehow discovered.

### **Presence in Alba**

Worship of Jadira is not illegal in Alba, but it is not condoned either, and is very uncommon. It is difficult to determine how many priests or priestesses of Jadira there really are, as they often keep their clerical status a secret. Some thieves have adopted the worship of Jadira and see her as the consort of Thorn. Jadira's name is often taken in vain if someone is holding a secret over a person. Blackmail is often referred to as Jadira's Snare.



## ***Khilaina - Goddess of Healing***

*The Tranquil- Elven*

Description of what it is

### **Symbol**

Insert here

### **Origin**

Origin notes here

**Interpretations**

*Idealist:* Stuff

*Realist:* Stuff

*Extremist:* Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff



***Marina - Goddess of Seas, Lakes, and Rivers***  
*Mistress of the Waters - Thracian*

Description of what it is

**Symbol**

Insert here

**Origin**

Origin notes here

**Interpretations**

*Idealist:* Stuff

*Realist:* Stuff

*Extremist:* Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff



***Muon - God of Berserkers***  
*Divine Fury - Nuada*

Description of what it is

**Symbol**

Insert here

**Origin**

Origin notes here

**Interpretations**

*Idealist:* Stuff

*Realist:* Stuff

*Extremist:* Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff



***Nimbus - God of Weather***  
***The Stormbringer - Thracian***

Description of what it is

**Symbol**

Insert here

**Origin**

Origin notes here

**Interpretations**

***Idealist:*** Stuff

***Realist:*** Stuff

***Extremist:*** Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff



***Nul - God of Life and Death***  
***The Renewer - Thracian***

Description of what it is

**Symbol**

Insert here

**Origin**

Origin notes here

**Interpretations**

***Idealist:*** Stuff

***Realist:*** Stuff

***Extremist:*** Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff



***Ravnos - God of Undeath***  
***The False God - Elven***

Description of what it is

**Symbol**

Insert here



**Origin**

Origin notes here

**Interpretations**

*Idealist:* Stuff

*Realist:* Stuff

*Extremist:* Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff



***Sordos - God of Greed, Lust, and Avarice***  
*The Manipulator - Elven*

Description of what it is

**Symbol**

Insert here

**Origin**

Origin notes here

**Interpretations**

*Idealist:* Stuff

*Realist:* Stuff

*Extremist:* Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff



***Thorin - God of Forests and Hunting***  
*The Forest Lord - Elven*

Description of what it is

**Symbol**

Insert here

**Origin**

Origin notes here

**Interpretations**

*Idealist:* Stuff

*Realist:* Stuff

*Extremist:* Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff



***Thorn - God of Mischief and Theft***  
***The Sly - Thracian***

Description of what it is

**Symbol**

Insert here

**Origin**

Origin notes here

**Interpretations**

***Idealist:*** Stuff

***Realist:*** Stuff

***Extremist:*** Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff



***Ubasti - Goddess of the Felinae***  
***She of the Nine Lives - Nikirian***

Description of what it is

**Symbol**

Insert here

**Origin**

Origin notes here

**Interpretations**

***Idealist:*** Stuff

***Realist:*** Stuff

***Extremist:*** Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff



***Valerian - Goddess of Luck***  
***Lady Luck - Elven***

Description of what it is

**Symbol**

Insert here

**Origin**

Origin notes here

**Interpretations**

*Idealist:* Stuff

*Realist:* Stuff

*Extremist:* Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff

***Verax – God of Truth and Justice***

*Lord Justice*

The symbol of Verax, the balanced scales, is seen in courtrooms all over the lands once ruled by the Thracian Empire. His name is invoked in all cases where truth and justice prevail.

**Symbol****Origin**

Verax is the God and Truth and Justice of the Thracian pantheon. Worship of Verax, along with the other Thracian gods, was brought to Alba with the Legions of the Thracian Empire. Verax, and his twin sister Vindikari, are said to be the gods who founded the Thracian Empire. It is said that they had a titanic argument on a hill above Rome, and that they created the city in a day in order to have a group of unbiased observers to settle their argument. People say that the Thracian nature has always been conflicted between the glories of justice and the depths of vengeance.

Verax is served by his scale bearers, Clotho, Lachesis, and Atropos, known collectively as the three Fates. The Fates serve Verax by measuring the lives of men. They are diametrically opposed to the Furies, who are the servants of Vindikari.

**Interpretations**

*Idealist:* The truth will set you free. Nothing is as important as unbiased, unaltered honesty. If you are guilty of something, admit this fully, and forgiveness will be yours. This is only just.

*Realist:* People naturally want to be truthful, but the pressures of everyday life often convince them to be false. They need our encouragement and clarity of vision to help them see the light. It is our duty to provide clear judgment of every situation.

*Extremist:* Lies are offenses against Verax. He sees all and He knows all. Lying to yourself is lying to him. Recant and you may have some chance of forgiveness. We have an unwavering calling to sit in clear and true judgment over our fellow man.

**Organization**

The Judicars are the most law-abiding citizens to be found anywhere. They have stood as symbols of truth and justice since far in the dim past. A Judicar will never lie, cheat, steal, or in any other way break the law; nor will they permit others to do so. They have varying degrees of law enforcement authority in every nation once occupied by the Thracian Empire, and will do whatever is necessary to right a wrong or punish an offense. The word of a priest of Verax is unquestionable. The blessings of Verax are invoked in courtroom, legal proceedings, and interrogations all across the former lands of Imajicka.

Priests of Verax may be of either gender and from any social class. All are seen as equal in the eyes of their god; it their actions upon which they will be judged, not their birth. The Church of Verax follows the same organizational structure as most of the other religious orders imported with the Thracians. The highest rank are made up of high priests with years of experience meeting justice.

They make up the Principle Council and rule by committee, electing a committee leader once every three years. Council members are known by their purple robes. The regular priesthood is made up of every member of the Church who was passed their tests and been accepted as full members of the Church of Verax. All members of the Church of this rank or above are called Judicars. The last rank is made up of acolytes; those seeking admittance into the Church who have not yet been initiated as Judicars.

Within the Church are two distinct Orders, the Order of the Feather, and the Order of the Torch. Not all Judicars belong to one of these Orders, in fact most do not. The Order of the Feather is made up of scholars whose dedication to the study of law and truth are unparalleled. They are usually found only in temples of Verax in large cities and rarely leave their sanctuaries except to preside over very complex legal proceedings. The Order of the Flame represents the clear, burning light of justice from which no falsehood can hide. They are more likely to be seen traveling the land, bringing truth and justice to the benighted. They are often more radical than their more scholarly counterparts and are more likely to act on their judgments than to simply pass their opinion on to local authorities.

Acolytes are generally expected to seek out admission, though some worthy individuals are approached by the Church. An acolyte can expect to spend at least a year serving in a temple before being initiated as a Judicar. Before anyone is admitted to the Church, at any level, they are put through rigorous testing to ensure that they embody the traits of truth and justice that the Church espouses.

Any acolyte found to have lied, deceived, or committed any act of injustice during their training period is subject to immediate dismissal. They may reapply, as this is only just. Judicars who commit violations of Church law are expected to turn themselves in to a senior Judicar to be given penance. The penance is always in keeping with the offense. Repeat offenders or those who do not complete the assigned penance may be stripped of their ordination and expelled from the Church. Again, they are eligible to reapply and begin anew.

Ceremonies to Verax will usually involve a scale as a symbol of justice. They affirm that truth and justice are the salvation of mankind and that lies and injustice are the rotten cancer that must be healed.

### **Presence in Alba**

Verax is invoked in all courts of law in Alba. Any time testimony is to be taken, Verax is invoked to oversee the proceedings. The church of Verax is one of the larger religious orders in Alba. Most of the adherents of Verax come from the yeomanry and merchant class, with a goodly number coming from the nobility as well. Judicars are well respected in Alba and have the same authority as any magistrate, although they are expected to report to the local lord prior to any lawgiving.



## ***Vindikari - Goddess of Vengeance*** ***The Vengeful - Thracian***

Description of what it is

### **Symbol**

Insert here

### **Origin**

Origin notes here

### **Interpretations**

***Idealist:*** Stuff

***Realist:*** Stuff

***Extremist:*** Stuff

### **Organizations**

Stuff

### **Presence in Alba**

stuff



## ***Ziphane - Goddess of Pain and Suffering*** ***Lady of Pain - Elven***

Description of what it is

**Symbol**

Insert here

**Origin**

Origin notes here

**Interpretations**

*Idealist*: Stuff

*Realist*: Stuff

*Extremist*: Stuff

**Organizations**

Stuff

**Presence in Alba**

stuff

## Chapter 12: Minority Beliefs and Philosophies

Introduce the minority beliefs here, and how many can go hand in hand with other beliefs. Yada Yada



### Shamanism

#### *Totemic Beliefs*

Details...

#### **Example Totems**

Quick intro, guidelines, not rules

#### Totem 1

blah

#### Totem 2

Blah

#### *Goblin Spirit Appeasement*

Augments their belief in Elven pantheon

### Multi-Faced God

Description

### Taoism

Philosophy from Shalkara

### Fae Worship

#### *Nuada Beliefs*

blah

### Dragon Orders

The Dragon Orders are interrelated philosophies that use the Great Dragons from ancient myth as guiding metaphors. They are not religions, and the philosophies/codes of conduct representational of each Order are often compatible with religious beliefs. For example, a Follower of the god Nul could use the philosophies associated with the Great Dragon Thanatos to guide their actions in service of Nul.

The term "Order" is a misnomer – while there do exist collections of likeminded people who explore the philosophies spawned from the Great Dragons there does not exist a centralized organization or governing body. The term "Order" is used simply to denote that each of the philosophies is old enough to have spawned grouped nomenclature for those that subscribe to them.

### *History*

Prior to the Dragon Wars, it is thought that six Great Dragons were worshiped as Gods and Goddesses, believed to be sources of all magic and the creators of our world and all life within it, each having their own Order in which many people were dedicated to the philosophies of the Great Dragon's. Immediately preceding the Dragon Wars, it is believed a sorcerer named Baeltraven accidentally discovered that the dragons were not Gods and Goddesses, nor were they the sources of magic as once believed, a revelation that

would be the catalyst of the Dragon Wars. This led to an abrupt end to the worship of these dragons, and eventual the fracture of the Great Kingdom that eventually resulted in the human and Sidhe races and diverse kingdoms found today.

Although the original philosophies have been largely lost following the Dragon War's, a revival of these philosophies emerged several centuries later. However, it should be noted that although each of these philosophies are based on what people *think* to be the purposes and teachings of each of the Great Dragon's, whether or not the Great Dragon's believed in their respective presumed tenants is not known with certainty.

Today, the Dragon Orders are known to be philosophical in nature, rather than religious. Each order follows their own philosophical tenants which they try to apply to their everyday life. Although each order varies in flavor and philosophical bent, they are not mutually exclusive. In fact, the orders are all very interrelated and work closely together, seen as one collective group whose sum of parts is greater than the whole. There are small groups that still see the Dragons as gods, however it is just as common for followers to doubt even the historical existence of the Dragons. The majority of followers see each Dragon as a metaphor for the corresponding philosophy – the existence and actual nature of the Great Dragons is largely immaterial.

## ***Prelude***

Growing up as a child in a small shire two days North of Brunswick, there was little else to do but listen to stories about the history of our people. I swear I've heard my grandfather tell the story of the Dragon War's and tales of each of the six Great Dragon's hundreds of times. Years later in my adulthood, living in a land that has changed hands more times than I'd like to think about, cast off and discarded as the rejected property no one wishes to trouble themselves with due to its proximity to the Wastes, I actually find great comfort in the old tales, the tales of the Great Dragon's and the tales of valor and hero's – things rarely heard of in these parts. The Dragon Order's are still very much alive in Warwick, unlike most other regions, although we now know most of the tales to simply be legend, rather than fact. However, the favorite tale of many a child in the rural hills and mountains of Northern Warwick still tends to be the creation myth our people once believed.

As the story goes, long before there was life upon this rock we call home, there was time and space and a vast void of emptiness. Yet, over time, within the darkness sprang forth a light. Although small at first the light began to grow and grow, until suddenly emerged a beautiful, iridescent white dragon which embodied life. Upon her shimmery wings glistened new beginnings, while upon her breath she breathed the future. Although massive in size, she was gentle in spirit, her generosity unmatched by any. To all among the mortal world, we now call upon her will, referring to her as the great Aia.

Yet Aia was not alone, for where there is light, there is shadow, and from the blackened shadow by Aia's side sprang forth her twin brother, Thanatos. Equal in size to Aia, Thanatos was covered in sleek black scales, said to reflect wonder, while his glowing red eyes radiated mercy rather than fear. Thanatos adored his sister, just as she adored her brother, and together they enjoyed their existence as the shadow and light of all.

Overtime the twin dragons felt lonely, wishing the opportunity to create something larger than themselves, something which they could shape and change, but which could also grow into its own form. It is said that then, the twin dragons concentrated deeply, channeling all of their power, and willed a large clay rock, from which to carve a new world. Pausing while trying to think of how to shape their new creation, proud of their modest creation, the clay they willed began to tremor and shake growing larger and larger, carving vast terrains across it – long stretches of flat plains in some areas, sharp peaked ridges in other regions, and deep empty bowls interspersed throughout. Surprised, the twins had no idea what to think, their creation growing with a magic all its own. Before the two could react, an eruption of clay and rock sputtered out, leaving a ridge resembling a dragon spine in its wake. Out from the clay and rock sprang a large bronze colored dragon, whose wings were covered in a rock-like armor. In a nurturing voice the dragon whispered, "I am your sister; I am your daughter; I am a guardian of this world you have created. With my strong back and armored wings I will support it and protect it, ensuring the safety of all who reside within. The bones and sinew of mortal beings call me by the name Gurana. Please, breathe life into it, so that I may have a charge to keep."

And so Aia, with great excitement, breathed into the clay and rock, so that it may live and beat and breathe just as they did. But of course, with life, there must be death, and so Thanatos breathed his own breath into the clay, for with each beginning, there must be an end, for there must be balance. And so there Aia shined her light, and Thanatos cast his shadow, and the two dragons breathed life and death into their creation. The swirling of the breath of the twins coalesced, condensing into large droplets of water which rained down upon the clay and rock, filling its crevasses and the deep bowls between plains and mountain ranges.

Aia, Thanatos and Gurana watched as the water flowed across the rock, forming rivers, lakes and oceans. As the flow began to ebb and the ripples began to subside, suddenly the water bubbled with force, causing waves which crested violently against the rock and clay. Unexpectedly, another dragon burst out from the center of the ocean, though she looked unlike any of the other dragons. Her vivid blue serpentine body bore no wings, although she was covered in a soft, downy blue feather. Spiraling up higher and higher, dancing wildly in elliptical maneuvers, the blue dragon hovered above the three others, her firm yet comforting voice washing over them, "I am the river, I am the sea, I am the force of equilibrium. A sister, a daughter, a keeper of peace, the harmony you two seek is mutable stability within me. With my gentle flow and rapid ripples, I will spread balance throughout this creation. The harmony of mortal words speaks my name as Qualtara. Give me adversity, so I may have a purpose."

With that, Aia began to glow, beaming her light upon the water, while Thanatos cloaked the clay and rock in shadow. Together they pulled their creation, exerting their opposing forces on its own magical will. Through their strength they cracked stone and spilled water, and deep within the clay they found red and orange rivers of magma flowing, now bubbling to the surface. While heat radiated from their creation's wound, another dragon unexpectedly burst from the lava. Red and glistening, with fire licking from her nostrils and tongue, the black-eyed dragon boomed her voice over the cries of astonishment from the others, "I am the blood of creation; I am the fire. I am the sheer force of will and determination, an enabler, an initiator, a sister, a child, a friend. With my tenacity and resolve I will fight to ensure every being within the creation is empowered. The fierce hearts and fire ignited within mortals beat my name: Fyornil. Create a mind for me to inspire."

Suddenly, the magma erupted from the large gash in the clay, spilling lava and fire into the pools of water dotting the creation. As the fire struck the water, steam began to surround the creation. Churning wildly the vapors formed into clouds which grew denser and denser, until suddenly another dragon emerged, clouds caressing his dark blue body, and his deep blue eyes moving with their own intense ebb and flow. Although his mouth did not open, his words could be heard and felt, as if speech was not required to make his thoughts known. "I am thought, cognition, psyche. I am logic and reason. An observer, an advisor, a brother, a son, a decider. The thoughts and minds of mortal beings whisper me to be Vaeltran. Give me a people, so that I may whisper their future and guide them into the fortunes they shall create for themselves."

All six dragons, now hovering around the creation side-by-side, began to will a piece of themselves into the stone, fire, water and air. As each of them concentrated Aia and Thanatos blew one last gentle breath, and the whole of the world and its organisms was finally created. The six dragons watched as the new world created and the beings within it lived and breathed, struggled and toiled, succeeded and failed, and quite simply endured.

As energy and vapor radiated off the creation, it too eventually coalesced into a dragon, larger than the rest, cloaked in silver scales, a brilliant glow radiating from his body. Quietly he whispered, "I am time, I am space, I am the past, the present and the future. I have seen and felt all, from the start of creation, to the end of destruction. On the lips and tongues of mortals, I am Chronos, a keeper of time, burdened with memories past and those yet to come." With that the massive silver dragon lowered his head and flew away. Only occasionally is he ever seen again, choosing not to reside with the other dragons, choosing not to associate with the mortal realm very often. For he has seen the past, and the future, a curse which haunts his being, and so it is said that when you hear his whisper or receive his vision, it is of dire importance. Yet, receiving a vision from Chronos is said to be a curse, rather than a blessing, for never has one been known to alter the events Chronos sees. And so a seer of Chronos, as they are called, is doomed to suffer just as Chronos does, watching horrible futures unfold while unable to stop them.

Although troubled by the ominous presence of Chronos, the dragons were quite proud of their creation: a new world with new beings. The dragons allowed the inhabitants of this world free-will so that they may act and choose, decide for themselves, though occasionally offering guidance and assistance to help maintain balance and harmony within their creation. And so it is that you and I are now here, occasionally hearing the whispers or callings of the Great Dragons, who our existence we owe, whose light and shadow will always guide us, from one beginning to another end, living this great gift, this epic challenge which they provided us.

And although no one believes this myth to be true anymore, knowing full well that the Great Dragon's were not Gods and Goddesses and may not actually have existing, growing up on tales of the Dragon War's, and knowing now that we create our own magic, it is still a comfort to recite these stories. For here, on the fringe of Warwick, close to the Wastes, there is few wonder and hope to believe in anymore. Sometimes just believing in something, anything, even fiction, is better than having nothing beautiful for which to hold.

## ***The Orders***



### **The Order of Light (Followers of Aia)**

Known to be exceptional healers, members of The Order of Light are devoted to maintaining the circle of life and treating everyone in a humane and respectful manner. They believe that everyone is entitled to life and healing, and thus heal indiscriminately. Because of their open door and no questions asked policy, many individuals requiring assistance (including those running from the law or personal threat) will often seek sanctuary with this order. The order is generally well-liked by all groups, with the possible exception being when they offer aid to one's enemy, and are generally viewed as gentle and benevolent individuals. In addition, all members of the order accept a vow of pacifism upon joining, and will not raise arms against anyone, often not even in the defense of their own lives. Instead, they utilize defensive magics, alchemies and/or physical armor to avoid their own injury. Just as members of The Order of Mercy, students of this order are devout in their preservation of the natural cycle, and thus accept that death is a natural, although unappealing consequence, of life. In fact, The Order of Light and The Order of Mercy are both so interconnected that they often work together.

### **Prelude**

She rang her hands over and over while she paced obsessively. Hollow echoes from each foot fall on the cold stone floor punctuated the silence, sending occasional chills down her spine. In the distance, she heard her name called desperately, muted between thick stone walls. Sighing deeply, Selene whispered to herself, "He's in pain... He's in pain." Selene's mind started to wander, thinking back to the evening two nights ago when she found Gregory, crumpled into a ball on the ground. She recalled how cold he felt and



how unresponsive he seemed at first, then how panicked he became when he realized she was assisting him. The desperation in his voice haunted Selene now, the large, round tears pouring down his face as he begged her for help. Yet, now she couldn't help but wonder if perhaps he would have been better off not bringing him back to the temple for assistance.

With a crash, Selene's thoughts were broken, shattered by the sound of someone having entered the Great Hall. Rushing down the hall toward the entrance of the wing she had been pacing in, Selene called out to Anthony, one of the temple Scholars, "Anthony? Is that you?" Yet, when she reached the entrance to the Great Hall Selene's blood turned ice cold and she was paralyzed mid stride. Suddenly, Selene became painfully aware of the sound of blood rushing in her head and her heart pounding forcefully in her chest. "No," she thought to herself, "No, I promised him..."

"Selene," said Anthony, his voice soft and gentle. Yet, Selene did not even look at Anthony; instead she was focused on his companion whose black vestments and symbol already revealed to her what was about to happen. Focused on the symbol upon the man's favor, Selene studied it, a black dragon clutching its own tail in its mouth, similar to her own favor yet facing the opposite direction. "Selene," Anthony repeated softly.

Suddenly, Selene realized that she had been holding her breath. Sighing deeply her voice cracked as she looked up at Anthony saying, "Yes?" Looking back at the man in black, Selene says, "I see Tavian is here. I suppose it's to happen now then?"

Stopped at entryway, Anthony and Tavian exchange glances. "Selene," Anthony says once more, "I'm sorry. You know there is no other way."

"No!" Selene screamed, not at all aware of where the sudden burst of defiance came from. Trembling, Selene chokes back tears. "I promised him that we wouldn't. I promised him that we would find away. He has only been here two days! No, there must be another way!"

Placing his hand on Selene's shoulder in an effort to comfort her, Anthony says, "Selene, you know there is no other way. You know, Selene." And yet, even though he himself knew he spoke the truth, he couldn't help but feel a part of himself die inside saying it. He hated this; he hated that despite years of dedication and devotion they had yet to find a cure for undeath. He hated knowing that a man laid in agony in a room down the hall, praying for a cure, and that instead Anthony would have to kill him. No spirit, no lands of the sundered, just oblivion.

Anthony's words sounded so very far away. Selene was in a trance now, lost in her own mind. She didn't understand.

Gregory didn't want to become undead, he didn't want to become a vampire, it just happened. He has no recollection of what happened, thinking he had passed out from exhaustion during a long, unfruitful hunting expedition north, near the border of the Wastes. By the time he had awoken, it was late into the evening and he was disoriented. As he stumbled along his week-long march back home, he progressively felt worse, not having seen any strange bite marks or injuries, he assumed he had fallen ill. For weeks Gregory stayed inside, hoping to fight off his illness, feeling worse and worse as time went on. Living in the northern most reaches of Warwick made him more than a half a day's walk to his nearest neighbor, so Gregory opted to remain at home, thinking it'd be worse for him to force himself to try to seek aid.

By the end of his second month, Gregory began to notice changes, and foreign thoughts and cravings began to enter his head. Nearly nine weeks after he first fell ill, he became desperate and set out to find help. Along the way he was spotted by two hunters who caught him drinking the blood of bird late at night. Startled by the realization of what he had been doing, Gregory bolted into the night, desperately trying to find help. After finally reaching the city of Mourning, Gregory sought the help of a local healer guild, who confirmed that he had, in fact, been infected with vampirism, the vampire have drank from a wound on his back, which Gregory had not noticed. Because Gregory had been beyond the healing effects of Holy Water, they healer's guild told him that permanent death was all they could do, as there was no known cure. In a panic, Gregory attacked the healers, throwing them across the room to keep them from trying to apprehend him. The healers cried out for help, and a local constable came to investigate, only to run right into Gregory as he was fleeing in frenzy. The constable attempted to grab Gregory, but Gregory told him to leave him alone, and for some reason, the constable uncharacteristically obeyed.

Gregory then began to run out of the city, hoping to find help elsewhere, but along the way was intercepted by a young woman heading back into the city after spending the day gathering herbs. Gregory stared at the woman, startled that he nearly ran into her. She smelled of earth and spices, and smiled sweetly up at him despite Gregory nearly bowling her over, saying, "Well aren't we in a hurry?" Before Gregory realized what he was doing, he grabbed the woman and whispered, "Be still" and began to drink from the woman. Gregory felt euphoric, and as if time was frozen for moment, but his ecstasy was quickly interrupted by shouts of people exclaiming where he was and yelling that he had someone. Gregory bolted into the woods running as fast as his legs would take him. Eventually Gregory collapsed from exhaustion, and laying on the ground he suddenly became overwhelmed with horror over what he had done. He wondered about the woman and if she was ok, he wondered why this had happened to him, and he prayed for a cure.

Gregory crawled into a large hollowed tree that lay dead on the ground, shielding himself before morning. Gregory would do this for three days, struggling to control his insatiable thirst, all the while trying to find help, yet uncertain of where to go. After three days of

starving himself, Gregory could barely walk. His urges were overpowering, but he had no strength to act on them. Slowly, Gregory crawled on his hands and knees, trying to get closer to some unknown answer, some non-existent cure. When Selene found him, curled up on the ground, his hands and knees raw and his lips deeply chapped and bloodied, she had had no idea he was infected with vampirism. All she knew was that this was a man who needed help, and her calling was to offer help to all. Using all of her strength, Selene picked him up, and allowed him to use her as a crutch. Gregory was very pale by now, aside from dark rings beneath his eyes. As he sobbed during their journey, he explained what had happened, telling Selene everything, from the strange illness to his drinking a woman's blood. He begged her for help, saying that if anyone would know what to do it'd be an Aian.

Selene, a Seeker in her third year on her own, wasn't entirely certain what to do. She knew she had no way of helping him, but if she brought him to the temple, she knew it was a guaranteed death. The order had been unsuccessful at finding a cure for any form of undeath, let alone vampirism. As they slowly walked, Selene thought long about it, knowing that Gregory was on the verge of death as is. She knew that the only reason she hadn't been his evening meal is because he had been starving himself and had no strength; he'd been trying to be strong and to fight it. Selene was heart-broken. Here was a man who was sentient and fully aware of what happened. He knew what he was and did not want to be what he'd become. He had wanted to be cured, he was asking for help. Under any other circumstance, it would be her obligation to help him. Yet, in this instance, she was expected to kill him or have him killed. Although she knew her duty, Selene continued to march Gregory to her temple hoping that maybe there was something that Anthony could do to help him.

Suddenly, Selene snaps back to reality, her thoughts fading away slowly, interrupted by Tavian speaking gently to her. "Selene, the best thing we can do for him now is to try to give him a measure of peace, and to allow him to have his dignity."

"No." Selene whispered. "He's weak and he is secured in a room. He is bound. We can hold him. Can't we hold him? Can't we keep him here until we find a cure? There *must* be a way!"

Shaking his head, Anthony responds, "No, Selene, no we can't. You know it is too dangerous. You know that if something were to happen we would compromise this temple and the people within it. We cannot let that happen."

Collapsing against Anthony, Selene begins to sob uncontrollable, "But he is still a man! He wants to be cured! He wants to be helped! He is aware! We can't just kill him. We have to help him. We *have* to find a way!"

Holding Selene gently, Anthony struggles back his own tears, knowing that in his heart of hearts, he wants to help Gregory. Anthony did not want to kill him anymore than Selene, but he knew there was no other way. Quietly, Anthony whispers, "If I could save him, Selene, I would. I swear, Selene, I would." Pressing her face against Anthony, Selene sobs loudly, no longer fighting the emotions inside her.

Following Anthony and Selene's outpouring of emotion, Tavian cleared his throat as if to say something, yet nothing comes. Nodding, Anthony simply says, "It's time." Nodding in agreement, Selene wipes the tears from her eyes and attempts to regain her composure. "You don't have to come." Anthony says quietly, to which Selene responds, "No... I do." And slowly the three begin to walk to the room where Gregory lay, bound to a bed.

Upon reaching the door they could hear movement and moaning. Gregory was obviously in discomfort, most likely from being starved for so long. Sighing deeply, Selene opens the door. Startled, Gregory looks up, but suddenly relief washes over his face when he sees Selene. However, as suddenly as the relief washed over him, it began to drain out rapidly when he saw the expression on her face.

"Selene?" Gregory asked, his voice barely a whisper. "Selene? But... No. I thought you were going to find a cure."

Wincing in pain from Gregory's desperate voice which rang with betrayal, Selene's eyes stung from the tears that would not stop welling within them. Shaking her head, the tears cascaded down her already red and raw cheeks. "I am so sorry." She choked out.

In a resolute, though apologetic voice, Anthony said, "I am sorry, Gregory. There is just no known cure. We tried to research it more, but... There is just nothing else we can do. I am sorry."

Stuttering, Gregory tries to protest but is reduced to loud sobs as uncontrollable tears pour down his face. Sobbing loudly, Selene rushes to his side murmuring, "I am sorry... I am so sorry... I am so, so sorry."

"Selene," Gregory manages to choke out, "No... Please. I don't want to die. Please don't let me die. You can't... Please. I don't want to die. Don't let them. No... I'm scared. Please. I want to live!" Breaking down into sobs and moans once again, Gregory begins to shake from a combination of emotion and fear.

"Gregory," Tavian says, "My name is Tavian... I am here to try to help you... To try to make you comfortable." Before Tavian could say anything else, Gregory began to sputter out a steady stream of obscenities, telling Tavian he didn't want him there, he didn't want his help, before Gregory once again broke down into tears. Silently, Tavian simply stood, waiting.

Defiantly, Selene sat on the floor, crying wildly although she knew she was to either remain composed for Gregory's sake, or leave the room. She just couldn't. She knew she had promised to help him, to do everything to find a way, and yet after a mere two days at the temple, Gregory was being put to death. "This is so wrong." Selene thought to herself. "We are supposed to help people – not murder them! We are supposed to heal indiscriminately. He wants help. He wants to find a cure. We should try to find a way."

Slowly, Tavian approached the bed. "Gregory, you are suffering. This is no way to remain." Slowly, Tavian unsheathed the wooden stake hanging next to his favor, whispering, "This is a mercy."

Gregory cried out desperately, begging and screaming. "Please, no!" He frantically begged. "I want to live! I want to live! Please no! I am so scared! I am so scared! Please!"

Looking down at Selene, immersed in a sea of emotion despite knowing she is supposed to remain strong for Gregory's sake, Anthony's heart begins to beat rapidly with anticipation, and he feels himself grow hot and flush. Turning to Gregory, a frightened man afraid to die, who he must allow to die, Anthony feels yet another part of his being die inside. "I hate this." He thought to himself. "Every day, I regret this path a little more."

### **Philosophy**

Students of The Order of Light whole-heartedly believe that anyone and everyone are entitled to help, especially healing, even those who live in direct opposition of their own beliefs. This order is devoted to helping individuals and maintaining the circle of life, and thus has a general disdain for anything that violates the natural progression of life and death, and thus are morally opposed to undeath and reincarnation. Although most students of this order believe that healing and resurrection are acceptable practices (very few sects believe otherwise), they do grapple with deep philosophical questions concerning their healing practices. For example, Scholars of this order often seek to determine at what point the continual prolonging of one's life, such as through healing magic and resurrection, is doing more harm than good and when does it violate the natural progression of life? At what point does quantity of life conflict with quality of life? Is the death of a murderer acceptable in order to prevent the murders of hundreds?

The Order of Light is particularly interested in undeath and most temples are at least partially dedicated to studying it in hopes of finding a cure. The fact that undeath results in the complete destruction of one's spirit, undeath raises a lot of questions as to how one may humanely dispatch of one, since no restoration of the spirit is possible. In addition, most members of this order find great difficulty in dealing with Dhampari, as they are viewed as a deviation from the natural cycle, although some are still willing to assist Dhampari as they are not technically undead.

### **Life as a Member**

Having the opportunity to see both the best and the worst in the world is a difficult burden for any member of this order. Students of this order are regularly subjected to the most wretched ugliness and cruelty that anyone has ever seen, such as the results of murderers, war, tyrants and undead. Yet, they will also often see unmatched courage and honor, such as an individual sacrificing their self to ensure the safety of another. In addition, due to their philosophies, many students of The Order of Light find themselves healing individuals that they know hurt or kill others, which can often cause a student to be haunted by the very application of their philosophy, often making this order one of the harder paths to follow.

Given that they are pacifists, it is often difficult to ensure their safety, especially in areas which might prey upon their gentle natures, which is why they often are in the company of members of other orders (most often those of the Order of Shields). In addition, given that they are generally well-liked in most areas, most members of this order find that most people are protect them or at least help provide safe passage to their destination.

### **Symbol**

Put symbol description and pictures here



### **The Order of Mercy (Followers of Thanatos)**

Being a student of Thanatos' teachings is often misunderstood, often perceived as being worshippers of death. However, students of The Order of Mercy actually strive to help provide comfort, peace and acceptance to death. Just as members of The Order of Light, students of this order are devout in their preservation of the natural cycle, and thus accept that death is a natural, although unappealing consequence, of life. In fact, The Order of Light and The Order of Mercy are both so interconnected that they often work together, and most Temple's of Mercy have a close relationship with a corresponding Temple of Light. This order strives

to help individuals face death with comfort, acceptance and dignity in order to encourage people to embrace the natural order of things, as well as to help dissuade anyone from choosing a path to undeath because of a fear of death. In fact, members of this order are proactive in the destruction of undeath, often resulting in many of them finding themselves as welcomed members of the Night's Watch.

### **Prelude**

Sitting at the old wooden desk, in the corner of his cold grey room, its thick stone walls blocking out the outside world, Tavian had nothing to distract himself from his thoughts despite desperately wanting to push those old memories back into the recesses of his mind. His broad, muscular hands, coarse and scarred from many a battle, fingered the old, tattered favor he had dug out from his wooden chest that morning. Carefully, Tavian ran the tips of his fingers over the stitching, tracing the outline gently; a grey sun emblazoned upon a black field, the symbol of the Night's Watch. Tavian had not dared to look at this device, which he had worn for years proudly next to his Order of Mercy favor, not since tucking it away in a chest after accepting a recent opportunity to leave the Watch. This favor was the only memorabilia from the Watch Tavian kept, his tabards and surcoats being given to fellow brothers and sisters. Leaning back in his wooden chair, its seat and legs protesting loudly with age, Tavian's mind began to drift back to his days in the Watch, and the experience that eventually led to his return to the same Temple of Mercy he first pledged himself decades before.

Joining the Night's Watch was a natural and common choice for a student of The Order of Mercy. The Watch was charged to destroy and defend against monsters, especially undead, a philosophy compatible with members of the order. After spending years as a student of The Order of Mercy, slowly advancing, Tavian finally reached the status of an independent-Seeker, and was permitted to take his vows as a brother of the Watch. The Watch had always permitted religious and philosophical dedication, truly the only link to one's former life that a member was allowed to maintain at the time he joined. Because of that fact, especially in Warwick and near the Wastes, many a member of the Dragon Orders found themselves in the Watch, especially those who were members of the Order of Mercy.

Although many students of the order performed clerical duties for the Watch, often serving as Cleric for their brothers and sisters of the Watch, or assisting in a peaceful and merciful transition to the Lands of the Dead for anyone injured in battle, Tavian had bolder ambitions. Having quite the disdain for undeath, Tavian wanted to combat those perverted creatures, those deviations from natural order, to destroy them and rid the world of their taint. Tavian was more a combination of a warrior-scholar, devoted to the prevention of undeath, and the prevention of the destruction they cause. Tavian devoted much of his time researching and attempting to understand undeath in hopes of developing a cure, while also assisting in massive expeditions to destroy enclaves of undead in Northern Warwick.

The Night's Watch and his devotion to the philosophies of The Order of Mercy encapsulated Tavian's entire adult life. He had a calling, which he pursued passionately, and had been quite successful. Yet, it would be an event that occurred during his last two years as a member of The Watch that would haunt him forever.

Elizabeth was brilliant, to say the least. Although having originally been raised in a small shire well outside the city of Mourning, she had been formally educated in New Castle. Her family and a desire to establish more educational opportunities for the remote mountainfolk of her homeland brought her back to the region. When Elizabeth came to the Watch, she had only been back in the area for a matter of months, and the nature of what brought her to their door was quite troubling. A recent rash of undead infections and undead attacks had been plaguing the rural areas south of Mourning. Tavian and his fellow comrades at the Mourning Watch Outpost had been trying to investigate the issue, but it seemed that powerful ritual magics were preventing any insight with regard to the identity or whereabouts of the necromancer behind these attacks.

Elizabeth had information regarding the attacks, explaining that during her travels back and forth to New Castle, she saw a keep in the deep forest that appeared suspicious and had an ominous presence about it. She explained that she had always been somewhat apprehensive about the keep, but that recently, she had seen undead shambling from the area of the keep. Later, Elizabeth heard about the attacks and felt that she should report what she had seen. Elizabeth was deeply interested in the case, and offered to do whatever she could to assist in the matter, and in fact, proved to be quite useful. In addition to helping to provide a location for the suspected necromancer, Elizabeth was able to assist the Watch in becoming familiarized with the terrain and finding locations to observe anything that transpired at the keep. Elizabeth also proved to be very helpful as a skilled researcher, assisting Tavian and his colleagues in researching undeath and potential avenues for a cure. Elizabeth's obsession with helping to find a cure for undeath was unmatched by anyone Tavian had ever known, aside from fellow students of the Order of Mercy, or perhaps the Order of Light. Tavian often joked that Elizabeth should consider joining one of the orders, as a scholar of her aptitude was a rare commodity.

Elizabeth worked with the Watch closely for months, until they had gathered enough information about the necromancer, who appeared to be a lich, and the sorts of undead under his command. The Watch had finally decided that it was time to attack the keep and destroy the lich and his undead minions. The Night's Watch outpost in Mourning was quite excited, gearing up in preparation for the attack. They planned to attack in the morning, when most of the undead would be most vulnerable. They had even called in reinforcements from neighboring outposts to ensure that they had enough people and resources to guarantee that the attack went smoothly.

The evening before the planned attack, Tavian was preparing, gathering all of his equipment for his impending travels. Dressed in his black surcoat with a large grey sun centered on his chest, and Night's Watch and Order of Mercy favors hanging from his belt, Tavian anxiously awaited the time he was to meet his fellow brothers and sisters for their march to the necromancer's keep where they would be positioned until after sunrise. Tavian was relishing in this moment, the moment of anticipation before a battle. He loved what he had chosen to devote his life; he truly believed he had a sense of purpose and that his charge was a noble one.

Unexpectedly, Tavian heard a knock upon his door while in the midst of packing, and when he went to answer it, he found Elizabeth waiting for him. Inviting her inside, Tavian offered Elizabeth a drink, asking what brought her to his door, thinking perhaps she was worried for the Watch and the morrow's battle.

Declining the drink, Elizabeth merely said, "I have come to ask something of you, Tavian." Her voice was soft and low, her gaze refusing to meet Tavian's. Somewhat worried by Elizabeth's tone, without even asking what favor she has come to call upon him for, Tavian quickly agreed, telling her he would happily do anything for her.

Finally looking up at Tavian, her eyes staring into his with cool resolve, Elizabeth whispered, "I want you to destroy me."

Shocked, Tavian could find no words to respond. He simply stared at Elizabeth, uncertain of what to do. Yet, before Tavian could once again find his voice or his wits about himself, Elizabeth quickly explained her plight.

Elizabeth was a Tainted, a form of undead. Apologizing for hiding the truth, Elizabeth explained that during her travels between New Castle and the mountain village north of Mourning where she grew up, she had found herself at the mercy of the very necromancer Tavian and the rest of the Night's Watch were preparing to destroy. The lich had transformed Elizabeth into a Tainted using arcane magics she had yet to ever witness before then. Elizabeth had been kept as a slave for months before she was able to take advantage of a rare moment in which she had been left alone, and was able to flee. Knowing full well what she was, she sought out the Night's Watch, to have them destroy the man who had made her and to prevent any further pain or suffering. Elizabeth had hoped to find a cure, but the more she had researched undeath, the more it became apparent that there was nothing she could do, it was futile. Elizabeth was resolved to accept her fate rather than to run the risk of becoming the sort of monster she had hated, back in that keep so many months ago.

Tavian was stunned. He had had no idea, not even the slightest suspicion that Elizabeth was undead. Far from the stereotypical undead, Elizabeth was quite beautiful, with long flaxen hair and intense blue eyes; her skin was a ruddy gold rather than pallid or grey, and she was brilliant and talented, seemingly full of life. Being Tainted allowed Elizabeth to maintain her features and did not restrict her to a nocturnal life, an extreme advantage for an undead. Tainted blend easily into society, and are quite difficult to detect. Often the only indication that one is Tainted being their lack of requirement for food, or supernatural healing abilities in which even the most grievous wounds are healed almost instantly.

"Please, Tavian." Elizabeth whispered.

Tavian was torn. He knew full well what his duty was, but Elizabeth was a friend; she was instrumental in helping the Watch to locate the lich and organizing the attack upon his keep. For the first time since joining the Temple of Mercy or taking his vows as a brother of the Watch, Tavian was conflicted. He even thought to himself that perhaps they could continue to hide that she was undead, until they could find a cure, a thought quickly followed by pang of guilt for considering to not uphold his vows. Tavian stood in silence, staring hard at the wooden floor beneath him.

"Tavian," Elizabeth said pleadingly. Each time she spoke his name, his heart stung a little more. "I believe this to be a mercy, Tavian, I do. If I have learned anything from you, it is that. This is no way to exist, Tavian – I cannot go on like this forever." Sighing deeply, Elizabeth explained her fears. "Tavian, I will not – cannot -- go back to that! I am a scholar! You do not know what it is like, to be under one's command, to be a ghost within your own body. You know what you are doing, you know that you are being compelled, but there is nothing you can do to stop it. So helpless! It is a fate *worse* than death. I will not be a slave to anyone, in body *or* mind. I need my freewill -- the freedom to think, to learn, to create, to be *me*! Please, Tavian, I cannot risk that man or any other undead with such powers to control me. That, is what I fear most, Tavian. I do not fear death."

"It *wouldn't* be a death!" Tavian exclaimed, his dark eyes, brimming with tears, meeting her gaze finally. "You have no spirit – he destroyed your spirit! It is not death, Elizabeth, it is *beyond* death. There is no peace in this, simply nothing. It is *oblivion*." Tavian looked away again, his face flushed with emotion. Shaking his head, Tavian felt so conflicted as suddenly vertigo began to seize him. "Why is this happening?" He thought to himself. "How could this happen? I destroy *monsters*, not good people! She is a *good* person. She helped us *find* the monsters!"

Simply nodding, Elizabeth interrupted Tavian's crisis of faith, "Then I shall take it. Oblivion is better than a life which is not my own and being robbed of my own freewill, my own mind. It is better than being at the mercy of undeath, better than being trapped in a husk of who you once were, doing vile things because you cannot resist someone else's power or command. I will take oblivion. Tavian, that would be a relief; it would be a release, that *is* peace. Even nothingness, a lack of existence, complete annihilation can be peace, Tavian. Especially when faced with the only other option being chaos and destruction. This is *your* charge, Tavian. Please, let

me have my *dignity*. I cannot exist like this anymore. I am tired Tavian, tired of hoping, tired of searching for a cure, tired of being *afraid*. Please, Tavian, as a friend, grant me the *first* measure of peace I have ever felt since becoming this vile creature.”

Closing the gap, Elizabeth crossed the floor to Tavian, placing her delicate hands inside of his own. Looking up at him, her blue eyes revealing her desperation as a single tear slid down her cheek, Elizabeth whispered, “Please, Tavian. Set me free.” And with that, Tavian closed his eyes and nodded, squeezing her hands tightly within his own, whispering the words, “With Mercy, I call forth the Inferno.” Suddenly, Tavian’s grip gave way to the ash and powder that filled his hands, a cloud of smoke and dust billowing in front of him. For the first time since taking his charge, many moons before, Tavian regretted his duty.

It would be over a year after Tavian destroyed Elizabeth, before the regulations of the Night’s Watch would change, permitting him to resign his post. Yet, long before that, Tavian had transitioned to become a Watch Cleric, his taste for actively hunting undead having been lost. When Tavian finally left the watch, he returned to the Temple of Mercy he originally joined, decades previously, serving as a chaplain assisting in transitioning the living to the Lands of the Dead. And now, Tavian sat alone in his room, a mere three months after his return to the temple, having dug out his old Night’s Watch belt favor for the first time since he packed it away, awaiting Anthony to retrieve him, to let him know it was time to usher someone out of the Land of the Living.

“He’s just like Elizabeth.” Tavian thought to himself, thinking about Gregory, the man awaiting his demise at the Temple of Light. Gregory had had no idea what happened to him, having fallen victim to a vampire’s bite and a subsequent infection a few months before. By the time Gregory learned of what had happened, never noticing the wound from the vampire’s bite that had been hidden on his back, he was beyond the effectiveness of Holy Water and was doomed.

Rising from his seat, Tavian contemplated leaving, not certain if he can stomach destroying another good person, undead or not. “How have we not yet found a cure?” He asked himself. He himself had devoted so much of his life attempting to understand undeath and to find a cure, and for centuries before him others had also tried. He did not understand how no advancements have been made. Crafting a new spirit after one had been completely destroyed seemed impossible.

Before he could act on any compulsion to leave, Tavian’s chamber door opened, his old friend Anthony, a scholar from the Temple of Light swinging the door widely open. “It’s time, Tavian.” Anthony said tiredly. Anthony looked as worried and as if he had not been sleeping well, undoubtedly also bothered by the day’s planned activities. Simply nodding, Tavian picked up a wooden stake that had been sitting on his desk, sheathing it before following Anthony.

Tavian’s mind was a blur, barely processing anything going on around him. To anyone observing him, he probably seemed cold and emotionless, as he hardly responded to emotional outbursts, such as Selene, the independent-Seeker who found Gregory who was protesting Gregory’s destruction. The emotional interaction between Anthony and Selene prior to entering Gregory’s room also garnered little to no response from Tavian, who simply watched as if in a trance. Although Tavian was, in fact, numb to everything, it was not because he felt nothing, but rather, because he felt too much, as if an overload of emotion had shutdown his senses – he was numb because he could no longer process the pain he felt, for it was far too overpowering.

As Tavian entered Gregory’s room, following behind Selene and Anthony, his heart pounded and bowels turned to liquid. “I hate this part.” Tavian thought to himself. “It’s bad enough knowing what I have to do, but knowing that they don’t want to see me, that they *resent* me, that just makes it *worse*.”

Tavian watched emotionless as Selene sobbed and apologized to Gregory about his impending demise, and as Gregory begged to be saved rather than destroyed. Tavian wanted to speak, he wanted to say something comforting, yet nothing seemed to come. All he could think of was Elizabeth, and her resolute blue eyes, begging him for release. “I’m not sure what’s harder.” Tavian thought, “Destroying someone you love, even if they seek it, or destroying someone too frightened to go with any semblance of peace. Either way, you are doing someone a disservice; either way, you will be haunted.”

Finally, Tavian spoke, “Gregory,” he said, “My name is Tavian... I am here to help you... To try to make you comfortable.” Before Tavian could say anything else, Gregory began to sputter out a steady stream of obscenities, telling Tavian he did not want him there; he did not want his help. Once again, Gregory broke down into tears. Silently, Tavian simply stood, watching and waiting.

Tavian did not know what to say, the capacity to speak having seemed to have abandoned him. Tavian watched Selene defiantly sit on the floor next to Gregory’s bed, crying shamelessly rather than maintaining composure for Gregory’s sake, or simply leaving the room. The gross display of emotion was overwhelming to Tavian, yet he could not say or do anything, and appeared to feel nothing. “What is wrong with me?” Tavian thought frantically. “This is so painful to witness, yet I feel *nothing*. I feel so... broken.” Struggling to get a hold of his himself, Tavian resolved to just finish it so that he may leave, so that he may get out and rid himself of all of this.

Slowly, Tavian approached the bed. “Gregory, you are suffering. This is no way to remain.” Slowly, Tavian unsheathed the wooden stake hanging next to his favor, whispering, “This is a mercy.”

Gregory cried out desperately, begging and screaming. “Please, no!” He frantically begged. “I want to live! I want to live! Please no! I am so scared! I am so scared! Please!”

Pausing, Tavian looked down at the wooden stake in his hand, staring at its carved, sharp tip. Sighing, Tavian re-sheathed the stake, thinking, "I know we are told to use a stake on vampires, but he does not deserve that – vampire or not, he is *not* one of *them*."

Seeing Tavian re-sheath the stake, Gregory began to calm down, his chest heaving rapidly in a mixture of relief and exhaustion. Shocked, Anthony and Selene simply stared, uncertain of how to proceed, frozen, waiting for Tavian to do say or do something. Sighing, Tavian sat on the corner of the bed Gregory was bound to, watching Gregory slowly calm down. A small smile formed on corners of Gregory's lips as he let his head fall to the side, perspiration upon his brow, closing his eyes with relief. Quietly and gently, Tavian placed his hand upon Gregory's shin, whispering, "For Elizabeth, I call forth the Inferno."

### **Philosophy**

Students of this order struggle to understand life and death, and what really happens to a spirit when it moves on to its next journey. They are preoccupied with trying to help people face death without fear and with dignity, as well as to comfort those transitioning between the lands of the living and the lands of the dead. However, this is a very narrow line to walk along, as members of this order are faced with trying to determine when it is still appropriate for a member of The Order of Light to heal someone, rather than when it is time to help usher the individual to their next path. In addition, students of this order grapple with questions about whether their service is indeed a mercy, or simply murder. In addition, The Order of Mercy views all undead as an abomination, a deviation from the natural cycle of life, and thus actively study undeath so that they may become better equipped at destroying undead, as well as potentially developing cures. Scholars of this order all investigate methods for restoring the spirit of those who are undead, so that they may be released to their appropriate destination. Finally, The Order of Mercy also views Reincarnation as a deviation from the natural cycle of life, and thus actively dissuades others from such paths.

### **Life as a Member**

Members of The Order of Mercy are faced with the burden that they are often the last person anyone wants to see, as to receive a visit from a member of this order often means that one is being transitioned from the land of the living to the land of the dead. To some who have already accepted this reality, the presence of a student of this order can be a comfort. However, for those who are suffering from incurable illnesses, or undead, the presence of a member of this order is of little reassurance.

Unlike The Order of Light, those who have chosen the path of mercy have not taken any vows of pacifism. In fact, many are quite martially skilled, and due to their compatibly interests in the pursuit against undeath, many find themselves as members of the Night's Watch. However, students of The Order of Mercy may only take the vows of the Watch after having completed their term as a mentored-Seeker, and must be at least an independent-Seeker before joining the Night's Watch. Those who serve in the Watch often function as clerics, helping those which have been dispatched as well as fallen Brother's and Sister's of the Watch, to transition to death with peace and dignity. However, not all who serve in the Night's Watch serve as clerics, as many assume much more martially oriented roles.

### **Symbol**

Put symbol description and pictures here





## Followers of Fyornil

Description

### Philosophy

description

### Orders

Descriptions

### Symbol

Put symbol description and pictures here







## Followers of Gurana

Description

### Philosophy

Description

### Orders

Descriptions

### Symbol

Put symbol description and pictures here





## **Followers of Qualtara**

Description

### **Philosophy**

Description

### **Orders**

Descriptions

### **Symbol**

Put symbol description and pictures here





***Followers of Vaeltran***  
Description

**Philosophy**  
Description

**Orders**  
Descriptions

**Symbol**

Put symbol description and pictures here



## Chapter 13: Organizations of the World



Throughout the world of Pangaea there are a number of orders and organizations a player character may belong to. Belonging to an organization can give a PC a sense of purpose, a link with other characters, a profession, and a valuable tool when developing a character background. Membership in an organization can also provide a direction for a PC, providing both goals to work for and tasks to accomplish in game.

At the same time, players should be careful how they include an organization into the life of their character. Active membership in some organizations can at times come in conflict with a player's desires for their character and crossing an organization a character is a member of will often have very dire repercussions for that character. Finally, some organizations have only lifelong membership terms. Players should use caution and make sure they are willing to commit the entire life of their character to that organization.

### Writing an Organization into a Character History

Characters may pursue membership in an organization in the course of playing their character, but players may also bring their characters into play already having attained membership in an organization. When doing so, players should make certain that there is logic to the inclusion. Several organizations are very selective, whether it is based off of race, social status, or nationality, and while player characters tend to be exceptional they will very rarely qualify for exemptions in an organization's entry qualification. Additionally, while it is possible for a character to start play with an advanced rank in an organization, a great deal of discretion should be used when determining the appropriate rank. Rank advancement is typically based off of achievement and ability, both of which should be reflected in the capability of a character's character card. Characters with relatively few skill points simply do not have the potential for achievement that a more skilled character would in most organizations; upper leadership positions are not going to be available to starting characters regardless of how many skill points are spent in applicable skills.

Some orders and organizations have no reason to have an active member present in the town of Fortnight, the setting of Legacies. Players should be careful choosing active membership in such organizations, as it will be difficult to justify why their character has come to Fortnight, and even harder to justify a continued residency in the town. In such situations it makes a great deal more sense to use an organization as a background element for the character. Perhaps the character is a renegade member, on the run from the organization, or maybe one of the character's parents was an active member and the character left home because of a disagreement over following in their parent's footsteps.

### *Within Alba*

Organizations with an official presence within Alba provide the best option to players looking for an organization to be an active member of. There is little risk that playing an active member within Fortnight will require the invention of a contrived justification. Additionally, characters involved in local organizations will have a higher likelihood of interacting with other members of the organization, whether it is with other player character or non-player character fellow members. The organizations listed in the succeeding section are ordered with the organizations operating within Alba appearing first.

### The Organizations

The description of each organization contains the high level information that a player interested in the organization should know prior to committing to that path. Some organizations are merely loose societies without a great deal of membership requirements while others have very strict rules and often lifelong commitments. Some organizations freely operate in several lands while others are barely tolerated in one land. The format of each description is:

- **Founding Principles:** The reasons for which the organization was established.
- **History:** The major events leading from the formation of the organization to present day.
- **Lands of Operation:** Nations and Lands in which the organization has a presence, open or hidden.
- **Membership Criteria:** Requirements that must be met in order to become a member.
- **Structure:** Any internal separation of specialty or discipline within the organization.
- **Ranks:** Hierarchy within the organization denoting seniority or recognition.
- **Symbol:** Emblem identifying the organization.
- **Induction Oath:** Oath or promise required for membership.
- **Playing a Member:** Details on playing a member of the organization.



## *Artisan's Guild*

Guild of smiths, and artisans within alba

### **Founding Principles**

Blah

### **History**

Blah

### **Lands of Operation**

Blah

### **Membership Criteria**

blah

### **Structure**

Blah

### **Ranks**

Blah

### **Symbol**

Blah

### **Induction Oath**

Blah

### **Playing a Member**

blah



## *Duchy of Warwick*

Guard, messenger, etc.

### **Founding Principles**

Blah

### **History**

Blah

### **Lands of Operation**

blah

### **Membership Criteria**

blah

### **Structure**

Blah

### **Ranks**

Blah

### **Symbol**

Blah

### **Induction Oath**

Blah

### **Playing a Member**

blah



## ***Knights of the Realm***

The Kingdom of Alba maintains a martial order of chivalry called the Order of King George. Knights of the Order, sometimes referred to as Georgian knights, serve the realm by aiding the nobility in policing their lands and in fighting off threats to civilized areas. The Order is so named for King George the First (1467-1493), who led many campaigns and was tremendously popular among the people, and is sworn to the Monarchy directly.

Knights are well regarded and most nobles will allow them a great deal of leeway and authority simply because they are respected as knights and peers, but Knights of the Realm possess very little actual powers within the lands of other nobles. As such, some nobles treat them little better than military officers, which in some sense they are. When situations demand, Knights have the authority to command any military personnel ranking below colonel in the Royal Alban Army, but none within the vassal ranks sworn directly to Feudal Lords unless specifically given the authority by that land's lord. They have no authority over naval officers, though they may command common sailors. Knights are often given temporary command of military units in battles.

### **Founding Principles**

The Knights of the Realm were founded as warriors of minor noble station who serve the land. Their nobility is meant as both a social rank, and a description of their character. Knights are expected to be chivalric in their actions and deeds. The virtues that knights extol align in the following principles

#### ***Nobility***

- Administer Justice And Mercy
- Avoid Cheating And Torture
- Exhibit Self-Discipline
- Never Attack An Unarmed Opponent Nor One From Behind
- Protect The Weak And Innocent
- Show Respect To Authority And The Law

#### ***Valor***

- Avenge The Wronged
- Fight With Honor
- Never Abandon A Friend, Ally, Or Noble Cause
- Show Courage In Word And Action

#### ***Honor***

- Always Keep One's Word And Principles
- Never Betray A Friend Or Confidence
- Respect All Life
- Be Polite And Attentive
- Be Respectful Of Host, Authority, And Women

The Orders spirit is summed up by its motto: Optimus, Animus, Veneratio

Some believe that these sentiments are outdated and naïve, but regardless these sentiments are still viewed as the virtues to which a knight is expected to adhere.

### **History**

Knights in one form or another have existed throughout the history of Imajicka and Alba. During the reign of King George I (reign: 1467-1493) Imajicka was in conflict with several nations, including Nórdehávn, Goblinoids from the Goblin Wastes, and briefly even Sylvanator. George I had fought off many invasion attempts by barbarians and was seen by the people of that earlier time as the savior of Imajicka. He also restored the VanDance line to the throne after 141 years of DeVane rule (1326-1467).

King George III (reign: 1760-1820) had always been fond of stories of the knights of old, such as the defunct Cymrian Order of Knights from the 14<sup>th</sup> century. He was also very taken with stories of his namesake and ancestor; of how he had beaten back invaders on numerous occasions and restored the van Dances to the throne. Additionally, King George III felt a need for direct agents within the lands to serve as a symbol and a representative of the Crown, and to serve as inspiration among the population. Duke Cadoc II of Cymru had spent the better part of a decade slowly fermenting unrest against the Monarchy; King George III was well aware of his Duke's disloyalty but lacked the proper tools to address the problem without turning to the Army, a move the Crown felt would serve as a catalyst for rebellion rather than a deterrent. King George III believed that small groups of Knights traveling the lands upholding the ideals of chivalry would leave a very different impression than sending in the Army- rather than enforcing loyalty the knights could inspire it while still reminding the disloyal of the power the Crown could wield if needed.

On May 24, 1765, in honor of his ancestor, George III decreed that henceforth the knights of the realm, those knights sworn specifically to the Monarchy, would belong to an order of chivalry called the Order of King George and that they would serve the

Crown as the knights of old had. A call was put out for his existing Knights to find the best and most noble, and the order was born. For their original purpose, to deal with Duke Cadoc, they achieved great success. Within two years of the Order's founding Duke Cadoc's eldest son Arthfael, inspired by the bardic stories that were quickly spreading in the wake of the new order, gave up his inheritance and knelt before King George III, becoming the newest member of the Georgian Knights. The blow to his pride was too great and Duke Cadoc passed ducal duties to his second son and retired shortly thereafter. Sir Arthfael is remembered as one of the greatest members of the Order not simply for helping avert a potential revolt, but also for rallying support within Doomstadt and aiding the Knights Watch in averting an undead threat that originated within the Goblin Wastes at the cost of his own life. Until the dissolution of Imajicka it was common for recently retired knights to lead small forays into Wastes in the hopes of recovering the sword and armor of their fallen hero, rumored to still rest forgotten in the Wastes.

In the years since their founding the Knights of the Realm have been involved in almost every large scale event that has shaped Imajicka, however the dissolution of the nation has not treated the Knights kindly. Many disappeared with King Richard (reign: 1988-1998), or died opposing Richard when he returned a Lich. The battle for succession between Queen Olanna DeVane (reign: 2000-2001) and Helena DeWight further thinned their ranks. King Michael (reign: 2003 – present) has slowly been refilling their ranks however the recently established Duchy of Warwick has spread the current Knights very thin.

### **Lands of Operation**

When it was first created, the Order of King George ranged across all of the lands of Imajicka. Since Imajicka reverted to its member states, the Order has become the official order of chivalry for the Kingdom of Alba. In Malay, remnants of the Order were used to create the Malayan Lighting Guard, Le Fulgurer Sentinelle. Most Endrani Knights in Doomstadt were infolded into the Houses, however the non Endrani knights within the nation either moved to Malay or Alba, or have given up their noble ideals and serve as mercenaries within the conflicted nation. The few who retain their noble views and continue to operate within Doomstadt often end up on the wrong end of an Endrani scheme- the local house having lost patience with the master-less knight and chosen the politically expedient route to address the problem. No remnant of the Order of King George survives in Inishmora.

Members of the Order of King George serve throughout Alba, and often travel to neighboring nations while accompanying envoys representing the Alban crown.

### **Membership Criteria**

Potential inductees into the Order of King George come from all walks of life and hail from all races. They do not have to have any noble status prior to being made a member, as the honor is one of the few means a commoner is elevated to peerage. Instead, inductees must impress a sponsoring Georgian Knight. The sponsoring Knight will advocate membership to the Crown, who will then weigh the merits of the potential member, and should the potential member impress and should there be openings within the order, the Crown will accept on condition of an Oath of Allegiance to Crown and Country. If there is not an opening the proposal will be reconsidered once an existing Knight either retires, or dies, and a new opening is available; however the Crown has rarely filled the ranks to capacity, so it is rare for there not to be at least one opening.

### **Structure**

The Knighthood itself does not have much of a formalized structure, and is not divided into disciplines or tiers. After the creation of the Order, during the 19<sup>th</sup> century, the nobility pressured the Crown to limit the number of Georgian Knights in the Crown's service at any point in time, in fear that the Crown was creating replacement nobility. The Monarchy agreed and self limits the number of Knights to 30 serving as the Crown's Guard, and an additional 75 Knights per Duchy at any point in time. With the creation of the new Duchy of Warwick the Crown has stated that it will allocate an additional 300 Knights for that Duchy until it has stabilized; the Dukes and Barons have not objected. However, while the Crown may limit itself to 555 Knights at the moment, those ranks are not full by any means. The strife following the dissolution of Imajicka and subsequent internal conflicts within Alba has thinned the ranks considerably, and the addition of Warwick to the country has created new headcount to fill.

At the moment the Knights are assigned one of three roles. They serve as one of the 30 Guard's of the Crown, though they are far more than mere guardsmen, a role filled by a typical Man at Arms rather than a Knight, are assigned to a specific Duchy to ensure the interests of the Crown within that Duchy, or are assigned to specific tasks that may take them to any of the Duchies, or even out of the country, while completing the task.

### **Ranks**

Technically all of the Knights within the Order of King George are peers to each other, however tacitly rank is present among them. The Knights of the Crown's Guard are considered the superiors to the rest of the Order and often relay the orders of the Monarch to their brethren serving in other capacities among the Order. In each Duchy the Monarch will designate a Knight who is ultimately responsible for the actions of his or her peer Knights within that Duchy- typically the other Knights within that Duchy will defer to the King's designate. Unofficially seniority within the order is highly regarded; young knights will respect those that have served significantly longer, and will also defer to their peer Knights whom they feel possess greater leadership qualities or judgment.

In greater society Georgian Knights are equivalent in rank to members of the Order of the White Rose. In military matters, the Georgians rank, in civil matters, the Rose. A Knight's title is Sir or Dame and can expect to be addressed as such. Members of the peerage with higher titles, such as Baron, who are also Knights, can expect to be addressed by the higher rank; however such dual

titles are rare. When writing a Knight's title, the name is followed by KOKG (Knight of the Order of King George) to differentiate between Georgian knights and members of the Order of the White Rose. For example, If John Doe from Sommerset is a knight, he would be called Sir John and his name would be written Sir John Doe, KOKG.

### **Symbol**



Knighthood is typically denoted by wearing a white belt. Some knights also wear spurs, which was the traditional symbol of knighthood in centuries past. Wearing a white belt without being a knight is a serious offense and is considered impersonation of a member of the nobility. The official symbol of the Order of King George is a sunburst over a field necklace of Alban roses, suspending a Knight. Few Knights of the Realm wear the official symbol however, opting instead to be clad in the heraldic colors of the crown and wearing the simpler white belt. Knights that further distinguish themselves in service to the crown are often granted personal heraldry as a reward.

### **Induction Oath**

Not all knights are inducted in the same way, their sponsoring Knight oversees much of the ceremony and can shape induction with their own preferences, but tradition is that the candidate spends the night before in meditation on the virtues of a knight. They wear pure white during the meditation and the ceremony itself. The candidate may not eat or drink anything but water for half a day prior to the ceremony and he or she may not speak for that period. Failure to comply with these guidelines may or may not require the candidate to start over, at the discretion of their sponsor.

The investiture ceremony itself is simple. The candidate, wearing all white and unarmed, kneels before both his sponsor and the Monarch. With the flat of a sword blade, the Monarch touches the candidates left shoulder, than the right, than the left again. The candidate swears the oath to the order and any oaths of fealty that the Monarch requires, kisses the signet ring of the Monarch, and then is bid to rise a Knight. The general oath is as follows; as the Monarch taps each shoulder he says: "In the name of the gods, <current monarch's name>, King George I, make you a knight with the right to bear arms and the power to mete justice", to which the knight responds "*That duty I will solemnly obey*".

### **Playing a Member**

Knights, both Georgian Knights and knights sworn to other nobles, are highly respected members of society and are the lowest level of the nobility. Becoming a knight is the common way for someone from the lower classes to attain the peerage; however it is far more typical to become a knight sworn to a lower noble than a Knight of the Realm sworn to the monarch. Knights are sometimes invested with hereditary title (lord, lady, etc), but this should not be expected. Regardless, as with all knights regardless of whom they swore fealty, Georgian Knights are expect to act beyond reproach, but will have far greater expectations placed on themselves than other knights. Knights of the Realm will typically receive an operating stipend from the Crown's coffers, and will receive a small estate and a retirement purse once they retire from service. However, should the character fail to live up to the expectations of the order these benefits, along with their rank, will be stripped from them.

Military officers usually treat knights like they would other officers of equal rank. The reason for this is that almost all military officers come from noble families, so they are members of the peerage themselves, even if they are not directly sworn to the King. There is some variance to this. Very junior officers, such as ensigns, are generally expected to treat a Knight as a superior. Flag officers (brigadiers or higher) are usually of such high birth that they treat Knights as subordinates.

Most characters will not start off as Knights of the Realm. It is possible given a sufficiently good character history and sufficient skill points, but it is up to Plot to make this determination and it should not be expected. Players should consider knighthood something to work towards In Game and should anticipate going through the induction ritual as written, including fasting, costuming, etc. Characters that have previously sworn fealty to another noble must first be released from this oath prior to swearing to the Monarch.

It is important for players to remember that this is a martial order. Combat skills are valued above any other and are expected of a Knight. Knights abroad are treating differently depending on which nation there are visiting. In Malay they are shown respect and are treated as equals to the lowest rank of Malayan knights. In Doomstadt they are treated with some degree of respect, though the Endrani are often very backhanded when showing the respect. The Inish are generally unimpressed by peer rank and treat Alban knights like high ranking guildsman.

The Knights of the Realm serve as the eyes and ears of the Crown, among other duties, and PCs playing Knights are expected to write the Crown with periodic news after each event they are played.





The Order of the Nights Watch is a martial order dedicated to protecting the civilized races from monsters and savage races that would prey upon civilization. They are an extra-sovereign order, acting to protect Alba, Doomstadt, and Inishmora while not having direct fealty to any one of those nations. They are not a police force and strive to remain removed from the conflicts between nations and within the population of a nation, instead focusing on the monstrous threats that would hound civilized peoples.

### **Founding Principles**

The Order of the Nights Watch was founded to direct the efforts of those without clear social roles towards a noble purpose- as they did not have a well defined role for themselves within society they could dedicate themselves to defending against monsters and predators that were outside of civilized society. Members of the Watch would swear themselves towards this purpose and sever all ties, family and title, with society in order to pursue this purpose. In return society would forgive past sins, crimes, and obligations in recognition of the service the brother or sister of the Watch has sworn to.

### **History**

In 1712 the Nation of Imajicka was ravaged by a re-occurrence of the Nul Magicus Plague. While much less devastating than previous occurrences of the epidemic, the member states of Imajicka were occupied with the disease none-the-less. During the same year a powerful Ogre Magi by the name of Agron Bloodeye first united many Ogre mounds within the Goblin Wastes under his control, then dozens of Orc tribes, and finally subjugated a multitude of Goblins and Kobolds. Preoccupied with the plague ravaging the lands this growing threat from the Wastes went unnoticed in Imajicka.

Agron drove his forces south towards the lands of Doomstadt and Malay as winter set in. The lands north of Doomstadt, mostly Waste blighted themselves, were nominally also part of Imajicka, but were too sparsely populated to pose much resistance to Agron's forces. They did, however, provide advanced warning to the rest of Imajicka and allowed forces to begin mustering in advance of Agron's arrival further south.

North of Doomstadt in the lands that are now annexed into the Alban Duchy of Warwick was a small lordship of Fortnight, which served primarily as a genteel prison. Dissent over Imajickan sovereignty was often present among the peerage within Malay, and especially within Doomstadt and Inishmora, but even many Alban nobles resented Alban resources being granted to the other Imajickan states. Additionally non-inheriting members of noble families often posed a problem as they lacked a clear social role and would frequently be a source of unrest. To defang noble dissenters Imajicka imprisoned them in Fortnight- a location remote enough to render the influence and impact worthless while not generating greater social ire as they would if the dissenters were executed.

Fortnight was directly in the path of Agron, and it was clear that Imajickan forces would not be mustered fast enough to defend the lordship, that in fact they would not likely be organized enough to truly blunt the advance of Agron until he was well into the more settled lands of Imajicka. Lord Henrick Deyson, in command of Fortnight, decided to meet Agron in battle to buy southern forces time. He offered the genteel prisoners two options, they could stay and fight with him or be taken south with the women and children, in the escort of a handful of his men. The prisoners, all reared among the nobility, had all received at least some instruction of the martial skills during their upbringing, many possessed significant proficiency. Despite having been imprisoned by Imajicka, relocated hundreds of leagues from their families to the outskirts of civilization, to a man they agreed to stay and fight.

Rather than fight a pitched battle they were sure to lose they instead took the attack to Agron. In the early hours following midnight on December 22, Midwinter, Deyson and his force of noble prisoners struck the encampment of Agron's forces. Certain that no significant force had yet been mustered to stand in his way, and with little discipline among his Goblinoid forces, Agron's encampment was unprepared. Despite this his forces still significantly outnumbered Deyson's, and the Imajickans suffered heavily casualties, however they succeeded in killing Agron himself. With Agron dead, Deyson and his forces retreated and allowed the Goblinoids infighting to weaken their numbers, as a fight for a successor commenced. By the time the southern Imajickan forces reached Fortnight the Goblinoids were a fraction of the numbers they once were, with most either killed fighting among themselves or deserting and returning north, and the remaining invading forces were easily decimated.

Queen Anne of Imajicka, in recognition of their actions, pardoned all of the surviving prisoners. She also created a new order to protect Imajicka from the perpetual threat of the Wastes, while simultaneously giving an outlet to the young hot bloods among the nobility, and thus the Order of the Nights Watch was born. Lord Deyson resigned his title to serve as first Lord Commander of the new organization, and most of the former prisoners gave their vows with him. Fortnight became Fort Night, the first headquarters for the new Nights Watch. Over the years the organization evolved, offering a purpose to non-inheriting nobles who were not inclined to join the clergy, an escape from mundane toil for peasants who wished a different form of service, and path of redemption for base criminals. It also moved from its role simply guarding against threats from the Goblin Wastes to patrolling all of the lands of Imajicka hunting undead and other monsters that lived among society. As Imajicka slowly gave up control of the lands north of Doomstadt the Watch relocated further south. Their headquarters was moved to Lyoness in southern Alba, and a greater focus was put on the threats within Imajickan borders. This made the Nights Watch much more visible to the local populace and it was seen as the force that faced threats that everyone else was too afraid to confront; regardless of their past, members were highly regarded by society they were no longer fully a part of.

Much of that has changed in recent years. The disappearance of King Richard (reign: 1988-1998) and subsequent battle for succession between Queen Olanna DeVane (reign: 2000-2001) and Helena DeWight decimated the ranks of the Watch. The brothers

and sisters of the Watch chose to enter the conflict despite it being an internal power struggle because they would not ignore Helena's use of undead to wage her war, however having moved towards combating monsters internal to the country they were no longer accustomed to confronting large numbers of foes at once. A huge percentage of the Watch, including Lord Commander Marcus Hightower and all but one of his District Commanders fell to Helena's forces. Hightower's third son Gregory, who had joined the Watch only three years prior to the war, succeeded him as Lord Commander, however his advancement had come as a result of the ranks thinning rather than through experience and he was ill prepared to handle the political tensions the Watch would face upon Olanna triumphing and subsequently dissolving Imajicka.

The Watch attempted to continue operating in all of the former lands of Imajicka as it had done prior to the war for succession, however it no longer had authority deriving from a single unifying sovereign. If the order declared fealty to any one of the sovereigns the other nations would have expelled the Watch from their borders. Having no authority deriving from a royal source the Watch had to negotiate authority from every local power whose lands they operated in. Worse, very few members of the nobility chose to enter the weakened ranks of the Watch- nobles that at one point were far down the list of succession found themselves with title as a result of the war so were no longer joining, and those that still were without title had no desire to risk being stationed in one of the other lands the Nights Watch operated in. An Imajickan knew they were acting in the interests of Imajicka when they joined the Watch, but an Alban didn't want to serve for Inishmora. Following the war a higher percentage of new recruits were criminals, forced into the Watch, and this created a stigma for the Order. Its ranks were further thinned in the 2006 war with the Lich Baron Hadrian of Briarmark, further reducing the number of skilled members. Until the latter half of 2008 the Nights Watch floundered, trying to find a path that would restore their reputation and their purpose.

That path came with the annexation of the Duchy of Warwick north of Doomstadt. Serving on the border of the Wastes was a task the Watch knew well and they refocused on that. They chose to withdraw from Malay almost completely, freeing them from the politics that colored the cold conflict between Malay and Alba, and reached an agreement with both King Michael of Alba and Queen Dolosus of Doomstadt that granted royal authority to their goals in both lands. They further reached an understanding with the King of Inishmora which, while it does not directly grant them authority, absolved concern over their agreements with the two other monarchs.

### **Lands of Operation**

Today the bulk of the Nights Watch serves in the Duchy of Warwick, safeguarding both the local Albans as well as the citizens of Doomstadt south of Warwick. They have smaller forces located throughout the Isle of Alba, with units in the major cities and patrols that visit most towns at least once a year, however their presence is significantly diminished from previous years. In Doomstadt a sizable contingent of the Watch is still stationed in locations around the borders of the Greifswald (Griffons Forest), and in the northern cities, but their presence is rare elsewhere in the nation. They have no members in the lands of the rebel houses in southern Doomstadt as the southern houses began impressing them into military service against the Queen. In Inishmora the Watch maintains token forces in the five biggest cities, and small patrols throughout the country but as their authority is still uncertain greater resources have not been committed. In Malay there is a small contingent of the Order of Clerics in the cities of Marseille, Calais, La Rochelle, and Agincourt, however they serve there in a financial capacity rather than in a protective one.

The headquarters for the Nights Watch is now located at Fort Sentinel just outside of Lyoness, in southern Alba. This facility serves primarily in an administrative capacity, however most new members also attend basic training their. Katzgrand in Doomstadt is currently the largest field post, and serves as the training facility for Rangers, however focus is moving from it to Fort Hayes in the Duchy of Warwick.

### **Membership Criteria**

Any race, of any gender, from any walk of life may join the Order of the Nights Watch, however the Goblinoid races as well as the Half-Fae have significant stigma associated with them among other members of the Watch. Membership in the Watch had previously been for life, with deserters being hunted down and sundered without mercy, however in recent years fewer volunteers were joining and a greater percentage of members joined the Watch to avoid criminal punishment. This simultaneously resulted in a decline in reputation of the Watch and fewer capable and trustworthy members. To entice volunteers Lord Commander Hightower has removed the requirement for a life term: volunteers serve for a period of five years, not including initial training, and receive a retirement purse at the end of the term. Criminals sentenced into the Watch will serve for either a stipulated sentence or five years, whichever is longer, but will also receive a retirement purse once their term is over. Should any member die in service, the purse will be paid to relatives. Members who wish to serve longer may renew their service; upon retirement they will receive a retirement purse for each term served.

Despite this change, those joining must still rescind claim to title, allegiance, family and property while serving, though they may regain such claims at the termination of their service if the authority from which it derives so agrees. In service they may not acquire ties outside of the Watch, including title or family- a brother or sister of the Watch may not pursue a relationship with anyone outside of the Watch as their first and only concern must be the Order. Deserters are still afforded the same harsh punishment.

Membership in the three sub-orders of the Watch is dictated by the capabilities of the individual. The Order of Knights is the catch all order, though the training stresses combative abilities whether martial or magic. The Order of Clerics is made up of many different types of specialists who are not focused on combat, and the Order of Rangers only accepts the most capable field agents that have the best chance of surviving on their own among hostiles- guile and wisdom are as stressed as combative ability.

**Structure**

The Order of the Nights Watch is broken down into three sub-orders: The Order of Knights, the Order of Clerics, and the Order of Rangers. The Order of Knights is the military backbone of the Watch and the order with the most members. It is the primary fighting force of the Watch and confronts the bulk of threats. Members of the Order of Knights are given specific posts, for example they might be stationed at Katzgrand on the northern edge of Greifswald in Doomstadt, which act as their base of operations. Units within the Order of Knights are responsible for protecting the region around their posts, unless marshaled forth by a District or Regional commander.

The Order of Clerics represents the logistical arm of the Watch, though they also fulfill certain specialized roles. The Order of Clerics is responsible for allocating and distributing supplies, handling the maintenance of Watch forts and outposts as well as their acquisition or construction, acting as field engineers, serving as clergy, maintaining the Watch's vast library in Lyoness as well as serving as loremasters in the field, fill the role of smiths, apothecaries, and scribes, and the multitude of other support jobs that allow the Nights Watch to operate efficiently.

Most importantly the Order of Clerics is responsible for the financial concerns of the Watch. In previous generations this consisted primarily of soliciting wealthy patrons for donations and managing the funds allocated for them by the Imajicka Crown, however since the dissolution of Imajicka the Watch has gotten very little money from the monarchs of the individual nations and far fewer patrons have stepped forward with donations. As a result they have created a new institution- something they call a bank. For people who do not want to travel with large sums of coin or gems they can deposit their money with the Nights Watch and receive a Note of Deposit in return. At their destination (more specifically, the closest Watch Outpost that manages deposits) the Note of Deposit can be presented to the Watch and the person can get all or some of their money back out, as they wish. The Night's Watch will also serve as money changers, converting the coin from one nation to another, as the weight and impurities in the coins vary from nation to nation. The Watch began this practice in the major port cities in 2005 and it proved very successful among merchant captains. They have since expanded the operation to most major cities and several bustling towns and both the merchant caste and nobility now store vast sums with the Watch. The Order of Clerics maintains deposit ledgers and invests 20% of deposits into other ventures, such as merchant loans, in order to make money.

The final order is the Order of Rangers, who makes up essentially the intelligence arm of the Watch as well as the Special Forces. Members of the Order of Rangers tend to be in the field the majority of the time assigned to a specific task rather than a specific outpost. They operate individually or in very small squads and are tasked with investigating potential monster threats within civilized lands, eliminating threats that must be handled quietly and discretely (Example: eliminating a vampire threat that happens to also be a member of the nobility, or assassinating an Orc chieftain in the wastes who looks like they might start unifying tribes), acting as scouts for the Order of Knights, and hunting down and sundering a fellow brother or sister of the Watch that has deserted. Only the very capable and knowledgeable make it into the Order of Rangers, yet they still have the shortest careers of any of the Orders.

**Ranks**

As essentially a military organization the Nights Watch has a clear chain of command to ensure the right orders both get issued and get followed in times of conflict. Unlike the Alban military or other state organization, rank within the Watch is determined entirely upon merit- which social caste a member was born in, who their parents were, and how much money they may have plays no part. Within each sub-order rank is conferred in recognition of capability and achievement, and just as easily removed if the member shows a lack of judgment or command ability. There is little bureaucracy or politics, and the Watch doesn't care if they hurt a commander's feelings by replacing them with a more capable individual. They want the best commanders in charge at any point, with a clear structure below them, as doing otherwise costs lives. It has taken the Watch several years to re-assert this, as their ranks were thinned far faster than they could assign rank effectively over the past several years; however that trend has reversed itself.

Each of the sub-Orders promotes rank within the sub-Order understanding best the criteria that signifies advancement for their area of focus. Being of a certain position in one sub-Order does not convey rank over lower positions in other sub-Orders. The ranks within the sub-Orders are:

- Squire (Order of Knights) or Apprentice (Order of Clerics): a new member who has just completed the basic training that all members of the Nights Watch receive and has been assigned to one of the sub-Orders to receive training specific to that sub-Order.
- Brother or Sister: the common rank in the order, making up the bulk of the Watch. Brothers or Sisters of the Watch are competent but have not shown qualities that show advanced skill or command ability.
- Sergeant: the most common command rank, a Sergeant is given responsibility for small groups of Brothers and Sisters, typically no more than eight. They will often be responsible for routine patrols in the Order of Knights or responsible for specific projects in the Order of Clerics. Sergeants may be given command of very small posts.
- Fieldsman (Order of Rangers): this is the lowest rank in the Order of Rangers. Members of the other two sub-Orders that have distinguished themselves and appear promising to the Order of Rangers are inducted as Fieldsmen, where they receive

the advanced training necessary to succeed as Rangers. Regardless of their previous rank, they will always enter the Order of Rangers as a Fieldsman. Fieldsman may go into the field accompanied by one or more veteran rangers, but never alone.

- Knight (Order of Knights), Cleric (Order of Clerics), Ranger (Order of Rangers): accomplished, skilled, experience members of each order. Knights and Clerics are typically given responsibility over several Sergeants, though in more remote areas they may command a group of Brothers and Sisters directly, and are assigned to more significant tasks, such as managing outposts, leading incursions into the Wastes or hunting specific monsters. Rangers are entrusted to accomplish specific difficult tasks and are given the authority to accomplish according to their judgment. They may conscript the temporary aid of Brothers and Sisters, and Sergeants, within the other two sub-Orders if they feel it is necessary. They will be required to provide a justification to their seniors after the fact, however.
- Knight Commander (Order of Knights), Master Cleric (Order of Clerics), Ranger Commander (Order of Rangers): the senior commanders of each sub-Order, given large responsibilities including command of significant posts, and charged with overseeing the operations, strategies, and tactics of each sub-Order.
- Seneschal: second in command of each sub-Order.
- Grand Master: ultimate commander in charge of each sub-Order

Above the sub-Orders the Nights Watch as a whole also has a command structure that oversees the unified operations of the sub-Orders and sets the direction for the organization as a whole. The ranks within this command structure are:

- Lord Commander: the ultimate leader of the Nights Watch
- Regional Commander: the commander responsible for operations within an entire country
- District Commander: the commander responsible for large sub-regions within a given country, for example, a duchy. Knight Commanders and Master Clerics are the most common District Commanders; however the Duchy of Warwick is the rare exception, commanded by a Ranger Commander.
- Post Commander: the commander responsible for a local post or fort. Post commanders have authority over each sub-Order within their post; however they also retain rank within their own sub-Order. Typical Post Commanders will be of Rank Knight or Cleric, or Knight Commander or Master Cleric for larger posts. Rangers never serve as Post Commanders.

Members of the Nights Watch are formally addressed by their title followed by their name, for example Brother Marten, or Lord Commander Hightower. Informally they often refer to each other as Brother or Sister, and the organization is not as rigid in enforcing formality as the state militaries are. Externally non-members often address the members of the Watch as Black Brothers or Black Sisters, and derogatively as Crows.

### **Symbol**



The symbol for the Nights Watch is a gray sun over a field of black. Members do not have formal uniforms, however must still identify themselves as a member of the Nights Watch, except for Rangers who may temporarily forgo displaying their membership when doing so detracts from their ability to complete a specific task. Brothers and Sisters of the Watch tend to wear black and grey, however there is no specific mandate enforcing that, and display the symbol either on tabards or surcoats, or on belt favors.

### **Induction Oath**

*“Here my words and bear witness to my vow. Shadows gather and now my watch begins. It shall not end until my death. I shall hold no lands and bear no children. I shall renounce all titles and claim no glory. I shall live and die defending the just from the forces of evil. I am the sword in the darkness. I am the watcher on the walls. I am the fire that burns against the cold, the light that brings the dawn, the horn that wakes the sleepers, the shield that guards the realms of men. I pledge my life and honor to the Nights Watch, for this night and all nights to come.”*

### **Playing a Member**

Playing a member of the Nights Watch is difficult. They are tasked with seeking out all of the monsters and evil that would prey upon the civilized races and eliminating the threat. It is expected that player characters in the Watch would be diligent about doing so, while simultaneously staying out of conflict between civilized powers. The Watch is not to act against members of civilized races except in specific instances where those individuals are in league with a force that the Watch can act against. For example a Human that practices Necromancy, or who is working with Orcs from the Wastes is fair game, but a group of Human bandits is a matter for other authorities to deal with. Many times a PC in the Nights Watch will be unable to aid their non-Watch friends because doing so would violate this separation of authority. They may defend themselves if attacked, however, regardless of the nature of the attacker. Additionally, just as with other groups of authority, the Nights Watch must tread carefully when crossing the will of local nobility. They may be in the right to do so, and may have authority granted to do so, but that does not mean the noble cannot find ways to punish them if crossed.

Society in general respects the Watch but may be wary of them. Members of the Nights Watch come much closer to the darker parts of the world and the rest of society instinctively understands that and is vaguely unsettled by it. In recent years the Watch has a somewhat blemished reputation, as they did not always mesh well with local nobility, and the increased percentage of criminals over volunteers detracted from their image, however that is changing. Players should consider the circumstances that brought them into the Watch. Were they a criminal, sentenced to serve in the Watch, a peasant that volunteered for the Watch to escape their mundane fate, or pressed into service by their parents to settle the issue of inheritance among their children?

A Player Character may play a Brother or Sister in the Order of Knights or Clerics without approval, however any position above that rank or a position in the Order of Rangers will require both a justification that they have suitable ability to attain that position (a 25 skill point character would under represent a Knight for example, and a very meek player is going to have to convince others they can play a leader) as well as a character history that spells out what the character actually did to earn recognition. It is preferable for the character to advance over the course of play rather than enter at an advanced rank. PCs that have rank Sergeant or better are expected to send in reports to their commanders after each month of play.

There is not as much formality associated with rank as within the Army, and the Watch does not bother with pomp and ceremony. Higher ranks are acknowledged with a slight bow of the head rather than with a salute, and higher ranks rarely take offense at a lack of deference unless it is obvious the lower rank is intending a slight. Competence is what gets promoted, so it is rare for higher ranks to display the arrogance and entitlement that is sometimes present in the officers of the Army or Navy. Higher ranks also understand that the Watch puts the most capable in command, and will remove command should there be a question of capability, so as a result there is little complacency present in upper ranks.

Most members of the watch belong to the Order of Knights, and it does not require any specific abilities to be a member, however in order to advance within the Order, Player Characters would need to display good combative ability. It is recommended that they invest in Warrior Skills or Magic Skills with a focus on combat magic, though some Assassin Skills also wouldn't hurt. Additionally, lores about specific monsters (Lore Were-creatures, Lore Undead, Lore Goblinoids, Lore Fae, etc) would also be helpful.

The Order of Clerics attracts members with specialized skills. Production skills are common, as are a wealth of lores. Magic users that focus on Ritual casting rather than combat are also found predominantly in the Order of Clerics. The Order of Rangers consists of experienced members that can handle themselves in a multitude of different situations. They tend towards flexibility and typically are not focused on only one type of skill, though Assassin and Thief Skills are common. It is also common for them to be proficient fighters but with some magic skills, and they frequently some production skills to support themselves when in the field. Most Rangers are Lightly Armored, preferring ease and silence of movement over steel to protect them.

Each month of play a member of the Nights Watch will receive a stipend for supplies proportional to their rank. There is not a formal uniform for members, however PCs will be expected to have garb that makes their membership obvious. Membership in the Watch is for five year increments, at the end of which a retirement purse is paid to the PC, though they may renew their membership for another five if they wish. Characters are assumed to have no fewer than 3 years remaining in their term when they begin play. Rank above Knight, Ranger, or Cleric requires a lifelong commitment to the Watch rather than a five year commitment.

## *Order of the White Rose*

### **Description**

This Order was created as a way for the Crown to recognize individuals whose loyalty and honor far exceed the norm. When a person has distinguished themselves to the Crown, the Monarch may invest them with membership in this order. It is an order of chivalry, making the recipient a peer of the realm.

### **Founding Principles**

The Order of the White Rose was instituted by King Michael the Good (2003-present) when he took the throne. It was created as a way to reward individuals whose dedication and loyalty to the Crown and Kingdom of Alba are especially noteworthy.

### **History**

As a newly founded order, the OWR has little history behind its current incarnation, but the concept is based on an older organization. During the War of the Roses (1323-1326) the De Vane faction took the red rose as their symbol, the Van Dance family the white. The Van Dance family rewarded their agents who had proven to be especially loyal with an ivory rose, indicating the favor of the Van Dance's. This cadre within the Van Dance camp played a pivotal role in securing the throne for Henry I (1326-1337). In this way, the current OWR is similar to the older version.

**Lands of Operation**

The Order of the White Rose is only recognized officially in Alba. However, the other former duchies of Imajicka all recognize Alban peers to varying degrees. Malay is more likely to respect a member of this order than the Order of King George, which is precisely the opposite of Doomstadt's reaction. Inishmora places little emphasis on title, regardless of the specific origin.

**Membership Criteria**

For a person to be inducted into the OWR, he must have clearly and consistently demonstrated service and loyalty to the Crown and Kingdom of Alba above and beyond the norm. The majority of members are already members of the peerage, but certainly not all. Ambassadors, magistrates, and military leaders are common examples of recipients, but doctors, lawyers, and even farmers have received the investiture since its creation. Any member of the nobility may nominate someone for consideration. Candidates are screened by the king's seneschal and his recommendations are presented for consideration to His Majesty, who usually accepts the seneschal's recommendation. In any case, the Monarch has the final word on who receives or doesn't receive this honor and it is the Monarch who gives this award. Anyone having been convicted, or even accused of a crime, may be rejected based simply on that incident.

**Structure**

The OWR is not a military order, but is a group of relative peers who represent the best that the Alban civilian population has to offer. Being made OWR is almost a guarantee of employment in some fashion within the government. Many of the more important positions in the government are occupied by members of the order, and induction is often accompanied by the offer of a government posting.

**Ranks**

While there are three distinct ranks within the OWR, though social rank is by far more important. The three ranks in reverse order of precedence are: Companion of the Order of the White Rose, Knight of the Order of the White Rose, and Knight Commander of the Order of the White Rose. The ranks do not indicate anything other than degree of favor assigned by the Crown to the recipient. Regardless of specific title within the Order, a duke who is a Companion outranks a lord who is a Knight, who outranks a Knight Commander who was raised from the yeomanry. The Order does not have meetings or offices. Members may interact with one another, but this is coincidental and not mandated as part of the order. A person can be awarded higher status within the order for further service. For instance, a person who is initially made a Companion of the OWR may be later awarded Knight of the OWR for further outstanding service to Alba.

**Symbol**

The symbol of the order is a brooch or pendant of a white rose, usually the Tudor rose of House Van Dance and Alba. Some members where either a C, K, or KC with the symbol to indicate degree of investiture.

Members of the order are addressed by Sir or Dame. If the person has another peer title, that title always takes precedence. For instance, if Lady Jane Doe is a Companion of the OWR, she will be addressed as Lady, not Dame, Jane. When writing the knights name, the peerage title is listed, but not Sir or Dame unless this is the only title held; OWR is appended at the end to indicate status. Using the example above, the name would be written as Lady Jane Doe, Lady of Canton, Companion OWR.

**Induction Oath**

Other than any oaths that may be required by accompanying government postings, there is not specific oath or other requirement expected of members of the OWR. They are fully expected to uphold the highest standard of conduct and loyalty to the Crown and at all times. Anyone found to have committed a serious crime, any act that brings embarrassment to the Crown or Kingdom of Alba, or who angers the Monarch (or other highly placed member of His Majesty's government) may be stripped of this investiture. Having been ejected from the OWR would place a terrible social and political stigma upon the person in question and is often accompanied by exile.

**Playing a Member**

Knights of the White Rose derive absolutely no authority from their investiture whatsoever. They have no authority to enforce or interpret the law, but they are often well respected by the rest of the peerage. Members are expected to be above reproach and live their lives in an honorable fashion. Their loyalty to the Crown of Alba expected to be total.



***Royal Alban Army***

**Description**

The Royal Army provides uniformed military service, serving the interests of the Kingdom of Alba everywhere that the Alban flag flies.

### **Founding Principles**

Soldiers in the army are expected to put King and country above all other concerns and to give their lives for their country if the need arises. Honor, courage, duty and attention to detail are all things that are expected of His Majesty's soldiers. The overall purpose of the army is to protect and defend the Crown and Kingdom of Alba against all enemies foreign and domestic. They are the personal troops of the Monarch, owing allegiance only to the King.

### **History**

During the reign of King David II (1109-1141) the Crown determined that relying on levies from noble houses for military service was no longer sufficient to serve the needs of the Kingdom of Alba. The Royal Military Academy was founded in York and training began for the first standing army to exist in the lands formerly occupied by the Thracian Empire.

The Royal Army served as a mixed corps from its inception until the founding of Imajicka (May 15<sup>th</sup>, 1180). Edward II (1141-1192), at the urging of his General Staff, ordered the Army split into two divisions, the infantry, and the cavalry, less than a year after being crowned King of Imajicka. The army served faithfully until the War of the Roses (1323-1326). During this time, the army was split into factions, much like the rest of the nation. Partisan generals ordered their men to support whichever side they had a vested interest in seeing crowned. Many officers resigned their commissions during this time due to the political upheaval. Most of the officers doing so were imprisoned by the De Vane faction and were not released until after Henry I (1326-1337) was crowned King.

The army served the De Vane line faithfully until George I (1467-1493) took the throne and renewed the Van Dance line. George I made extensive use of the military and sent troops to Nórdehávn, Sylvanator, and into the Wastes, all in pursuit of Alban interests. It wasn't until Queen Eleanor (1837-1901) that the Special Service was commissioned.

During the coup that ended in the death of Richard the Lich King (1988-1998, 2000) the army was once again tested. Many officers resigned their commissions when news reached them that the King was an undead dragon in human form. Others actively supported the coup. Few units actually fought in defense of Richard. Most units continued to sit on the sidelines as Queen Olanna De Vane (2000-2001) and Helena De Wight, Baroness of the Isle of Wight and Countess of Lyon in Malay, scrambled for the throne. Even when Olanna had secured her crown, the remaining officer corps maintained a "wait and see" stance which may have contributed to the assassination of Olanna in the second year of her brief and turbulent reign. During that reign, Olanna decreed that Alba would henceforth be its own sovereign nation, and that Imajicka was no longer incorporated. Many units disbanded or turned mercenary. Most, being led by members of the nobility, returned with their officers to the land they came from and began putting together armies for the individual nations. The army in Alba suffered less than it did in Malay, Doomstadt, and Inishmora. In Malay, most officers offered their units up to the Duke Mont Clamont, who was later crowned King of Malay. The Houses of Doomstadt absorbed the units remaining in their country, not without considerable bloodshed. Inishmoran troops mostly returned to their homes and left the country with very little in the way of a standing army. All troops in Alba were given the option of transferring into the Alban army, or returning to their homes. Those who chose to stay were issued new uniforms and new oaths were extracted.

During the regency that followed Olanna's death, the army, like almost all of Imajicka, was in chaos. Several members of the General staff, along with the First Lord, held most of the Alban units together and got their officers to maintain unit cohesion. When King Michael (2003-present) returned from abroad to take the throne, the Alban army returned to a semblance of normality. In the years since King Michael took the throne, the army has regained its organization and has returned to the business of defending the nation.

### **Lands of Operation**

Though once part of the Royal Imajickan Army, troops remaining have been co-opted into the Royal Alban Army and all oaths and commissions have been transferred.

The 1<sup>st</sup> Heavy Infantry Regiment is stationed in Dover. The 2<sup>nd</sup> is a Light Infantry Regiment is stationed in Northumbria. The 3<sup>rd</sup> Regiment Afoot is a mixed infantry regiment stationed in York. The 4<sup>th</sup> Regiment Afoot is a mixed infantry regiment stationed in Lyonesse. The 5<sup>th</sup> Light Infantry Regiment is stationed in Cardiff. The 6<sup>th</sup> Heavy Infantry Regiment is stationed in Caemle Tor. The 1<sup>st</sup> Cavalry Division is stationed in Notford Longs, the 2<sup>nd</sup> Cavalry Division in Caemle Tor, and the 3<sup>rd</sup> Cavalry Division in Lyonesse. There are many, smaller, stations and garrisons throughout Alba. The Royal Military Academy, also called the War College, is in York, as is the office of the First Lord and the Central Command. The Special Service division has stations in classified locations throughout Alba. The Army Intelligence center is also located in York. The Royal Courier Service is based in York and has outposts in most major population centers. They also maintain a presence at all Alban embassies.

### **Membership Criteria**

Enlisted members may be of either gender and must be of sound mind and body. They will be expected to adhere to all army regulations and obey the orders of all officers and senior enlisted appointed above them. People from any walk of life may enlist in the army at any recruiting station. Upon enlistment, the person is sworn in, given their 40 shilling signing bonus, and sent to basic training. Enlistment is for a 1 year term. The soldier has the option of reenlisting on each anniversary of their graduation from basic training. Any officer in His Majesty's army may perform the reenlistment ceremony, which is identical to the initial enlistment. The

only difference is that the signing bonus is equal to 1 months pay, or the standard 40 shillings, whichever is higher. A soldier may choose to retire after serving no less than 20 years in the army. Soldiers doing to receive a stipend equal to 1/3<sup>rd</sup> of the monthly pay they received at the time of their retirement. This benefit passes to the next of kin when they die. Any soldier permanently killed in the line of duty will have a death benefit of equal to 1 years pay paid to his next of kin.

Officers are almost exclusively drawn from the nobility. Rarely, a member of the yeomanry or peasantry will be accepted at the Academy. Anyone wishing to apply for a commission must pay for the privilege (a 50 crown fee) and must have sponsorship by a member of the nobility in good standing. Few commissions are issued to non-nobles. Officers must be of sound mind and body and may not have been convicted of any crime. They will be expected to adhere to all army regulations and obey the orders of all officers and appointed above them, as well as all Georgian Knights if below the rank of Colonel. Officers are not required to serve for any specific term. They may resign their commissions at any time of their choosing, so long as they are not in a combat situation and are not under investigation. Resigning is considered honorable under most conditions. Officers who are still actively commissioned but who are not currently needed for active service may be placed on half pay. This means that they most only report to their commanding officer once a month to check in, and that they will receive half of their standard pay for the duration of this time. This is uncommon in the army, but more likely to happen to naval officers who are not needed at sea.

Royal Couriers can be from any walk of life. They must be of sound mind and body and must exhibit unflinching loyalty to the Crown. A person must be recommended by a current courier or other military officer in order to be taken into consideration. Couriers must serve a period of no less than 1 year. They may choose to renew their commission on each anniversary of their graduation from the Academy. They must renew their oath to a senior courier and receive a signing bonus equal to 1 months pay. A courier may choose to retire after serving no less than 20 years in the Royal Courier Service. Couriers doing so receive a stipend equal to 1/3<sup>rd</sup> of the monthly pay they received at the time of their retirement. This benefit passes to the next of kin when they die. Any courier permanently killed in the line of duty will have a death benefit of equal to 1 years pay paid to his next of kin.

### **Structure**

The army is separated into three separate corps; Infantry, Cavalry, and Special Services.

**Infantry-** The infantry is further broken up into the heavy infantry and light infantry. Heavy infantry consists of heavily armed and armored personnel who bare the brunt of any assault. Light infantry is much less heavily armed and operates in mostly flanking and scouting operations, as well as archers. The infantry is divided into 6 regiments.

**Cavalry-** The cavalry is broken up into heavy and light cavalry. Heavy cavalry being made up of officers and knights, heavily armed and armored. The light cavalry are used as flankers, couriers, and scouts. The cavalry, by virtue of its speed of travel, is centralized in the ducal seats. All three cavalry divisions are mixed heavy and light. The Royal Courier Service is officially a division of the Cavalry. The courier service does not wear a uniform, as does the rest of the army, and does not follow the same rank structure. They are split into junior and senior couriers. Junior couriers are considered to be equal in rank to a Lieutenant, while senior couriers are considered to be equal in rank to a Major. Couriers do not command other military personnel in battle, but may call upon them in the furtherance of their duties to the Crown. They do not fall under the command of anyone outside of their own chain of command, with the exception of flag officers (officers ranking Brigadier/Commodore or above). Knights cannot command couriers, though couriers are instructed to treat all peers with respect and give what aid they can to them, so long as it does not interfere with their own duties.

**Special Services-** The Special Services Corps are made up of both officers and enlisted. Since this Corps requires such specialized skills, rank means somewhat less than in the infantry or cavalry. The Special Service Corps provides healers, incanters, engineers, and artisans to the army. Very seldom do members of this division entire into direct combat, although a few specialized personnel engage in what would best be described as "discretionary warfare".

The Royal Military Academy, or War College, is a world class military university and is located in York. Officer cadets attend the Academy for four years, learning history, military structure, strategy and tactics, and how to be a proper officer in His Majesty's Royal Army. Many noble families, and even some wealthy merchant families, send their sons and daughters to the War College, even though they will not serve in the Army. These cadets are treated exactly as if they were military cadets. The only difference is that they will graduate with a certificate of completion and the military cadets graduate with a commission.

Enlisted personnel receive basic and advanced training at the Royal Army Training Command (known to the men as The Rat Hole) in Manchester. Basic training lasts 8 weeks and consists of basic military regulations and discipline, as well as combat training. Soldiers showing aptitude may be selected for specialized training in one of the three branches. This training can last from 2 weeks to 6 months. Soldiers without a specialty are assigned to the light infantry.

### **Ranks**

Members of the Alban Army are separated into two classifications, officers, who lead the soldiers, and enlisted who do the day to day work. Anyone found fit can join the army as an enlisted soldier. They receive basic training, and if found to have a special aptitude, advanced training. The Crown pays for all training as well as basic living needs, equipment, and a cash stipend for all members of the army. Officers are almost exclusively taken from among the peerage and must purchase their commissions. Above all officers and



enlisted is the civilian who the Monarch assigns to manage the entire army. This person is called the First Lord of the Army and is a part of the Crown's council.

Ranking structure for the army is as follows:

Enlisted-

Private (all new recruits will begin at this rank)

Corporal (a corporal is usually in charge of 3-6 privates)

Sergeant (a sergeant is usually in charge of 1-3 corporals and all of the privates beneath them)

Sergeant Major (a sergeant major is usually in charge of all enlisted in the command area)

Officers-

Ensign (can command a unit of up to 10 men)

Lieutenant (can command a unit of up to 20 men)

Captain (can command a unit of up to 250 men)

Major (can command a unit of up to 500 men)

Colonel (can command a unit of up to 2000 men)

Brigadier General (can command a unit of up to 10000 men. Rarely can anyone not at least a Lord attain this rank or higher)

Major General (can command up to 1/3<sup>rd</sup> of the army)

Field Marshal (command the entire army of Alba)

Both officers and enlisted soldiers who put in enough time and who perform at acceptable levels may be promoted at regular intervals. Promotion is always one rank per promotion, there is never any skipping of ranks. These intervals increase as they rise in rank. Flag officers (brigadier/commadore and above) can only advance as an officer of the next higher rank vacates their position, through advancement, retirement, or dead mans boots. Enlisted soldiers will be evaluated by their commanding officer and advancement recommended to the Royal Army Office of Personnel in York, who record all promotions. A CO's recommendation virtually guarantees an enlisted soldier will advance. Officers must also be recommended for promotion by their CO, but their promotions must go in front of a board of three officers who rank at least Colonel, or one rank above the officer in question, whichever is higher. For example, if Colonel Kyle is up for promotion, his board of review would need to be made up of three officers whose rank is brigadier or higher. Politics, family ties, and patronage play heavily into officers promotions. Officers who have good connections, come from a family with a long history of military service, and have friends placed highly in the army, can expect to rise in rank quickly. Officers from unpopular families, who have political enemies, or who have angered senior officers can expect to remain low in rank for long periods. Some officers serve 30 years and never rise above the rank of Lieutenant. Enlisted, and rarely, officers can also be promoted in the field. This only happens when the soldier in question demonstrates service above and beyond the call of duty, as well as showing clearly that they can handle responsibilities above their current rank. In these rare cases, any officer ranking Colonel or above may give a field promotion to anyone ranking at least two ranks below themselves, again, increasing only one rank at a time. This is very rare and is considered a serious action on the part of the officer giving the promotion. Field promotions to enlisted soldiers are permanent. Field promotions given to officers are subject to a review board as soon as possible. It is rare for a field promotion to be revoked, but it is possible.

It is possible, but extremely rare, for an enlisted soldier to be given a commission as an officer. The soldier must have exhibited time and again skill and poise far above and beyond their rank and station, and must have clearly proven beyond any doubt their abilities and honor in service to the Crown. This is known as "rising from the ranks". Officers who receive commissions in this fashion always begin with the rank of Lieutenant. Other officers generally see these soldiers as less capable then themselves and not true officers. This is because the other officers are members of the nobility and are aware of the class distinctions. Though extremely rare, it is possible for an enlisted soldier to be given a field commission as an officer. The soldiers are rare gems and exhibit the best that the army has to offer. Field commissions can only be given by officers ranking Colonel or above and must be approved by a review board as soon as possible. These boards do not automatically approve field commissions and the officer giving the commission often has to work hard to get them upheld.

Enlisted are expected to obey any and all orders issued by superiors officers. Sergeants and Sergeants Major are considered non-commissioned officers. They are highly respected by enlisted and officers alike, though all commissioned officers still outrank them.

When a member of the enlisted approaches an officer, he is required to offer a salute. The same is true of an officer approaching any senior officer. The salute is made by raising the right hand, palm flattened, to the outside corner of the temple near the outer corner of the eye. Palm should be facing downward. Arm from shoulder to elbow should be flat and parallel to the ground. The salute is held until it is returned by the senior, or until the senior has left the presence of the saluting person. Couriers neither salute nor are they saluted.

When an enlisted is addressing a senior enlisted he is required to address them by rank. For example, Private Doe would address Sergeant Smith as "Sergeant". All enlisted address officers as sir or by rank. If the officer holds a noble title such as Lord, he may demand that all subordinates address him by peer rank. Officers may address enlisted in any way they choose, by rank being the most appropriate. Officers are expected to address each other by rank, or by "sir" when addressing a senior officer. When addressing someone with peer rank, the military rank is acknowledged first, then peer rank, then name. For instance, if Jane Doe is a Captain and a Georgian Knight, she is formally addressed as Captain Dame Jane Doe.

When writing the name of any member of the military, it is customary to add HMRA to the end of the name, indicating membership in His Majesty's Royal Army. This is supplanted by any title of peerage, such as KOKG (Knight of the Order of King George), OWR (Order of the White Rose), Baron of Notford, etc. Peerage titles are all listed in reverse order of rank. For example, Private John Doe's name would be written as Private John Doe, HMRA. If John Smith is a Captain, a Georgian Knight, and Lord of Surrey, his name would be written as Captain Lord John Smith, KOKG, Lord of Surrey

### **Symbol**

Symbols coming soon

All members of the army are required to be in full uniform while on duty. The basic, service, uniform is a short sleeved tunic, split down the sides at waist level; that reaches to the knees. Officers uniforms have a short stand up collar. It is royal blue with a white Tudor rose over the heart. Enlisted rank will be on the left sleeve, one white chevron point up for private, two for corporal, three for sergeant, and three chevrons with a rocker beneath for Sgt. Maj. Officers wear rank insignia on their collar tabs. One white round pip for Lt., two for Capt., three for Maj., four for Col., a single white target for Brig. Gen., two targets for Maj. Gen., and a large, white Tudor rose for Field Marshal. Trousers shall be black and shirt shall be white. The infantry will have a shallow white chevron on the front of the tunic, point up. Cavalry will have a shallow white chevron on the front of the tunic, point down. Special Services will have a white bar on the front of the tunic crossing from the right shoulder to the left hip. Only two medals or awards may be worn with the service uniform, the Monarch's Thanks, and the white rose of the Order of the White Rose. Each is worn centered in the Tudor rose over the heart. If the soldier has received multiple Monarch's Thanks awards, only one is worn. If the soldier has been awarded both, the white rose is worn above the Monarch's Thanks.

The army dress uniform is a navy blue tunic, reaching halfway to the knees, which buttons from the center at beltline across the chest to the right shoulder. It has a short, stand up collar, which is tight to the neck with a very small opening in the front. Buttons are gold for officers, silver for enlisted. Officers have shoulder boards on epaulets on both shoulders. Only a single belt and service sword may be worn with the dress uniform, no other items are allowed to be on the belt without special dispensation. No armor may be worn with the dress uniform. White gloves are worn with the dress uniform. Pants are black, shirt beneath the tunic is white. Enlisted wear white rank chevrons on the left upper arm. Enlisted wear one white, diagonal hash mark on the lower right sleeve for every two years of service; hash marks should be ¼ inch apart. Officers wear rank on the shoulder boards. Ensigns wear a blank shoulder board. One gold bar running front to back, outer edge of the board, for Lt., two for Capt., three for Maj., four for Col. Rank is one gold target for Brigadier, centered on the board, two gold targets centered for Major General, one gold Tudor rose, outer edge of the board, for Field Marshal. Commanding officers wear a braid of rope through the left epaulet, which loops under the left arm. The braid is red for infantry officers, white for cavalry officers, and gold for special service officers. All medals and awards may be worn with the dress uniform. Each is pinned to the left breast, just above the heart, in a row no more than three medals wide and spaced ¼ inch apart. If more than one row of medals is present, they are stacked in a pyramid shape. Medals are worn by order of rank, right to left (as you look at the uniform) and top to bottom in descending order. For instance, if a soldier has been awarded the Medal of Valor, the Monarch's Thanks, the Georgian Cross, and the Valorous Unit Commendation, the Medal of Honor is centered in a row above the other three. The bottom row from left to right (as you look at the uniform) is the Georgian Cross, the Monarch's Thanks, and the Valorous Unit Commendation. The white rose of the Order of the White Rose is worn above all other medals on the dress uniform.

Couriers do not wear uniforms. Instead, they wear a symbol of an arrow, usually a brooch, badge, or belt favor, to indicate status as couriers. A silver arrow indicates a junior courier, a gold arrow indicates a senior courier. Couriers on sensitive missions often conceal their status in order to prevent their dispatches from being captured. Couriers do not receive the military medals that regular army officers do, but can receive the same awards as any other citizen, and often do.

### **Induction Oath**

When a person enlists into the army, the following oath is administered by an officer, "I, {state your name}, swear to protect and defend the Crown and Kingdom of Alba against all enemies foreign and domestic and to obey all orders issued by those appointed

above me.” After repeating this oath, the person signs their name or makes their mark in a ledger, is given their signing bonus, and sent to training.

Officers must swear a slightly different oath. They must swear this oath to another officer of the rank of Colonel or above. This is usually given by the Commandant of the Academy upon graduation. “Having been appointed an officer in the Royal Alban Army, I, {state your name} do solemnly swear that I will support and defend the Crown and Kingdom of Alba against all enemies, foreign and domestic, that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservations or purpose of evasion; and that I will well and faithfully discharge the duties of the office upon which I am about to enter”. The officer is then given his commissioning document and takes up his duties as an officer in His Majesty’s army.

### **Playing a Member**

Military personnel are expected to adhere to the rules and regulations of the army at all times, to obey the orders given them by their superiors, and to do their duty to King and country and all times. They will receive pay based on rank in exchange for their service. Soldiers are often reassigned to posts all over the nation, and to embassies abroad, and may be sent anywhere at any time, either for specific missions or for permanent duty.

Enlisted are expected to do their duty and show proper respect to officers and senior enlisted at all times. Officers are expected to put their mission first, followed closely by the welfare of the men under their command.

Soldiers may have some authority over common citizens, and officers may even have some authority over guardsmen or even knights. This all depends on the situation and their specific orders. Anyone found overstepping their authority will certainly pay for it. Officers are responsible for the actions of their men. When fulfilling their orders, soldiers have authority over anyone beneath the rank of knight without exception. In that situation, officers of sufficient rank may also make demands of knights and other peers, but this is seldom done as respect is expected when addressing the nobility. If a state of emergency is declared, military officers may do whatever they deem necessary in order to accomplish their mission. Again, delicacy when dealing with the nobility is expected. A uniform is not a license to push people around or treat them ill. Such actions are very likely to get a soldier into hot water.

Failure of any citizen to obey a lawful order issued by a member of His Majesty’s army is a serious offense, possibly even treason. An attack on the King’s soldiers is the same as an attack on the King and will result in swift and terrible justice.

Some charges, and punishments, that a soldier may face if found lacking are:

Dereliction of duty- Everything from failure to keep the uniform in good order to falling asleep on duty. Punishments vary widely from extra duty shifts to lashes or imprisonment.

Conduct unbecoming an officer- This charge can be, and usually is, appended to any other charge made against an officer. If found guilty, this can result in lose of rank or drumming out.

Insubordination- Everything from failure to salute a superior to disobeying a direct order. Punishment ranges from lashes to imprisonment.

Treason- The gravest of all crimes. Enlisted convicted of treason will be sundered. Officers convicted of treason will be drummed out and either exiled (if they have sufficient political connections) or sundered. Treason in time of war is always punished by sunder, regardless of rank.

Desertion- This covers total desertion and being absent without leave. Punishment ranges from extra duty shifts, to death, or even sunder. Desertion in time of war is always punished by sunder, regardless of rank.

Mutiny- Any attempt to take over or circumvent military command can be considered treason. Punishment ranges from drumming out to sunder. Mutiny in a time of war is always punished by sunder.

Cowardice in the face of the enemy- Anyone having been found to have exhibited cowardice in the face of the enemy without undo outside influence may face this charge. The least sever punishment is death, the most severe, sunder. Many officers in the field carry out a sentence of death the instant they recognize that this act is in progress.

Impersonating an officer- Any enlisted soldier found to impersonate an officer will be charged with this crime. Punishment ranges from lashes to death.

Some offenses, such as insubordination and dereliction of duty, are judged and punishment meted out by a soldiers commanding officer. More serious offenses, such as conduct unbecoming, mutiny, desertion, and treason must be referred to the Office of the Judge Advocate General in York. A military courts martial will convene and the soldiers case will be heard by a flag officer serving as magistrate. Courts martial for enlisted soldiers are fairly strait forward. His officers and senior enlisted, as well as any witnesses, may be called to testify. After hearing testimony, the magistrate will pass judgment and assign punishment. There is no appeal. An officers court martial is much more involved. Not one, but three officers of the rank of Colonel or above, one of which must be a flag officer,

preside. All officers in the soldiers command are expected to attend and testify as to the officers qualities and the events in question. Any witnesses will also testify. During the court martial, the officers service sword is placed horizontally on the table where the magistrates are seated. Once the board has heard all testimony, they will recess the court. When the accused returns to the court room, the decision will have been made and he knows the boards ruling immediately. If the officers sword is facing him point first, he has been convicted, if it faces him hilt first, he has been acquitted. Judgments of an officers court martial may be appealed to the First Lord. The First Lord speaks with the officers who served on the board, the accused officer's CO, and the accused himself. The First Lord will then make a ruling that can only be overturned by the Monarch.

Any officer convicted of an offense may have his commission revoked and be discharged from the army. The ceremony for this is called being drummed out. The convicted officer is escorted in front of an assembly of his entire command. While a drum is beat, the most junior soldier present rips the rank insignia and white rose emblem from the officers uniform. Once this is finished, a strong man breaks the officers service sword. The man is then a civilian and can never again hold military rank or be a member of His Majesty's government.



## *Royal Alban Navy*

### **Description**

The Royal Navy provides uniformed naval service throughout the world's seas, providing the Alban Crown with an arm that reaches far across the waters.

### **Founding Principles**

The Royal Navy is the Naval branch of the Alban military. As such, the primary mission of the Royal Navy is to represent Alban interests in the waters of the world. This includes transporting Alban troops and government officials to and from foreign lands, defending the coastline of the Island of Alba, and escorting Alban merchant interests throughout the seas of Pangea. The Royal Navy has a proud tradition of service to the people and Crown.

### **History**

The Navy was founded during the reign of King Roger (1254-1290) in response to continual attacks on the current duchies of Schohiem, Labrador, and Wales by Norsk raiders. The ships of the time were low galleys and were no match for the long ships of Nórdehávn. In response, the Marine Guard was created to handle boarding actions.

As history progressed, ships also improved, but the major technological set backs of the recurrent plagues that afflicted the land hit naval development very hard. No one wanted to sail to another land because they might bring the plague back with them. Strangers were also not welcome in ports. This severely hampered the development of ships for some time.

At the time that Imajicka split apart, the Navy was made up of people from each of the duchies, now nations. Many returned to their homes, and many captains either remanded their ships into the command of their homeland's new government, or they kept the ships and became merchants, or pirates. The largest part of the Navy at the time was made up of Inish. Many did return to Inishmora, but many more stayed with their ships, becoming part of the Royal Alban Navy. Almost a third of today's Royal Navy is Inish.

The Admiralty who remained in Alba had the daunting task of rebuilding the Navy quickly. The Crown provided a generous budget, and the Royal Navy is now a respectable force and has been proven in action on more than a few occasions.

One such occasion was the attack on Alba, and Inishmora, by a group known as the Black Tide. The all black ships sailed out of the western expanse and attacked the Deepwater fleet. The fleet, bolstered by the Northern fleet and even some ships of the Inish Navy, managed to dull the first thrust of the attack. Royal Marines were used heavily in shore actions after the Black Tide broke through the Alban and Inish blockades. Without Naval intervention, much of Alba and Inishmora would have been destroyed.

The Navy of today is much more advanced than the tillered galleys of old. Modern Alban ships include galleons, caravels, and cogs. Some Dromons remain in merchant service, but the newest ship of the Line is the Pinnacle. They range from 30 foot corvettes to multi-decked dreadnaughts.

### **Lands of Operation**

While the Imajickan Navy served all of the duchies of Imajicka, the Royal Alban Navy serves only Alba. The Chanel Fleet patrols the waters in the Chanel between Alba and Malay. The North Fleet patrols the waters between Alba and Doomstadt, eastern Inishmora, the Wastes, and Nórdehávn. The Deepwater Fleet patrols the Western Sea between Alba and the unknown deeps to the west. The

Coastal Fleet patrols the waters off the south coast of Alba. Ships of the Royal Navy may be found in any port in the known world, but are rare outside of Alban territorial waters.

### **Membership Criteria**

Enlisted members may be of either gender and must be of sound mind and body. They will be expected to adhere to all Navy regulations and obey the orders of all officers and senior enlisted appointed above them. People from any walk of life may enlist in the Navy at any recruiting station, but must show aptitude or skills valued by the Navy. Upon enlistment, the person is sworn in, given their 40 shilling signing bonus, and assigned to a ship. Enlistment is for a 1 year term. The sailor has the option of reenlisting on each anniversary of their enlistment, but cannot leave a ship, regardless of enlistment status, until the ship returns to her homeport. Any officer in His Majesty's Navy may perform the reenlistment ceremony, which is identical to the initial enlistment. The only difference is that the signing bonus is equal to 1 months pay, or the standard 40 shillings, whichever is higher. A sailor may choose to retire after serving no less than 20 years in the army. Sailors doing to receive a stipend equal to 1/3<sup>rd</sup> of the monthly pay they received at the time of their retirement. This benefit passes to the next of kin when they die. Any sailor permanently killed in the line of duty will have a death benefit of equal to 1 years pay paid to his next of kin.

The Royal Navy has, on occasion, found itself lacking in able seamen. In this instances, it is tradition for the Navy to impress sailors from Alban ports into the Navy for one year terms. They do not receive a signing bonus, but all other benefits apply. Many impressed sailors decide that Navy pay is better than civilian pay and enlist after their term of impressment expires.

Officers may be of either gender and must be of sound mind and body, and may not have been convicted of any crime. Unlike the Army, a person can become a Naval officer by simply being sponsored by a good family and passing a basic literacy examination. They will be expected to adhere to all Navy regulations and obey the orders of all officers and appointed above them. Officers are not required to serve for any specific term. They may resign their commissions at any time of their choosing, so long as they are not in a combat situation and are not under investigation and at their homeport. Resigning is considered honorable under most conditions. Officers who are still actively commissioned but who are not currently needed for active service may be placed on half pay. This means that they must only report to their commanding officer once a month to check in, and that they will receive half of their standard pay for the duration of this time. Potential officers attend the Naval Academy in Portsmouth for two years, learning the basics of navigation and ship handling.

### **Structure**

As a military organization, the Royal Navy is very highly structured. The Navy is administered not only by the admiralty, but also by the Sea Lord. This is a nobleman who has shown himself, usually through naval service or occasionally by other means, to have great ability in commanding the fleets of Alba. This is often a member of the Order of the White Rose. The Navy has a sub-branch, the Royal Marine Guard, who are used in boarding and shore action. They have their own chain of command, who are generally subordinate to Naval officers. The ranking Marine officers all report to the Sea Lord, who represent the entire Navy to the Monarch and council.

### **Ranks**

Naval personnel are separated into two classifications, officers and enlisted. The enlisted personnel man the sails, handle the ropes, and do the hands on work of sailing a ship. The officers are charged with maintaining shipboard discipline, charting a ships coarse, and maintaining ships time.

The naval enlisted are ranked more simply then the army enlisted. The average sailor is called Able Seaman. Above these are the mates. These are assistants to the next higher rank, which are called by the function they fulfill, these are (in order of precedence) the boatswain (in charge of the deck and shipboard discipline), quartermaster (in charge of ships supplies), topsman (in charge of the sails), coxswain (in charge of ships boats), and steward (in charge of cooking). Over these specialists there may be one or, on a large vessel, two petty officers. Each ship will have one senior enlisted who is chief petty officer, called ships master. Each ships captain also has a personal steward, who acts as the captain's personal valet and cook.

Ships surgeons are considered to be officers, but they do not attend the academy and are not within the regular chain of command. Even if all other ships officers die, they cannot take command, that duty would fall to the highest ranking enlisted man aboard. Ships surgeons attain rank in much the same way as other officers, but are always addressed as doctor by other officers, or sir by enlisted. Ships stewards act as surgeon's assistants during combat action.

The Royal Marines use the ranking structure of the Army. Marine officers come from the enlisted Marine ranks when they have shown exceptional ability. Any Marine can be nominated for a commission by a Marine officer or by a ships captain. It is important to note that when a Marine officer with the rank of Captain is aboard ship, he is given a ceremonial and temporary promotion to the rank of Major. This is so that there is not more than one officer aboard who is called captain.

Beginning officers are called Midshipman (Middies or Snotties are common slang terms). They are part of the naval chain of command, although they are not yet commissioned. Once the Midshipman has proven to his ships captain that he is ready, he will receive a letter of examination, which he presents at any naval station to take his Lieutenants examination. Once he has been certified to have passed this by a board of three captains, he will be commissioned as a Lieutenant. Each vessel will have several Lieutenants.

For instance, on a ship with three Lieutenants, the junior is 3<sup>rd</sup> Lieutenant, the middle is the 2<sup>nd</sup> Lieutenant, and the senior is the 1<sup>st</sup> Lieutenant. The first Lieutenant on a ship is the second in command. After Lieutenant comes the rank of Commander. At this rank a naval officer is usually named captain of a ship. Occasionally a Lieutenant will be assigned captain of a Corvette or other small vessel. Commanders are rarely given command of very large ships. After Commander is the Captain. It is important to note that all ships commanding officers are called captain while aboard ship. After Captain is the Commodore. A Commodore is responsible for a group of two to six ships. After Commodore is Admiral, who will be responsible for an entire fleet. Admirals are separated into junior and senior Admirals. Junior Admirals are called rear Admirals.

It is important to note that a ships captain at sea has almost total authority over his ship and subordinates. The common term is “master after the gods”, meaning that on a ship, a captain is like a lord in his castle. Ships captains are expected to show members of the peerage proper respect while aboard his vessel, but the captain has complete and utter authority over everyone while they are aboard his ship. This extends to higher ranking officers and nobles (though not the Royal Family). This can come back to bite the captain when they reach port if he uses his authority inappropriately, but while at sea, no one can challenge him.

Both officers and enlisted sailors who put in enough time and who perform at acceptable levels may be promoted at regular intervals. Promotion is always one rank per promotion, there is never any skipping of ranks. These intervals increase as they rise in rank. Flag officers (brigadier/commodore and above) can only advance as an officer of the next higher rank vacates their position, through advancement, retirement, or dead mans boots. Enlisted sailors will be evaluated by their ships captain and advancement recommended to the Royal Navy Office of Personnel in Portsmouth, who record all promotions. A captains recommendation absolutely guarantees an enlisted sailor will advance. Officers must also be recommended for promotion by their captain, but their promotions must go in front of a board of three officers who are at ships captains, or one rank above the officer in question, whichever is higher. For example, if Commander Kennedy is up for promotion, his board of review would need to be made up of three officers whose rank is Captain or higher. Politics and family ties play into Naval officer promotion somewhat, but not nearly to the extent that they do in the Army. Patronage of senior officers is by far more important to Naval officers advancement. Officers who have friends placed highly in the Navy, can expect to rise in rank quickly. Officers who have angered senior officers can expect to remain low in rank for long periods. Some officers serve 30 years and never rise above the rank of Lieutenant. Enlisted, and rarely, officers can also be promoted at sea. This only happens when the sailor in question demonstrates service above and beyond the call of duty, as well as showing clearly that they can handle responsibilities above their current rank; and this usually occurs when another officer dies in the line of duty at sea. In these rare cases, any ships captain may give a field promotion to anyone ranking below themselves, again, increasing only one rank at a time. This is very rare and is considered a serious action on the part of the officer giving the promotion. Field promotions to enlisted sailors are permanent. Field promotions given to officers are subject to a review board as soon as possible. It is not uncommon for a field promotion to be revoked, but this can cause an officer to receive a letter of recommendation for advancement from his captain sooner than normal. This weighs heavily in the officers favor at his review board. Enlisted sailors are never given commissions as officers.

When a member of the enlisted approaches an officer, he is required to offer a salute. The same is true of an officer approaching any senior officer. The salute is made by raising the right hand to the head and touching the first two fingers to the brim of the hat for officers. Enlisted perform a similar action, but, as they do not wear hats, they curl the two fingers in at the knuckle and touch the knuckles to the center of the forehead. The salute is held until it is returned by the senior, or until the senior has left the presence of the saluting person.

Enlisted addressing other enlisted may call them by name or by job title, such as Seaman Brown or Boatswain White. All enlisted address officers as sir or by rank. If the officer holds a noble title such as Lord, he may demand that all subordinates address him by peer rank. Officers may address enlisted in any way they choose, by job title being the most appropriate. Officers are expected to address each other by rank, or by “sir” when addressing a senior officer. When addressing someone with peer rank, the military rank is acknowledged first, then peer rank, then name. For instance, if Jane Doe is a Commodore and a Georgian Knight, she is formally addressed as Commodore Dame Jane Doe.

When writing the name of any member of the military, it is customary to add HMRN to the end of the name, indicating membership in His Majesty's Royal Navy. This is supplanted by any title of peerage, such as KOKG (Knight of the Order of King George), OWR (Order of the White Rose), Baron of Notford, etc. Peerage titles are all listed in reverse order of rank. Ships captains have their ship name added to the end. For example, Coxswains Mate John Doe's name would be written as Coxswains Mate John Doe, HMRA. If John Smith is a Commander, captain of the ship *Defiant*, a Georgian Knight, and Lord of Surrey, his name would be written as Commander Lord John Smith, KOKG, Lord of Surrey, Captain-*Defiant*.

### **Symbol**

Symbols coming soon

Enlisted uniform consists of short breaches and a blue and white horizontally striped, close fitting shirt. The naval enlisted uniform is the most relaxed of any in military service. Mates and specialists will wear a black or blue scarf tied around the neck. Petty officers were a baldric with an anchor on the front. Officers wore black trousers, white shirts, and a blue frock coat. Marines all wore the

same uniform as the naval officers, with the notable exception that the frock is red. Naval officers and all Marines wear a tricorne hat as well.

The naval enlisted have no ranking insignia. Naval officer's rank is noted as follows:

Midshipman- no rank insignia

Lieutenant- one gold bar, front to back, on the top of the left shoulder

Commander- one gold bar, front to back, on the top of each shoulder

Captain- two gold bars, front to back, on the top of each shoulder

Commodore- solid gold boards along the top of both shoulders, with one star and an anchor on the outer edge

Admiral- solid gold boards along the top of both shoulders, with two or three (depending on rank) stars and an anchor on the outer edge

The dress uniform differs little from the standard uniform. Regular enlisted have no dress uniform. Petty officers wear a short, long sleeved blue jacket with the baldric over the top. Navy and Marine Officers wear a tail coat instead of a frock coat as dress uniform.

All medals and awards may be worn with the dress uniform, or as appropriate for enlisted. Each is pinned to the left breast, just above the heart, in a row no more than three medals wide and spaced ¼ inch apart. If more than one row of medals is present, they are stacked in a pyramid shape. Medals are worn by order of rank, right to left (as you look at the uniform) and top to bottom in descending order. For instance, if a soldier has been awarded the Medal of Valor, the Monarch's Thanks, the Georgian Cross, and the Navy Prize Medal, the Medal of Honor is centered in a row above the other three. The bottom row from left to right (as you look at the uniform) is the Georgian Cross, the Monarch's Thanks, and the Navy Prize. The white rose of the Order of the White Rose is worn above all other medals on the dress uniform.

When a ship's captain or a Naval Officer ranking Captain or above comes aboard a ship, the Boatswain lines the hands up in two rows and welcomes the officer aboard by piping on his whistle.

### **Induction Oath**

When a person enlists into the Navy, the following oath is administered by an officer, "I, {state your name}, swear to protect and defend the Crown and Kingdom of Alba against all enemies foreign and domestic and to obey all orders issued by those appointed above me." After repeating this oath, the person signs their name or makes their mark in a ledger, is given their signing bonus, and sent to their ship.

Officers must swear a slightly different oath. They must swear this oath to another officer who is captain of a ship. This is usually given by the Commandant of the Academy upon graduation. "Having been appointed an officer in the Royal Alban Navy, I, {state your name} do solemnly swear that I will support and defend the Crown and Kingdom of Alba against all enemies, foreign and domestic, that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservations or purpose of evasion; and that I will well and faithfully discharge the duties of the office upon which I am about to enter". The officer is then given his commissioning document and takes up his duties as an officer in His Majesty's Navy.

### **Playing a Member**

Playing an active Navy member will be difficult if not impossible. Almost all Naval characters will be former Navy.

Military personnel are expected to adhere to the rules and regulations of the Navy at all times, to obey the orders given them by their superiors, and to do their duty to King and country at all times. They will receive pay based on rank in exchange for their service. Sailors are often reassigned to posts all over the nation, and to embassies abroad, and may be sent anywhere at any time, either for specific missions or for permanent duty.

Enlisted are expected to do their duty and show proper respect to officers and senior enlisted at all times. Officers are expected to put their mission first, followed closely by the welfare of the men under their command.

Sailors have no authority at all over common citizens, though officers may have a very little authority over citizens in certain situations. This all depends on the situation and their specific orders. Anyone found overstepping their authority will certainly pay for it. Officers are responsible for the actions of their men. A uniform is not a license to push people around or treat them ill. Such actions are very likely to get a sailor into hot water.

Some charges, and punishments, that a sailor may face if found lacking are:

**Dereliction of duty-** Everything from failure to keep the gear in good order to falling asleep on duty. Punishments vary widely from extra duty shifts to lashes or imprisonment.

**Conduct unbecoming an officer-** This charge can be, and usually is, appended to any other charge made against an officer. If found guilty, this can result in lose of rank or drumming out.

**Insubordination-** Everything from failure to salute a superior to disobeying a direct order. Punishment ranges from lashes to imprisonment.

**Treason-** The gravest of all crimes. Enlisted convicted of treason will be sundered. Officers convicted of treason will be drummed out and either exiled (if they have sufficient political connections) or sundered. Treason in time of war is always punished by sunder, regardless of rank.

**Desertion-** This covers total desertion and being absent without leave. Punishment ranges from extra duty shifts, to death, or even sunder. Desertion in time of war is always punished by sunder, regardless of rank.

**Mutiny-** Any attempt to take over or circumvent military command can be considered treason. Punishment ranges from drumming out to sunder. Mutiny in a time of war is always punished by sunder. Mutiny at sea is always punished at least by death and often by sunder.

**Cowardice in the face of the enemy-** Anyone having been found to have exhibited cowardice in the face of the enemy without undo outside influence may face this charge. The least sever punishment is death, the most severe, sunder. Many officers in the field carry out a sentence of death the instant they recognize that this act is in progress.

**Impersonating an officer-** Any enlisted soldier found to impersonate an officer will be charged with this crime. Punishment ranges from lashes to death.

Most offenses are judged and punishment meted out by a ships captain. More serious offenses, such as conduct unbecoming, mutiny, desertion, and treason must be referred to the Admiralty in Portsmouth. A military courts martial will convene and the sailors case will be heard by a flag officer serving as magistrate. Courts martial for enlisted sailors are fairly strait forward. His officers and senior enlisted, as well as any witnesses, may be called to testify. After hearing testimony, the magistrate will pass judgment and assign punishment. There is no appeal. An officers court martial is much more involved. Not one, but three officers of the rank of Captain or above, one of which must be a flag officer, preside. All officers in the sailors ship are expected to attend and testify as to the officers qualities and the events in question. Any witnesses will also testify. During the court martial, the officers service sword is placed horizontally on the table where the magistrates are seated. Once the board has heard all testimony, they will recess the court. When the accused returns to the court room, the decision will have been made and he knows the boards ruling immediately. If the officers sword is facing him point first, he has been convicted, if it faces him hilt first, he has been acquitted. Judgments of an officers court martial may be appealed to the Sea Lord. The Sea Lord speaks with the officers who served on the board, the accused officer's captain, and the accused himself. The Sea Lord will then make a ruling that can only be overturned by the Monarch.

Any officer convicted of an offense may have his commission revoked and be discharged from the Navy. The ceremony for this is called being drummed out. The convicted officer is escorted in front of an assembly of his entire command on the quarterdeck of his ship. While a drum is beat, the most junior officer present rips the rank insignia from the officers uniform. Once this is finished, a strong man breaks the officers service sword. The man is then a civilian and can never again hold military rank or be a member of His Majesty's government. He is thrown from the deck into the sea.

## ***Royal Couriers Service***

### **Description**

The Royal Couriers Service provides message and parcel delivery service, delivering messages for the Crown, Foreign Service, Home Office, feudal lords, and private citizens throughout Alba and on occasion, to foreign lands.

### **Founding Principles**

Couriers are expected to put the safe and confidential delivery of messages above all other concerns and to give their lives to protect sensitive materials if the need arises. Courage, duty, discretion are all things that are expected of His Majesty's couriers. The overall purpose of the Couriers Service is to provide fast and secure communications throughout the Kingdom.

### **History**

In 2006, During the reign of King Michael (2003-present), the government of Alba found that communication had been a problem since the dissolution of Imajicka and an internal war between the baronies of Briarmark and Tir Anwar. The King's Home Secretary,



Lord Frederick Winfield, sponsored the founding of an organization to act as formal couriers for the Crown and its vassals. An academy was commissioned in the newly reconstructed Avalon and recruiting began in 2007.

### **Lands of Operation**

Couriers are posted in major cities and towns throughout Alba. They are assigned specific routes of towns and villages they will make stops at, called circuits. They may also be required to make special trips to other location, including those abroad when it is required by HM government. The couriers also maintain a presence at all Alban embassies.

### **Membership Criteria**

Royal Couriers can be from any walk of life. They must be of sound mind and body and must exhibit unfailing loyalty to the Crown. A person must be recommended by a current courier, military officer, or member of the nobility in order to be taken into consideration. Couriers must serve a period of no less than 1 year after graduating from the academy. They may choose to renew their commission on each anniversary of their graduation from the Academy. If they choose to do so, they must renew their oath to a senior courier and receive a signing bonus equal to 1 months pay. A courier may choose to retire after serving no less than 20 years in the Royal Courier Service. Couriers doing so receive a stipend equal to 1/3<sup>rd</sup> of the monthly pay they received at the time of their retirement. This benefit passes to the next of kin when they die. Any courier permanently killed in the line of duty will have a death benefit of equal to 1 years pay paid to his next of kin.

### **Structure**

The Royal Courier Service is officially under the jurisdiction of the Home Office, though they are very often used by the Foreign Service, and sometimes the military. They also provide services for a price to civilians if their other duties allow. They are split into junior and senior couriers. Couriers have no authority to command other military personnel in battle, but may call upon them in the furtherance of their duties to the Crown. They do not fall under the command of anyone outside of their own chain of command, with the exception of flag officers (officers ranking Brigadier/Commodore or above). Neither Lords nor Knights can command couriers, though couriers are instructed to treat all peers and military officers with respect and give what aid they can to them, so long as it does not interfere with their other duties.

The Royal Couriers Academy is located in the newly rebuilt city of Avalon in Cornwall. The academy teaches couriers the skills they will need to survive on the road and in the cities. They are given survival and evasion training, as well as training on how to change their appearance and blend in. The purpose behind this is ingrained in their training: do not let sensitive materials fall into the hands of those who would harm Alba or her people. The average graduation class is less than 20 per year. With a fairly high attrition rate, couriers are always in high demand, especially in less populated areas.

### **Ranks**

Couriers only have two ranks, junior and senior courier. Academy graduates become junior couriers and remain so for at least 5 years. Advancement to senior courier comes only when they have demonstrated their skills in the field and shown that they can accomplish the mission of the couriers.

The following positions are all held by senior couriers. Each central courier post has a Post Courier in Charge (CIC), who handles circuit scheduling, message prioritizing, revenue management, and disciplinary action. Each duchy has a Duchy Courier in Charge (DCIC), who the post CIC's report to. The Master of the Post (MP) is the head of the RCS and is a member of the monarch's cabinet and is usually a member of the nobility or the Order of the White Rose.

Couriers posted to embassies report directly to the ambassador.

Couriers are addressed as Junior or Senior Courier (surname). For instance, if Jane Doe is a Post Courier in Charge and a Knight of the White Rose, she is formally addressed as Post Courier in Charge, Dame Jane Doe. Less formally couriers may be addressed as JC, SC, Post CIC, or DCIC (surname). The Master of the Post is always referred to by social rank in formal situations, or as the MP by field personnel.

When writing the name of any member of the couriers, it is customary to add HMRCS to the end of the name, indicating membership in His Majesty's Royal Courier Service. This is supplanted by any title of peerage, such as KOKG (Knight of the Order of King George), OWR (Order of the White Rose), Baron of Notford, etc. Peerage titles are all listed in reverse order of rank. For example, Junior Courier John Doe's name would be written as Junior Courier John Doe, HMRCS. If John Smith is a Ducal Courier in Charge, a Georgian Knight, and Lord of Surrey, his name would be written as Ducal Courier in Charge, Lord John Smith, KOKG, Lord of Surrey. Less formally the ranks are shortened to (name) JC, SC, Post CIC, DCIC, and MP, then HMRCS.

### **Symbol**

**Symbol coming soon**

Couriers do not wear uniforms. Instead, they wear a symbol of an arrow, usually a brooch, badge, or belt favor, to indicate status as couriers. A silver arrow indicates a junior courier, a gold arrow indicates a senior courier. Couriers on sensitive missions often conceal

their status in order to prevent their dispatches from being captured. Couriers do not receive the military medals that military officers do, but can receive the same awards as any other citizen, and often do.

### **Induction Oath**

Couriers must swear an oath upon graduation. This is usually given by the Commandant of the Academy. "Having been appointed a member of the Royal Couriers Service, I, {state your name} do solemnly swear that I will support and defend the Crown and Kingdom of Alba against all enemies, foreign and domestic, that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservations or purpose of evasion; and that I will well and faithfully discharge the duties of the office upon which I am about to enter". The courier is then given his assigned circuit and takes up his duties as a courier in the RCS.

Motto: In Omnia Paratus; Ready For Anything

### **Playing a Member**

Couriers are expected to adhere to the rules and regulations of the RCS at all times, to obey the orders given them by their superiors, and to do their duty to King and country and all times. They will receive pay based on rank in exchange for their service.

Couriers often carry sensitive documents and are expected to use any and every method within their arsenal of training to avoid these documents from falling into the wrong hands. Couriers are expected to be able to handle themselves if attacked, but are instructed that their mission is more important than any fight, and that escape and evasion are preferable to frontal assault.

Couriers are not as formal as the army or navy. They do not salute and are not required to address their superiors as sir/ma'am. They are generally informal, even between ranks and often come to address each other by given name.

Couriers can expect to move from place to place often and should not expect to stay in one place for long. For this reason couriers make good secondary's.

Some charges, and punishments, that a courier may face if found lacking are:

**Dereliction of duty-** Failure to deliver materials without good cause. Punishments vary widely from extra duty shifts to lashes or imprisonment.

**Conduct unbecoming a courier-** This charge can be, and usually is, appended to any other charge made against a courier. If found guilty, this can result in lose of rank or discharge.

**Insubordination-** Everything from failure to show respect to a superior to disobeying a direct order. Punishment ranges from lashes to imprisonment. Couriers who anger their superiors, or other high ranking individuals, often find themselves posted to remote and unpleasant circuits.

**Treason-** The gravest of all crimes. Couriers convicted of treason will be discharged and either jailed, exiled (if they have sufficient political connections), or sundered. Treason in time of war is always punished by sunder, regardless of rank.

**Cowardice in the face of the enemy-** Anyone having been found to have exhibited cowardice in the face of the enemy without undo outside influence may face this charge. The least severe punishment is flogging, the most severe, sunder. Often times if other couriers find that one of their own has committed this crime, such as surrendering sensitive materials without sufficient resistance, they will take the matter into their own hands on the spot.

Some offenses, such as insubordination and dereliction of duty, are judged and punishment meted out by a couriers nearest superior. More serious offenses, such as conduct unbecoming, and treason are supposed to be referred to the Office of the Judge Advocate General in York, though this does not always happen. A trial will convene and the couriers case will be heard by a military flag officer serving as magistrate. After hearing testimony, the magistrate will pass judgment and assign punishment. Judgments of a couriers trial may be appealed to the Master of the Post. The MP speaks with the flag officer who served on the board, the accused courier's immediate superior, and the accused himself. The MP will then make a ruling that can only be overturned by the Monarch.

It is of note that impersonating a member of any rank or organization in the furtherance of a courier's duties is specifically approved by Royal decree.



### ***Royal College of Physicians***

The Royal College of Physicians is Alba's premier organization for the study and furtherance of the healing arts and medical sciences, and receives patronage directly from the Alban monarchy. The use of College in the name does not refer to a physical institution but rather a society of educated fellows. It can be considered near as much a gentleman's club as it is an organization for learning. Most members of the nobility insist that their private physicians be members of the Royal College, and this usually guarantees a wealthy and notable clientele for any member of the organization.

The motto of the Royal College of Physicians is *Curatio Oriundus Scientia*, meaning “Healing Through Science”.

### **Founding Principles**

Above all else, the aim of the Royal College is to provide care to the people of Alba. The members believe that the best way to accomplish this is to continually advance the medical arts and sciences through research and experimentation. The College demands that these experiments be ethical and in keeping with the oath that all members must take. Because the Royal College is sponsored by the Crown, the Monarch has the right to prevail upon the College to act in any way He or She demands in order to provide for the betterment of the Alban people. Every reigning monarch since Queen Anne, excepting Olanna De Vane, has been a Doctor Emeritus of the College.

### **History**

The Royal College was founded on March 13<sup>th</sup>, 1712. It was originally a group of skilled healers commissioned by Queen Anne to combat a virulent pestilence resistant to traditional magical and alchemical cures laying waste to the people of Imajicka. Her Majesty commissioned a group of 12 men to find a cure, and promised them that if they were successful, she would make their appointment to the cabinet permanent and would invest the College with royal funding in perpetuity. The healers were successful, though it took three years and the death of many stricken with the plague before a cure was discovered. Since that time Queen Anne’s promise of perpetual monarch support has been broken only once. During the War of Succession (2000-2002) the Crown was not officially resting upon one person. During that time, funding from the Crown coffers lapsed. Without official support from the monarchy the members of the College donated funds from their own pockets to keep the College running.

### **Lands of Operation**

The Royal College is currently commissioned to operate only within the borders of Alba. Prior to the dissolution of Imajicka and the reestablishment of Alba, the Royal College was spread throughout what are currently Alba, Doomstadt, Malay, and Inishmora. These nations show varying degrees of respect for members of the Royal College, but in general members of the Royal College of Physicians are held with regard throughout those lands. Universities originally founded by the Royal College still operate within Inishmora (University of Inverness) and Malay (Université de Médecine, Lourdes). These centers of higher learning are no longer directly linked with the Royal College, but close ties remain.

Outside the lands formerly composing Imajicka the organization is not well known. It is possible that some healers in other lands may have heard of the Royal College of Physicians, but the majority will not have. The exception, Alchym Damascus, a similar styled organization but with more far reaching scientific goals, often corresponds regularly with some members of the Royal College.

### **Membership Criteria**

Members of the College are invited to join; the College does not accept applicants. Membership is mostly made up of those with doctorates in medical sciences, but some “country healers” are inducted based on their superior healing skills. In both cases, the inductee must have clearly shown a dedication to the healing arts and sciences and a compassion for the people of Alba that cannot be impeached. People who are recommended for induction have their case reviewed by the Board of Governors. The Monarch almost always provides His or Her seal based on the recommendation of the rest of the board, sight unseen. There have been few examples of the Monarch taking an active role in selecting members.

### **Structure**

The organizations name aside, the Royal College is not a center of higher learning as such. While the College supports several centers of higher learning, members of the Royal College often spend terms teaching at specific universities and funding from the organization is common, the Royal College of Physicians is not a physical institution of learning itself. The College has a headquarters, located in Lyoness on the campus of the Royal University and many members are faculty either at the Royal University or at many other centers for learning in Alba and abroad.

Any member of the Royal College can bring charges of malpractice against another. This is a very serious circumstance and is not often undertaken. The Board of Governors convenes as soon as possible to conduct interviews and weigh all relevant evidence. The Monarch rarely attends these meetings, but may send a designee in His or Her stead. The Board has a reputation for thorough investigations and fair judgments, unbiased by politics or personal issues. Any member found to have committed conduct unbecoming a member of the College will be expelled and censured. They will be forbidden from practicing medicine anywhere within the lands of Alba. In the few instances that this has occurred, the censure of the Royal College has been enough to prevent the person from being able to effectively practice medicine in any of the lands formerly composing Imajicka. The Monarch (or designee) can also bring criminal charges against the person in question and even set aside jurisprudence and assign a sentence immediately. This carries the authority of the Crown. Anyone found to have been censured by the College and continues to practice medicine will be exiled.

### **Ranks**

There are few ranks within the College, the highest being the sitting Monarch of Alba, though He or She typically does not take an active role in the governing of the organization. Below the Monarch are the other members of the Board of Governors: the President of the College, the Vice President, the Archivist, and the Exchequer, who make all decisions for the College. These positions are elected by popular vote of all members. Elections are held on March 13<sup>th</sup> every eight years and all members may vote either on site at

the Royal College headquarters in Lyonesse or by post. Votes received after March 12<sup>th</sup> are not counted. All other members of the College are considered equal, but seniority within the membership is of importance, as is social rank and relative level of education.

### **Symbol**

Symbol coming soon

### **Induction Oath**

"I swear by Khilaina and I take to witness all the gods, all the goddesses, and all faiths, to keep according to my ability and my judgment, the following Oath:

I will respect the hard-won gains of those physicians in whose steps I walk, and gladly share such knowledge as is mine with those who are to follow.

I will apply, for the benefit of the sick, all measures which are required, avoiding those twin traps of over treatment and therapeutic hesitancy.

I will remember that there is art to medicine as well as science, and that warmth, sympathy, and understanding may outweigh the surgeon's knife or the apothecary's drug.

I will not be ashamed to say "I know not," nor will I fail to call in my colleagues when the skills of another are needed for a patient's recovery.

I will respect the privacy of my patients, for their problems are not disclosed to me that the world may know.

Most especially must I tread with care in matters of life and death. If it is given me to save a life; but it may also be within my power to take a life; this awesome responsibility must be faced with great humbleness and awareness of my own frailty.

I will remember that I do not treat a virus, an evil spirit, or a cancerous growth, but a sick being, whose illness may affect the person's family and economic stability. My responsibility includes these related problems, if I am to care adequately for the sick.

I will prevent disease whenever I can, for prevention is preferable to cure.

I will remember that I remain a member of society, with special obligations to all my fellow beings, those sound of mind and body as well as the infirm.

If I do not violate this oath, may I enjoy life and art, respected while I live and remembered with affection thereafter. May I always act so as to preserve the finest traditions of my calling and may I long experience the joy of healing those who seek my help.

Whatsoever house I enter, there will I go for the benefit of the sick, refraining from all wrongdoing or corruption. Whatsoever things I see or hear concerning the life of men, in my attendance on the sick or even apart there from, which ought not to be noised abroad, I will keep silence thereon, counting such things to be as sacred secrets. Pure will I keep my life and my healing art.

Above all else, this I swear; Do No Harm."

### **Playing a Member**

Membership in the College is a milestone of personal achievement as a healer, however achieving it does not automatically garner income. Membership does not cost the character anything, but neither does it provide any monetary benefit. Members typically will be afforded discounts on medical supplies in major urban areas and a large portion of the populace will be inclined to show members of the Royal College respect even if they know nothing more than that the character is a member.

Members may correspond with their fellows in the Royal College regarding medical issues. In this way characters may garner additional information they would not otherwise know or seek advice on specific issues. Characters wishing to converse with their fellow members should inform Plot that they are travelling to speak to their fellows or write a letter to one of their peer members and submit it to Plot.

If the Monarch issues an edict to the College all members are expected to provide all possible assistance in achieving the goal, at priority over their current actions, excepting treatment of critical patients under their care. Failure to comply with a Royal Edict to the College will result in expulsion from the College and censure by the medical community. It may also include charges of Treason or other crimes depending on the situation. Members of the Royal College have no special rights or responsibilities within the game, other than those mentioned above. Players should read the oath above carefully; members of the College are expected to live by it.

## ***Royal Order of Mages, Scribes, and Apothecaries***

Description

### **Founding Principles**

Blah

### **History**

Blah

### **Lands of Operation**

blah

### **Membership Criteria**

blah

### **Structure**

Blah

### **Ranks**

Blah

### **Symbol**

Blah

### **Induction Oath**

Blah

### **Playing a Member**

Blah



***Alchym Damascus***

A society of science

### **Founding Principles**

Blah

### **History**

Blah

### **Lands of Operation**

blah

### **Membership Criteria**

blah

### **Structure**

Blah

### **Ranks**

Blah

### **Symbol**

Blah

**Induction Oath**

Blah

**Playing a Member**

Blah



***Le Fulgurer Sentinelle***

The Malayan Lightning Guard

**Founding Principles**

Blah

**History**

Blah

**Lands of Operation**

blah

**Membership Criteria**

blah

**Structure**

Blah

**Ranks**

Blah

**Symbol**

Blah

**Induction Oath**

Blah

**Playing a Member**

Blah



***Mythril Shields***

Dwarven Rangers

**Founding Principles**

Blah

**History**

Blah

**Lands of Operation**

blah

**Membership Criteria**

blah

**Structure**

Blah

**Ranks**

Blah

**Symbol**

Blah

**Induction Oath**

Blah

**Playing a Member**

Blah



***Pax Thracia Legion***  
Thracian army

**Founding Principles**

Blah

**History**

Blah

**Lands of Operation**

blah

**Membership Criteria**

blah

**Structure**

Blah

**Ranks**

Blah

**Symbol**

Blah

**Induction Oath**

Blah

**Playing a Member**

Blah



***Proelioris Noctum***

**Founding Principles**

Blah

**History**

Blah

**Lands of Operation**

blah

**Membership Criteria**

blah

**Structure**

Blah

**Ranks**

Blah

**Symbol**

Blah

**Induction Oath**

Blah

**Playing a Member**

blah



***Shurikai***

Doomstadt knights

**Founding Principles**

Blah

**History**

Blah

**Lands of Operation**

blah

**Membership Criteria**

blah

**Structure**

Blah

**Ranks**

Blah

**Symbol**

Blah

**Induction Oath**

Blah

**Playing a Member**

blah



***Wild Paragons***

Sylvanator rangers and scouts. Please suggest a better name

**Founding Principles**

Blah

**History**

Blah

**Lands of Operation**

blah

**Membership Criteria**

blah

**Structure**

Blah

**Ranks**

Blah



**Symbol**

Blah

**Induction Oath**

Blah

**Playing a Member**

Blah

## Chapter 14: Interlude II



Long ago, before this idea of time crept into our minds, our worlds, the Fae and Mortal Realms, were quite close. So close, it almost seemed as if the two Realms were super-imposed upon one another, and we could see each world and each other for what we truly were. How ephemeral that moment seems now, with so many millennia between now and then. It was during that junction of our Realms that we Fae first entered the Mortal Realm, a strange place so different from our own, a land where our Immortality ended and the risk of death was now known to us. Despite the danger of travel to the Mortal Realm, many Fae were consumed by curiosity for this novel land and traveled to the Mortal Realm. Some would remain in the Realm until their newfound Mortality finally consumed them. For, unbeknownst to those Fae, over time, their Fae nature began to slip away, for our spirit is tied to the Otherworld, and without that connection, our spirit slowly slips away, always seeking to return to its rightful home.

As generations went by, those who descended from Fae who remained within the Mortal Realm, never having seen the glow of the Otherworld, never having been touched by the our Mother's dew drops or feeling the strength of our Father's, became so far removed that the caress of immortality never graced their spirits. Eventually, over those generations and generations, centuries and centuries, the descendents of those Fae changed; they changed in form and in spirit, developing new spirits untied to the Otherworld, and came to be known as the Sidhe, the Dwarves, and the Goblinoids.

Time (now a word we understood, now a measurement we knew) grew slowly, moving at its ever constant pace. And as that time began to pass us, so did our mortal descendents. Less and less knew stories of the Otherworld, the Realm from which they came. They forgot their story, their history; they lost touch with The Knowing. Instead they knew only of their own world, the Mortal Realm, and the Kingdom they made with their Mortal allies, the Humans. This forgetting moved our Realms father apart, so far that connection between our Realms was a mere thread, and travel between the worlds was now an arduous journey. Few Mortal's thought Fae to be much more than wives tales and bedtime stories; it was as if we were to be extinguished from Mortal's memories.

Yet, in time, the Mortal Realm fell into war, a terrible, bloody war between dragon and Mortal. Our connection with the Mortal Realm was so weak; our knowledge of the impetus for this war is not well understood. All we know is that the Dragons had once been worshipped as Gods, but it had somehow been revealed that the Dragons were not the great deities Mortal's once believed. Feeling betrayed and misled, many Mortals took arms against the Dragons, accusing them of intentionally deceiving them to indulge their self-importance and desire for power. And so within the Mortal Realm, the Kingdom of Man and Sidhe entered war against the Great Dragons and their allies, and so became known as The Dragon Wars.

The Fae had no reason to intervene and engage within the war; our world was not theirs, their quarrels were not ours. Their people and even those descended from our own had all but forgotten our mark, as if we were a dream. However, though few Fae would ever admit this to a Mortal, the Fae needs Mortals. Although our spirits are tied to our Realm, it is the Mortal's belief in us and the belief in our power that makes us what we are. For we are the product of dreams and inspirations, fears and nightmares, imagination, sorrow, hope and uncertainties; we are our own beings, but it is that faith, that belief in us that breathes life into our beings and makes us hold. We need the Mortals just as much as the Mortals need us to inspire and awaken them, to remind them of true fear, and true strength and remind them of wishes and ignite them with desire. We needed each other to make our worlds the best of what they could be and to provide a grounding force and balance for one another. And so, faced with the realization that forgetting us would not only damage the Mortal Realm, but also our own, the courts decreed that it was every Fae's duty to assist the Mortal's in their war against the Great Dragons.

In this land, the area you now find yourself in, there had been a great battle, one of many during the Dragon Wars. The dragons were led by a fierce and destructive dragon warrior named Fire-Eye. It was apparent that so long as this dragon warrior remained within the war, the Mortal's would be lost, for he was intelligent and cunning; a believer of Total War, the wicked dragon destroyed much of this land, breaking the hearts and spirits of the Mortals and pushing them to the brink of surrender. Fire-Eye was an expert strategist and the rallied the dragon warriors with remarkable skill; the Fae knew that if they were to help the Mortal's survive, and thus ensure their own fates, that they must help them defeat this dragon, for if they did not, all hope would be lost.

The Fae Courts decided that the only way to stop the dragons carnage long enough to help the Mortal's bolster numbers and supplies was to provide them with a weapon capable of killing Fire-Eye. And so Ibic, son of Lugh -- the High King of Distant Past, one of our greatest warriors, traveled to the Mortal Realm and convinced the Mortal's that we could help. He told them of his father's spear called Bionac, which enchanted and alive in its own right, so thirsty for the blood of its enemies and only wrapping the head of the spear with cloth soaked in a sleeping draught of poppy seeds could keep it at rest. Ibic told the Mortals of the power and might of the Bionac, and how it hardly had to be wielded at all, instinctively knowing what to do and when. Telling the Mortals that he could enchant the spear to work on Fire-Eye, Ibic promised to loan them his father's fabled spear, a prized artifact of the Otherworld.

However, dragons are not of the Fae Realm, and enchanting a Fae weapon to harm a form which he who forged the spear could not have anticipated comes at a great price. The tip of the spear had to be coated with the blood and spirits of Mortal's sacrificing their essence to be able to pierce the hide of Fire-Eye and touch the blade to his heart. Although those who gave themselves in sacrificed

still found ways to return their spirits to their corpses, a skill unknown to Fae, the sacrifice ran deep and proved to leave a lasting mark on their spirits.

Armed with Bionac, the great spear of Lugh -- the flashing light, the Mortals faced off with Fire-Eye late at night, fighting the dragons in by airship, thousands of feet in the air. Carried into battle by a quick-witted warrior of true heart, Bionac was unwrapped from his poppy soaked slumber and aimed at Fire-Eye. True to Ibic's words, Bionac was strong and powerful, hardly having to be wielded at all, for he knew what to do. The Mortal's aimed Bionac straight for Fire-Eye, flying their ship toward him at full speed. Not backing down, Fire-Eye met their determination with his own, flying toward their airship. The Mortal's plunged the spear into Fire-Eye's chest, just as the ship collided into the dragon's rugged and massive body, the ship splintering and the Mortal's falling back to the earth. Shocked that their weapon so easily pierced his rugged hide, Fire-Eye recoiled backward, suddenly feeling a cold chill wash over his entire body. Fire-Eye fell to the ground so hard it caused earthquakes, and his body almost seemed to be swallowed by the earth below. The ground shook so hard and the earth's crust crashed with such force, it is said that the Sister Mountains was first birthed from the earth that day. Deep within the earth, covered in rock and rubble, Fire-Eye's body lay, and the dragons no longer had one of their greatest leaders and strategists on their sides.

Many mortal's died that day, but the sacrifice paid off. For without Fire-Eye to lead his regime of warriors, the dragons were severely handicapped, and although it took time, eventually the Mortals were able to continue to push the dragons back, until they went into hiding. It is said that the day Fire-Eye crashed was one of the major turning points of the Dragon War.

The Lugh's spear, Bionac, shattered upon impact. It is said that it split into five pieces, dispersed across these lands. The Fae attempted to recover the spear, as it is an artifact important to the Otherworld, but only one piece was known to be recovered. A second piece was believed to be found in a lake near this land, and a Fae Swan Ship was sent to recover it, but they never returned. We never learned what happened to the ship or crew, but it is believed that piece of Bionac might still be there.

For centuries, it has been believed that Fire-Eye was dead and that the Dragon Wars were over. However, we have come to learn that it has only been dormant all of these years. For, Fire-Eye still resides, deep within the earth's crust, trapped in a rocky cavern. Although the tip of Bionac pierced his hide, the mortal's failed to pierce the blade through his heart. It merely grazed his heart, and the left over poison from the poppy seeds have put the dragon warrior into a deep torpor. To finally bind him, the surviving mortals shifted the magical ley lines that surrounded the area, to form a prison. They were unable to slay the beast, but they effectively banished him for several millennia past the end of the war.

Recently, we have come to learn that a group of Mortals, who appear to be part of some guild, wish to awaken Fire-Eye. For what purposes, we are uncertain. One of them has infiltrated our Realm and has been tainting and perverting the Fae, using his perversions as a distraction to learn about the spear and its potential whereabouts, as well as Fire-Eye and other secrets of The Knowing. This man seems to have seduced our Ladyship, Queen Mab, for now the inspiration and dreams she spins and weaves for our kind is nothing but madness for power and greed for wealth, mortal desires for which until recently our people did not know. Fae have since been coming to the Mortal Realm, a realm for which they know death and mortality, demanding power and property, posturing over the Mortals and even threatening or harming them if their demands are not met. They no longer follow the etiquette of our courts and no longer behave as any Fae ever would. They are perverted versions of their former selves, barely of shadow of what they once were.

A small group of us discovered this conspiracy, and in an effort to escape the perverted dreams and fantasies woven by Queen Mab, we have come to the Mortal Realm for safety, hoping to find a way to help our people and restore the order of the Otherworld. That is when we learned of this strange guild and their desire to reawaken Fire-Eye and their involvement in our Realm and with our people. And so, it seems, that once again Fae and mortal alike, find ourselves in need of one another's help, in a race to prevent the destruction of our societies and our people.

## Chapter 15: Faery and the Fae



Blah

### **What is Faery**

Blha lbahdaksIfh

### ***Relationship to the Mortal Realm***

Blah blah

### ***The Land of Dreams***

Blah blah

### **The Fae Courts**

Blah blah

### ***Seelie***

Blah blah

### ***Unseelie***

Blah blah

### ***In Other Lands***

Blah blah

### **Famous Fae**

Blah blah

### **Oberon, King of Summer, Lord of Light and Illusion**

Description

### **Mab, Queen of Winter, Mistress of the Night**

Description

### **The Earl King, Leader of the Hunt**

Description

### **The Green Man**

Bah

### **Titania**

Blah

<add personalities from other cultures>

### **Races of Fae**

Sluagh, Mara, Redcaps, knockers, leprechauns, baensidhe, sidhe, Alves, Draug, Huldra, Troll, Nix, Efreet, Djin, Kitsune, Dryad, Satyr, Centaur, Dvergr, Jotun...

## Chapter 16: Mortal Dangers



These are dangers local to the mortal realm, by no means an exhaustive list

### Dragons, Drakes, Wyrms and Wyvern

Text

#### *Where are the Dragons*

Hiding

### Goblinoids

Troll, Ogre, Orc., Goblin, Kobold, Grecian, Snotling

### Werebeasts and Shape Shifters

Description

### And that is Just the Start

blah

## Chapter 17: Morbid Dangers



### **Spirits**

Blah blah blah

#### ***Mortal Spirits***

Blah blah blah

#### ***Long Dead Spirits***

Blah blah blah

#### ***Eternal Spirits***

Blah blah blah

#### **Types of Eternal Spirits**

Blah blah blah

### **Undead**

Blah blah blah

#### **Types of Undead**

Blah blah blah

## Appendix 1: Starting Character Templates

Put starting character templates from the new players' orientation here

### Terrance Carter

#### *Character Card:*

<b>Race</b>	Human	<b>Skill</b>	<b>Number of Purchase</b>	<b>Cost Per Purchase</b>	<b>Total Cost</b>
<b>Primary Racial</b>	+15 Skill Points	<b>Apprentice Smith</b>	9	3	27
<b>Secondary Racial</b>	None	<b>Journeyman Smith</b>	3	5	15
<b>Body</b>	15	<b>Master Smith</b>	1	7	7
<b>Rush</b>	0	<b>One and a half Handed Edge</b>	1	4	4
<b>Production</b>	49 Smith	<b>Small Weapon</b>	1	0	0
<b>Spell Slots</b>	None	<b>Thrown Weapon</b>	1	0	0
<b>Warrior Damage</b>	5 Edge	<b>Critical Strike</b>	2	5	10
<b>Assassin Damage</b>	0	<b>Read/Write</b>	1	0	0
		<b>Teaching</b>	1	2	2
		<b>First Aid</b>	1	0	0
		<b>Total Skill Points</b>			65*

\*Human characters get a bonus +15 Skill points

**Concept:** Terrance is a smith, a master at his craft. He had a fairly mundane childhood but after using his trade skills in a support role during the Alban Civil War with the undead hordes of the Barony of Briarmark Terrance had a hard time acclimating back to normal life. For a time he tried to ignore this difficulty by applying himself whole heartedly to achieving Master status in the Alban Artisan Guild, but once that goal was accomplished his issues with living a normal life reasserted themselves. Hearing that Alba had annexed the frontier lands of the Goblin Wastes, Terrance set out to this more wild territory to establish a name for himself. Terrance hopes to be more at home among the rough and wild folks of the new Duchy of Warwick, as this frontier land is called, than he was among the citizens of Alba proper. There will certainly be a demand for a master armorer and weapon smith with the constant adversity coming from the Wastes.

**Character Card Usage:** Terrance is focused primarily on Smith Production Skills, which will allow him to build various smith items such as armor, weapons, and artificer items between events. At events Terrance will try to sell his wares to other characters that may need them. He also has the teaching skill, so he is able to take on other characters as apprentices and teach them how to smith items in exchange for their service to him. In conflict he is not horribly skilled, knowing only how to use a bastard sword to keep enemies at bay until more accomplished warriors arrive; however he can act very effectively in a support capacity by repairing the armor of other combatants with his smithing skills.

As a Human Terrance only has one Racial Ability, +15 Skill points, which increase the number of skills he may have. It doesn't grant him any special abilities he can use while being played, unlike the other races.

**Starting Equipment Suggestions:** Terrance doesn't have anything in the way of magic or alchemy skills, having never had a teacher for them, so equipment made by a smith is most appropriate for him to start with. He is a master smith, so can make and repair Standard Crafted, Quality Crafted, and Master Crafted armor. It would make sense for him to wear Master Crafted armor in order to get the most protection during combat, so that would be a good investment. He can wield Small Weapons and One and a Half handed Edge weapons but isn't much of a warrior, so one of each should be sufficient. Outside of a bit of armor and weapons for his own use, the best investment in starting equipment would be to buy various smith items to sell, to represent the smithing business he is trying to run.

#### **History:**

- Born June 8<sup>th</sup>, 1987 to Harold and Bridgette Carter, in small town in the eastern portion of the barony of Evanhaust in Alba
- Spent Adolescent years helping father with Cartwright business
- Apprenticed to Carl Blacktree to become a smith in August of 2003
- September of 2005, Left with his master to repair armor and service weapons in field camps during the war with the Briarmark Undead
- Returned home from war July of 2006
- Joined the Artisan's guild shortly after returning home and passed the Master's test in August of 2009
- Having worked off his apprenticeship to Blacktree, set out to establish his own name, September 2010
- Arrived in Fortnight to set up his own business: Now

## Vincent Argenti

### Character Card:

<b>Race</b>	Endrani	<b>Skill</b>	<b>Number of Purchase</b>	<b>Cost Per Purchase</b>	<b>Total Cost</b>
<b>Primary Racial</b>	Fear	<b>Rush</b>	4	2	8
<b>Secondary Racial</b>	Resist Charm	<b>Small Weapon</b>		0	0
<b>Body</b>	15	<b>Read/Write</b>		0	0
<b>Rush</b>	20	<b>Read Magic</b>		0	0
<b>Production</b>	None	<b>Casting</b>		2	2
<b>Spell Slots</b>	Level 1 x 14	<b>First Aid</b>		0	0
	Level 2 x 9	<b>Level 1 Spell Slot</b>	8	1	8
	Level 3 x 4	<b>Level 2 Spell Slot</b>	6	2	12
	Level 4 x 2	<b>Level 3 Spell Slot</b>	3	3	9
<b>Warrior Damage</b>	1 Edge	<b>Level 4 Spell Slot</b>	2	4	8
<b>Assassin Damage</b>	0	<b>Identify</b>		3	3
		<b>Total Skill Points</b>			50

**Concept:** Vincent was a foot soldier in the service of a minor house in central Doomstadt when the civil war broke out. Though his training was incomplete he was put into service, but only survived a few engagements before his entire house was broken and scattered by a much more powerful family on their own side, taking advantage of the situation to increase their own holdings. He attempted to flee to the north, but was distrusted there and, fearing for his life from old rival families, kept moving north into Warwick. Vincent is not a political creature, and could not tell you much about the war or the politics of home; he is simply a young man who was studying to become a battle mage in the service of his matron. Directionless, without a mistress, and essentially abandoned, he is coming into a rebellious second adolescence. He feels that his country is fractured beyond repair, and is weary of being on guard for treachery, but at the same time his Endrani upbringing is deeply engrained. He balks at taking orders from anyone, makes a show of rejecting authority and going his own road, but in his heart is truly looking for a new mistress to serve who will protect him from the ugliness and loneliness of the world and restore that sense of family of which he has been robbed. While his family was on the rebel side, that could get him into trouble, so he will conceal that fact from strangers. If pressed, he claims that they were a border family slaughtered in service of whichever side is convenient to the conversation. His opinions privately fall very south of the conflict, but ignorance is his bastion against questioning on the matter.

**Character Card Usage:** Vincent is a caster, through and through. Because the first few levels of spell slot purchases come with bonuses, he has more spell slots than actual purchases for levels 1, 2, and 3. He can cast 14 level one spells, 9 level two, 5 level 3, and 2 level four per event. As he is focused towards combat, spells like *Pin*, *Burn*, *Lightning Bolt* and *Mana Storm* would all be in his ready arsenal. He would likely seek a teacher to help him complete his training and learn to cast higher level skills or invest in things like *Juggling* and *Mortal Dodge* in the future. As a primarily offensive character, healing is low on his priority list and he may consider it a waste of his precious mana.

Vincent has four purchases of *Rush*, which allows him to go with little or no armor and still have some protection in the form of disposable hit points which can be restored with a sixty-count so long as he remains at rest and is not interrupted. He has understanding of first aid and the very basic skills to use a dagger, but is not an expert. He cannot see spirits without casting the spell *Second Sight* on himself, and cannot perform resurrections. He also has the ability to read magic and *identify*, allowing him to use scrolls and potions if he gets them, but he cannot craft either.

Vincent's racial abilities are *Fear* and *Resist Charm*. *Fear* allows him to terrify an opponent 3 times per event, sending them fleeing for ten minutes, and he would use this ability aggressively in combat. *Resist Charm* is one of the most coveted racial abilities in game, allowing him to resist 3 *Mind Altering Effects* per event, such as *Dragon Rhyming*, the alchemy *Edict*, or several Monster Racial Abilities.

**Starting Equipment Suggestions:** Vincent was not planning an expedition into the wastes when he came here, and his equipage is likely to show it. He may own some minimal armor (the point value must total less than 50 or he will be unable to use *Rush*) and a dagger, perhaps some utility items. He must purchase a *Spell Focus* for at least levels 1 through 4, for his casting, though a *Spell Focus* for the remaining levels will save him the trouble of acquire those later. Because he was a student, it is possible he may have spell foci for higher level magics as well, in the form of a book that he will study from as the character grows and learns new things. If he has any scrolls or potions to use, they would represent leftovers from his service and would probably not be numerous.

### History:

- Born August 5<sup>th</sup>, 1992 to Matron Anice Argenti on the small family estate west of Danzig, middle of the pack amongst her nine children, 5 male 4 female.
- Instilled with strong Endrani family values as a child



- Having demonstrated rudimentary magical ability, entered into training to become a combat mage under a series of tutors, in the company of several relatives his age. His family aspired to create a sort of magical guerilla force and 'change the face of inter-house contest.'
- His life devoted to study and service, Vincent had little time for youthful escapades and was very studious.
- In 2005 his oldest sister, Margieri, was killed in a suspicious accident
- In 2007 his second-oldest sister, now oldest living, Batricea, died in a series of mishaps culminating in a fall from the 3<sup>rd</sup> story roof, leaving only his younger twin sisters Ismir and Ingrid alive for female siblings.
- When the war broke out, Anice sided strongly with the southern houses, despite their precarious border location, hoping to gain advantage and influence in a swift victory for the south.
- In 2009 Vincent and several cousins were sent clandestinely to assist in successfully wiping out a minor northern household and long-time rival, the Dontags.
- Not long afterwards, the full force of the Argenti household guard was sent to assist in a significant conflict, and while they were away, Anice and most of the family were killed, leaving only the twins and a few minor servants unaccounted for. The battle was lost, and few Argenti survived, Vincent among them.
- Early 2010, fleeing Northward through Doomstadt in winter, uncertain of who to trust or who may have taken out his family, Vincent was unable to find safety amongst the loyalists, and fearing for his life proceeded all the way to Blackwater.
- Still nervous about potential pursuit by the unknown house which sought to wipe out Argenti, Vincent did not linger in Blackwater and arrives in Fortnight under an assumed name, to hole up.

## Agapanthus

### *Character Card:*

<b>Race</b>	Gael'Braugh	<b>Skill</b>	<b>Number of Purchase</b>	<b>Cost Per Purchase</b>	<b>Total Cost</b>
<b>Primary Racial</b>	Healing	<b>First Aid</b>		0	0
<b>Secondary Racial</b>	Sense Deception	<b>Resurrection</b>		8	8
<b>Body</b>	15	<b>Read/Write</b>		0	0
<b>Rush</b>	0	<b>Read Magic</b>		0	0
<b>Production</b>	29 Scribe	<b>Casting</b>		2	2
<b>Spell Slots</b>	Level 1 x 10 Level 2 x 5	<b>Alchemical Lore</b>		0	0
<b>Warrior Damage</b>	0	<b>Level 1 Spell Slot</b>	4	1	4
<b>Assassin Damage</b>	0	<b>Level 2 Spell Slot</b>	2	2	4
		<b>Apprentice Scribe</b>	8	3	24
		<b>Journeyman Scribe</b>	1	5	5
		<b>Identify</b>		3	3
		<b>Total Skill Points</b>			50

**Concept:** Agapanthus is an itinerant healer, devotee of Khilaina, and lover of all things wild and beautiful. She was born in the forests of Sylvanator and taught to love and treasure nature and the precious gift of healing by her attentive and faithful parents, who maintained a subsistence farm, of sorts, in the relatively remote west coastal regions. She often goes by the name "Lilly" as her namesake is the Lilly of the Nile, or Aggie to her parents. Far from the civilized and noble side of Gael'Braugh culture, she is simply a peaceful, gentle person who wishes nothing more than to help. Very much in touch with her spiritual side, Agapanthus received a vision in a dream that she attributes to Khilaina, telling her that there is much sorrow and injury in need of mending in the wild and dangerous lands of Warwick. Both of her parents were strongly opposed to her pursuing this vision, as she was neither world-wise nor hardy enough for the dangers. Also, while her mastery of Khilaina's gift of healing was exceptional, her more ordinary magical abilities were nonexistent. They struck a bargain with her to travel to Myn'Traval and further her studies there before attempting to go to Warwick, which she honored to a point. While there, she learned the beginnings of casting, but more of the Scribe's art, to which she took a strong liking. Casting from Scrolls is easier and more comfortable for her than the more abstract arcane of true casting, and she feels like there is a greatness in the utility of being able to stockpile healing spells against a future disaster, which is something you just cannot do with your own personal magics. Before her education was complete, she began to have dreams again of travel, and of Warwick in particular, though of what specific task she could not say. Propelled by what she felt to be a profound divine summons, Agapanthus stayed less than a year in Myn'Traval before setting sail for Warwick to seek her destiny.

Naïve and fragile, Agapanthus is nevertheless resilient of spirit and full of a profound and abiding faith. She has confidence that she will not come to a bad end before being able to fulfill her duty to Khilaina, and does not quail from danger and will not be put off by battle and bloodshed. While she maintains no illusions about her physical strengths and weaknesses, she is steadfast and dutiful to her calling.

**Character Card Usage:** Agapanthus is a scribe with some rudimentary casting. She can create a number of spell scrolls per event with her 29 production points, and use them to supplement her relatively weak total of spell slots. She can also use this production to make scrolls to sell and provide herself with an income. She has first aid and the ability to resurrect, as well as alchemical lore and identify to help keep her aware of what she is handling in terms of magic, potions, alchemies, and so on. Because she is first and foremost a healer, it is likely that “Bless” and “Minor Heal” will be the spells she casts more than any others, but as one only half trained, she cannot do a great deal of this.

Agapanthus's racial abilities are Healing and Sense Deception. Healing allows her to completely heal and restore a person, even restoring a spirit to its body, up to three times per event. Sense Deception allows her to discern if a person is telling her the truth, also three times per event.

**Starting Equipment Suggestions:** For her scribing, Agapanthus needs to purchase spell foci for as many levels of casting as she wants to be able to create scrolls, ideally a full set. She could also purchase alchemical recipes to copy and sell, if she so desires, and will be able to copy her own spell foci to make spell books for others. She will require at least one Resurrection Stone. It is likely she would come into game with a strong supply of healing scrolls. She is unlikely to wear armor, has no ability to use a weapon, and not much in the way of survival skills, so it is likely that the vast bulk of her starting production will be spent on the above.

### **History:**

- Born March 15th, 1989 to Alibrae and Rowan of White Brook Falls, Sylvanator, a settlement consisting of a handful of families near the west coast of Sylvanator. Their only child.
- Spent much of her childhood relatively care-free, with a fondness for flower gardening. Kind of a Hippie, really.
- Learned all she knows of her gift, her goddess, spirituality, and resurrection from her mother.
- In 2005, fell deeply in love with her best friend and childhood sweetheart, a young man named Corathel from a neighboring community. He returned her feelings, and they had a profound love affair that lasted more than a year. While they intended to run off together and marry, his parents were interested in grander things for him and would not approve the union.
- In 2007, under strong family pressure Corathel moved to a much larger community to pursue his family's aspirations for him to become a scholar and marry a city girl they had chosen, leaving Agapanthus behind. While upset and saddened by this, her spirituality helped her receive this blow with grace. She is not bitter.
- In 2008, she received a vision in a dream from Khilaina warning of the troubles of Warwick
- In 2009, she compromised with her parents to let her go to Myn'Traval so that she could become a great healer and pursue her visions.
- Now, restless and compelled by the desire to fulfill a great destiny, she has bought passage to Warwick and found her way to Fortnight.

## Appendix 2: Character Questionnaire

The Character Questionnaire was developed as a series of targeted questions to assist players in fleshing out the identity of their character. Rather than thinking about who a character is based on the contents of a character card, the Character Questionnaire seeks to determine who a character is based off of their history, values, beliefs, and how they might react to given circumstances. Players are strongly encouraged to fill out the questionnaire as it provides when actually playing their character in a given situation.

### Family:

- Where was your character born?
- What was your character's family life like?
- Who is in your character's family?
- What does your character's family do?
- Where does your character's family live?
- What is your character's current relationship to their family?
- Has your character started a family of their own?
- Are there any family secrets?
- Who is your character's favorite relative?
- Who is your character's least favorite relative?

### Career:

- What is your character's profession?
- Where and how was your character educated?
- Has your character ever done anything else for a living?
- What did your character do before arriving in Fortnite?
- Why did your character leave their old job?
- Who does your character work with?
- What is your character's work environment like?

### Relationships:

- What things, people, and ideas does your character hate the most?
- What things, people, and ideas does your character like the most?
- Which person or groups does your character respect the most?
- Which person or groups does your character fear the most?
- Which person or groups is your character most loyal to?
- List any past serious relationships that your character has had and give a brief overview.
- Does your character belong to any groups or organizations?
- Who does your character really trust?
- Who are your character's friends?
- How close is your character to their friends?
- How well do your character's friends know your character?
- Is your character protecting someone or something?
- Who does your character live with?
- Why does your character live with them?
- Who was your character's first love?
- Who is your character's best friend?
- Who is your character's worst enemy?
- Who is your character's confidante?
- Who would bail you character out?
- Is your character a disappointment to anyone?

### Mental self:

- Describe your character's moral code.
- How mercenary is your character?
- Would your character kill innocents?
- How easily does your character kill?
- Does your character have any goals?
- What kind of personality does your character have?
- What special qualities does your character possess as a person?
- Are there certain things that your character can't or won't do? Why?
- What annoys your character the most?
- What do you think is your character's worst quality?
- What do you think is your character's best quality?
- What are your character's three most common dreams/nightmares?

- What did your character want to be when you grew up?
- Did your character realize their dream? Why?
- Does your character have regrets?
- What makes your character cry?
- What makes your character laugh?
- What does your character wish they could do that they cannot?
- What is your character's secret dream, the one goal or desire that they keep from everyone, maybe even themselves?
- What is your character's worst fear?
- If your character could change the world in any one way, what would it be?
- If your character knew they were going to die tomorrow, what would they do today?
- What hurt or insult will your character never forgive?
- What is your character like when they are drunk?
- What is your character like when they are grieving or mourning?
- What is your character like when they are moody or angry?
- What is your character like when they are celebrating?

**Physical self:**

- What is your character's race?
- Why did you choose this race for your character? Was it only for the racial abilities?
- What is your character's general appearance (manner of dress, etc)?
- Can you adequately phys-rep the garb needed for this character?
- Where does your character live?
- How do you decorate your character's space?
- Does your character save money or spend it like water?
- Is your character saving for something?

**Beliefs:**

- Does your character follow a particular theology?
- If so, why does your character choose to follow that theology?
- Does your character have a specific interpretation of that theology?
- Where does your character believe magic comes from?
- What are your character's beliefs concerning resurrection?
- What does your character believe happens to people once they fully die and depart this realm?

**Miscellaneous:**

- What is your character's name (full birth name as well as nicknames and titles)?
- Why did your character come to Fortnite?
- Why does your character stay?
- What is your character's favorite color?
- What is your character's favorite food/drink?
- What place would your character most like to visit?
- What pastime that your character participates in regularly, do they most enjoy?
- What pastime that your character participates in regularly, do they least enjoy?
- What is your character's favorite form of art?
- What is the most important thing your character has ever done?
- What is the worst thing your character has ever done?
- Does anyone else know about that worst thing?
- What religion does your character follow? Why?
- Is your character pious?
- What is your character's most treasured possession? Why? Where did they get it?
- Does your character have a good luck charm? What is it? How did they get it?
- What does your character do in their spare time?
- Where does your character prefer to spend their time?
- Where does your character feel safe?
- Is there any place your character refuses to go?
- What are your character's hobbies?
- Where did your character get their hobbies?
- Who taught them to your character?
- What stupid things did your character do when they were younger?
- What one item would your character risk their life to protect?
- Given a choice between all of the people your character knows, if they could only save one, who would it be?
- What on item does your character wish they didn't have, but feel obliged to keep anyway?

## Appendix 3: Nation Errata

### Monarchs of Alba/Imajicka

The complete list of monarchs from the founding of the nation of Wales to the present day Alba

Name	Period of Rule	Notes
<b>Richard the Conqueror</b>	640-661	Founding of the Van Dance line, united Alba
<b>Geoffrey I</b>	661-684	
<b>Robert I</b>	684-717	
<b>Geoffrey II</b>	717-732	
<b>Geoffrey III</b>	732-739	
<b>Robert II</b>	739-761	
<b>Robert III</b>	761-790	
<b>Phillip I</b>	790-812	
<b>Geoffrey IV</b>	812-843	
<b>Edward I</b>	843-862	
<b>Andrew I</b>	862-871	
<b>William I</b>	871-873	
<b>Robert IV</b>	873-906	
<b>Andrew II</b>	906-923	
<b>Phillip II</b>	923-967	
<b>Frederick I</b>	967-982	
<b>Frederick II</b>	982-1003	
<b>Phillip III</b>	1003-1030	
<b>Thomas I</b>	1030-1045	
<b>Charlotte</b>	1045-1057	
<b>Thomas II</b>	1057-1079	
<b>David I</b>	1079-1109	
<b>David II</b>	1109-1141	
<b>Edward II</b>	1141-1192	Founding of the Kingdom of Imajicka
<b>Edward The Confessor (III)</b>	1193-1236	
<b>Catherine I</b>	1236-1254	
<b>Roger</b>	1254-1290	
<b>Catherine II</b>	1290-1316	
<b>Charles I</b>	1316-1323	Died without an heir
<b>No sitting monarch</b>	1323-1326	War of the Roses
<b>Henry I</b>	1326-1337	Beginning of DeVane Monarchy
<b>Stephen</b>	1337-1368	
<b>Matilda</b>	1368-1400	
<b>Henry II</b>	1400-1442	
<b>Edward IV, the Black Prince</b>	1442-1463	
<b>Henry III</b>	1463-1467	Died without an heir
<b>Richard II</b>	1467-1493	Van Dance line regains throne
<b>James I</b>	1493-1547	
<b>Henry IV</b>	1547-1553	
<b>Jane</b>	1553	Not officially recognized as Monarch
<b>Mary</b>	1553-1558	
<b>Elizabeth</b>	1558-1603	
<b>Henry V</b>	1603-1625	
<b>Charles II</b>	1625-1649	
<b>James II</b>	1649-1702	
<b>Anne</b>	1702-1714	
<b>George I</b>	1714-1727	
<b>George II</b>	1727-1760	
<b>George III</b>	1760-1820	
<b>Edward V</b>	1830-1837	
<b>Eleanor</b>	1837-1901	
<b>John I</b>	1901-1927	
<b>Henry VI</b>	1927-1952	
<b>Henry VII</b>	1952-1988	
<b>Richard III</b>	1988-1998	
<b>John the Usurper (II)</b>	1998-2000	Richard was abroad
<b>Richard the Lich King (III)</b>	2000	Richard was killed in a coup
<b>Olanna</b>	2000-2001	Last of the DeVane line, Imajicka was disbanded into its vassal nations
<b>Regency Period</b>	2001-2002	Regency council in exile
<b>Michael the Good</b>	2003-	

## Alban Legal System

Blah

## Medals & Honors of the Kingdom of Alba

The following is a list of military and civilian medals and honors that a person may be awarded in Alba. They are listed by service and in order of ranking.

### *Civilian awards*

**Medal of Valor-** The Medal of Valor may be awarded to any citizen of Alba, though usually the military or nobility. This is the highest award for courage and bravery that can be given. Anyone earning this medal is shown respect almost universally and it very often comes with induction into an order of chivalry. Anyone in the military, an order of chivalry, or any member of the peerage may nominate someone for this medal. Fewer than 200 of these have been awarded since it was created in the 12<sup>th</sup> century. This award is always given by the hand of the Monarch.



(British Victoria Cross)

**Order of Merit-** The Order of Merit is a decoration that is given when a civilian demonstrates great dedication to the betterment of the Kingdom of Alba. It is given to politicians, peers, artisans, and professionals. Being awarded this medal means that the person has been inducted into the Order of Merit, which is simply a list of people who have received the award. About a dozen of these awards are given out each year. This award may also be given to foreigners as recognition by the Crown of a service to Alba, such as ambassadors from foreign nations. This medal is often used to recognize lifetime achievements. Any Alban citizen may nominate someone for this award. It is usually presented by a member of the Privy Council.



(British George Cross)

**Monarch's Thanks-** This medal was created as a way for the Monarch to show personal appreciation for a persons actions on behalf of the Crown of Alba. It is always presented by the hand of the Monarch. This is the only medal that may be worn on a service (none dress) military uniform.



(Brit Distinguished Service Medal 1991)

### **Army Awards**

**Medal of Valor**- The Medal of Valor may be awarded to any citizen of Alba, though usually the military or nobility. This is the highest award for courage and bravery that can be given. Anyone earning this medal is shown respect almost universally and it very often comes with induction into an order of chivalry. Anyone in the military, an order of chivalry, or any member of the peerage may nominate someone for this medal. Fewer than 200 of these have been awarded since it was created in the 12<sup>th</sup> century. This award is always given by the hand of the Monarch.



(British Victoria Cross)

**Georgian Cross**- The Georgian Cross is awarded to military personnel who conduct outstanding acts of brilliance and courage in command positions. It can be given to generals who orchestrate a brilliant offensive, or a sergeant who takes command after his officer is killed and executes a good tactical retreat. It is an award for skill and courage in service to the realm.



(British Empire Order)

**Monarch's Thanks**- This medal was created as a way for the Monarch to show personal appreciation for a persons actions on behalf of the Crown of Alba. It is always presented by the hand of the Monarch. This is the only medal that may be worn on a service (none dress) military uniform.



(Brit Distinguished Service Medal 1991)

**Army Cross-** The Army Cross is awarded to a soldier who while serving in the Royal Army, distinguished himself by extraordinary heroism not justifying the award of a Medal of Valor; while engaged in an action against an enemy of Alba; while engaged in military operations involving conflict with an opposing or foreign force. The act or acts of heroism must have been so notable and have involved risk of life so extraordinary as to set the individual apart from his or her comrades.



(British Military Cross)

**Silver Star-** The Silver Star is awarded to a soldier who, while serving in the Royal Army, is cited for gallantry in action against an enemy of Alba while engaged in military operations involving conflict with an opposing foreign force or domestic opponent of the Crown. The required gallantry, while of a lesser degree than that required for the Army Cross, must nevertheless have been performed with marked distinction.



(US Silver Star)

**Conspicuous Gallantry Medal-** The Conspicuous Gallantry Medal is awarded to a soldier who while serving in the Royal Army, distinguished himself by extraordinary heroism not justifying the award of a Medal of Valor or Georgian Cross; while engaged in an action in support of the Royal Army; this does not have to be related to actual combat with an enemy force. The act or acts of heroism must have been so notable and have involved risk of life so extraordinary as to set the individual apart from his or her comrades.





(Brit Star of Courage)

**Legion of Merit-** The Legion of Merit is awarded to any person who while serving in the Royal Army clearly demonstrates, over a period of no less than 10 years of active service, outstanding dedication to duty and service to the Kingdom.



(British Distinguished Flying Cross)

**Army Medal of Distinction-** The Medal of Distinction is awarded to any person who while serving in the Royal Army distinguishes himself above and beyond his fellow soldiers. This may be either through combat service or outstanding service in a support capacity.



(British Distinguished Service Order)

**Distinguished Service Medal-** The Distinguished Service Medal is awarded to any person who while serving in the Royal Army, has distinguished himself by exceptionally meritorious service to the Kingdom in a duty of great responsibility. The performance must be such as to merit recognition for service which is clearly exceptional. Exceptional performance of normal duty will not alone justify an award of this decoration. For service not related to actual war, the term "duty of great responsibility" applies to a narrower range of positions than in time of war and requires evidence of conspicuously significant achievement. However, justification of the award may accrue by virtue of exceptionally meritorious service in a succession of high positions of great importance.



(US Air Force Achievement Medal)

**Valorous Unit Commendation**- This medal is awarded to all military personnel serving within the command that is given this award. It is awarded for outstanding service above and beyond the call of duty for an entire unit or command. Each person attached to the command during the time of service for which this award is given is entitled to wear this medal.



(British Distinguished Service Cross)

**Mentioned in dispatches**- Many times a soldier will perform an action of note while serving the Kingdom. Their commanding officer will make a note of this action in his reports to command, and these notes are published routinely in the York Gazette. While not an actual medal or award, mentions in dispatches are noted in a soldier's service record and have an effect on promotion.

### ***Navy Awards***

**Medal of Valor**- The Medal of Valor may be awarded to any citizen of Alba, though usually the military or nobility. This is the highest award for courage and bravery that can be given. Anyone earning this medal is shown respect almost universally and it very often comes with induction into an order of chivalry. Anyone in the military, an order of chivalry, or any member of the peerage may nominate someone for this medal. Fewer than 200 of these have been awarded since it was created in the 12<sup>th</sup> century. This award is always given by the hand of the Monarch.



(British Victoria Cross)

**Georgian Cross-** The Georgian Cross is awarded to military personnel who conduct outstanding acts of brilliance and courage in command positions. It can be given to generals who orchestrate a brilliant offensive, or a sergeant who takes command after his officer is killed and executes a good tactical retreat. It is an award for skill and courage in service to the realm.



(British Empire Order)

**Monarch's Thanks-** This medal was created as a way for the Monarch to show personal appreciation for a persons actions on behalf of the Crown of Alba. It is always presented by the hand of the Monarch. This is the only medal that may be worn on a service (none dress) military uniform.



(Brit Distinguished Service Medal 1991)

**Navy Cross-** The Navy Cross is awarded to a sailor who while serving in the Royal Navy, distinguished himself by extraordinary heroism not justifying the award of a Medal of Valor; while engaged in an action against an enemy of Alba; while engaged in military operations involving conflict with an opposing or foreign force. The act or acts of heroism must have been so notable and have involved risk of life so extraordinary as to set the individual apart from his or her comrades.



(US Navy Cross)

**Silver Star-** The Silver Star is awarded to a sailor who, while serving in the Royal Navy, is cited for gallantry in action against an enemy of Alba while engaged in military operations involving conflict with an opposing foreign force or domestic opponent of the Crown. The required gallantry, while of a lesser degree than that required for the Navy Cross, must nevertheless have been performed with marked distinction.



(US Silver Star)

**Conspicuous Gallantry Medal-** The Conspicuous Gallantry Medal is awarded to a sailor who while serving in the Royal Navy, distinguished himself by extraordinary heroism not justifying the award of a Medal of Valor or Georgian Cross; while engaged in an action in support of the Royal Navy; this does not have to be related to actual combat with an enemy force. The act or acts of heroism must have been so notable and have involved risk of life so extraordinary as to set the individual apart from his or her comrades.



(Brit Star of Courage)

**Star of the Sea-** The Star of the Sea is awarded to any person who while serving in the Royal Navy clearly demonstrates, over a period of no less than 10 years of active service, outstanding dedication to duty and service to the Kingdom.



(US Legion of Merit)

**Navy Medal of Distinction-** The Medal of Distinction is awarded to any person who while serving in the Royal Navy, has distinguished himself by exceptionally meritorious service to the Kingdom in a duty of great responsibility. The performance must be such as to merit recognition for service which is clearly exceptional. Exceptional performance of normal duty will not alone justify an award of this decoration. For service not related to actual war, the term "duty of great responsibility" applies to a narrower range of positions than in time of war and requires evidence of conspicuously significant achievement. However, justification of the award may accrue by virtue of exceptionally meritorious service in a succession of high positions of great importance.



(US Navy Achievement Medal)

**Navy Prize Medal-** This medal is awarded to all sailors who participate in a boarding action of outstanding courage, and which takes an enemy ship a prize. The award is given to the ship engaging the prize, but only the sailors directly involved in the outstanding boarding action, and the ships captain, are entitled to wear this medal.



(British 1914 Star)

**Naval Action Medal-** This medal is awarded to all sailors serving within the ship that is given this award. It is awarded for outstanding service above and beyond the call of duty for an entire ship; while engaging an enemy of Alba at sea or on shore. Each person attached to the ship during the time of service for which this award is given is entitled to wear this medal.



(US Bronze Star)

**Mentioned in dispatches-** Many times a sailor will perform an action of note while serving the Kingdom. Their captain will make a note of this action in his reports to command, and these notes are published routinely in the York Gazette. While not an actual medal or award, mentions in dispatches are noted in a sailor's service record and have an effect on promotion.

## **Doomstadt Houses**

### **The Five Great Houses-**

**Sorry - should have said five major \*southern\* houses: Rhaumi, Motova, Dorogai, Dankova, and Volna. Faustus has actually fallen on reasonably hard times - it had been maintaining farm land north of Auric, but Dankova (which controls the malayn border town of Zeitz) made a deal with Motova to sieze the land from Faustus in exchange for very favorable access to Malay, which was a pretty harsh blow to Faustus and a huge boost to Dankova. With Malay being so integral to the southern houses**

during the war Dankova has only further increased in power given their proximity. Volna (which controls Lake Rostock and lands just south of it) has similarly had a huge economical boost.

That said, neither Dankova nor Volna have vassal houses (though the Dankova members that care for their new farm land may break off into vassal status given their geographic separation) and both are still physically pretty small in size. However they have become fabulously wealthy due to their proximity to Malay, and pretty much broker all of the deals that the three other rebel houses have with Malay for supplies and mercenaries.

#### **House Mauvis-**

House Mauvis is the most powerful House in Doomstadt. The last several generations of Queen have been of this House, though that is not presently the case. The current Matriarch is Dolosus Mauvis, former Queen Regent. Dolosus is the head of the Regency council, and as such is the most powerful person in Doomstadt. House Mauvis controls the lands around the city of Greifswald. These lands are one of the few domestic sources of lumber in the nation and contain some of the richest mineral deposits.

#### **House Rhaumi-**

House Raumi is second only to House Mauvis in primacy. They control the second seat in the Regency council and are very close to the throne. House Rhaumi controls the lands that surround the city of Bonn. Being the major port in Doomstadt, Bonn is a major source of revenue. Lack Rostock also provides wealth for this House.

#### **House Faustus-**

House Faustus is the third of the five Great Houses. They control the lands surrounding the city of Halstadt. Lake Halstadt, as well as smaller, but rich mineral deposits grant them their wealth and power. House Faustus controls the third seat of the Regency council.

Fallen on hard times

#### **House Motova-**

House Motova is the fourth Great House and holds the fourth seat on the Regency council. They control the lands around the city of Auric. Auric's position on the high road from Bonn to the capital of Danzig give this House much income and influence.

#### **House Dorogai-**

House Dorogai is the fifth and last Great House. They are the newest of the Great Houses, only going back eight generations. They hold the last seat on the Regency council. House Dorogai controls the lands around the city of Geissen. Geissin is along the road to Malay and has good mineral deposits in the foothills.

#### **The Lesser Houses-**

There are 26 lesser Houses, some controlling no more than a district of a greater city. The following are the most powerful of the lesser Houses.

House Borisova

House Braun

House Duerr

House Golovina

House Korotkai

House Saitov

House Tsarev

House Beria

House Arsov

House Hirsch

## **Taelgranis Houses**

blah

## Appendix 4: New Player Checklist

blah



## Appendix 5: Deities of Pangaea

### *Alban Gods*

God	Gender	Aspect
Aldrin	male	war
Artaq	male	travel
Aya	female	peace, love
Beryll	male	wealth, prosperity
Beshaba	female	hate, lies, treachery
Bloodstrike	male	chivalry, honor
Collen	female	magic, dreams
Corran Hammerhand	male	crafting, smithing
Cyra	female	beauty, pleasure
Ebude'	female	the arts
Erixx	male	knowledge
Gwynna	female	nature, fertility, agriculture
Jadira	female	mysteries, seduction
Khilaina	female	healing
Marina	female	seas, lakes, rivers
Muon	male	berserkers
Nimbus	male	weather
Nul	neutral	life and death
Ravnos	male	undeath
Sordos	male	greed, lust, avarice
Thorin	male	forest, hunting
Thorn	male	mischief, theft
Ubasti	female	felinae
Valerian	female	luck
Verax	male	truth, justice
Vindikari	female	vengeance
Ziphane	female	pain, suffering

### *Thracian Gods*

God	Gender	Aspect
Aldrin	male	war
Artaq	male	travel
Aya	female	peace, love
Beryll	male	wealth, prosperity
Cyra	female	beauty, pleasure
Delos	male	music, sun, poetry, prophecy
Diane	female	hunt, archery
Ebude'	female	the arts
Erixx	male	knowledge
Marina	female	seas, lakes, rivers
Matronalia	female	fertility, matrons, agriculture
Nimbus	male	weather
Nul	neutral	life and death
Psyche	female	the soul, magic
Vastus	male	crafting, smithing, technology
Verax	male	truth, justice
Vindikari	female	vengeance

### *Kreten Gods*

God	Gender	Aspect
Ætherius	male	weather, oceans
Airene	female	peace
Aphrodisia	female	beauty, pleasure, romantic love
Appolis	male	music, sun, poetry, prophecy
Aris	male	war
Artimisia	female	the hunt
Athesia	female	Intellect, strategy, cunning
Demetria	female	fertility, agriculture, earth
Dolosurious	female	lies, treachery
Erixx	male	Knowledge
Eustitia	female	justice, law, philosophy
Haistos	male	technology, crafting, metallurgy
Nemesis	female	justice, divine Vengeance
Nox	female	death
Psyche	female	the soul, magic
Tychia	female	fortune, prosperity, merchants, gamblers

### *Elven Gods*

God	Gender	Aspect	Court
Artaq	male	travel	neutral
Beshaba	female	hate, lies, treachery	unseelie
Bloodstrike	male	chivalry, honor	seelie
Collen	female	magic, dreams	neutral
Corran Hammerhand	male	crafting, smithing	neutral
Gwynna	female	nature, fertility, agriculture	seelie
Khilaina	female	healing	seelie
Ravnos	male	undeath	antithema
Sordos	male	greed, lust, avarice	unseelie
Thorin	male	forest, hunting	neutral
Valerian	female	luck	neutral
Ziphane	female	pain, suffering	unseelie

### *Nikirian Gods*

God	Gender	Aspect
Hothora	female	fertility, agriculture
Mata	male	justice
Mentu	male	war
Neptha	female	love, motherhood
Nikiria	female	river
Seka	male	death, storms
Toth	male	wisdom, knowledge, science, words of magic
Ubasti	female	felinae

### *Nuada Gods*

God	Gender	Aspect
Brigida	female	hearth, motherhood, the Forge
Ebude'	female	the arts
Muon	male	berserkers
Ogam	male	knowledge

### *Dervish Gods*

God	Gender	Aspect
Alihat	male	writing, magic
Astarta	female	war and passion, fertility
Derva	female	wind, storm, motion
Jadira	female	mysteries, seduction
Varashna	male	justice, the harsh desert

### *Shalkaran Gods*

God	Gender	Aspect
Chin Hyu		war
Foo-Hsing		happiness, contentment, peace
Tsai Chen Wei		wealth
Dao-zi		source of existence, magic, knowledge
Zao-Chin		ocean, the seas
Lei-Kung		weather, punishment
Fang-di		death, underworld, the hells
Kuan-Ti		justice
Tsao-Wang		crafting, hearth
Hou-Chi		Forests, Agriculture, harvest

***Norsk Gods***

<b>God</b>	<b>Gender</b>	<b>Aspect</b>
Ægir	male	sea
Baldur	male	light, joy, purity, beauty, innocence, reconciliation
Bragi	male	skalds, poetry
Förseti	male	justice, truth
Freggá	female	magic, earth, fertility
Freyjá	female	love, beauty, attraction, magic
Heimdallr	male	observation, wrath
Hel	female	underworld
Lók	male	mischief, trickery, secrets, lies
Meili	male	travel
Njörðr	male	sailing, seamanship
Óðinn [Odin]	male	wisdom, war, magic, runes
Rædn	male	lightning
Skaði	female	winter, snow
Þór [Tor]	male	war, storms
Týr	male	single combat, heroic glory, sacrifice
Ullr	male	hunt
Víðarr	male	vengeance, silence, stealth
Vili	male	intelligence, thought
dvergar	male	high dwarves, crafters for the gods
Norns	female	the fates
Valkyrja	female	choosers of the slain



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