
CHIMERA LARP, 2014

DANTIR: BEYOND THE STONES

MYTHOS



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CHIMERA LARP GROUP

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TABLE OF CONTENTS

ACKNOWLEDGEMENTS	II
LEXICON	2
THE WORLD OF DANTIR.....	2
THE NATURAL WORLD.....	2
RACES (PLAYABLE)	4
SAUGER.....	4
DRUMMON	5
ELUVIAN	6
RACES (NON-PLAYABLE)	6
ORAXS.....	6
GRENDLERS ERROR! BOOKMARK NOT DEFINED.	
MEA-KAI.....	7
HAOHAER.....	7
PRIMITIVES	7
HISTORY.....	8
EARLY HISTORY	8
MODERN HISTORY	12
THE NINE NATIONS OF DANTIR	13
DRUMMON	14
EKHAI LĀHUI	20
ELUVIA	25
JORGENWYLD.....	30
KENAAN.....	36
RANDWELT.....	41
SEPTORIA.....	46
TORANEYA.....	53
THE AVANTINE EMPIRE.....	57
THE OFFICE OF THE HIGH KING	65

LEXICON

Word	Pronunciation	Meaning	Word	Pronunciation	Meaning
Adan		Ruler of the nation of Kenaan	Kenaan / Kenaani	<i>Keh-nahn</i>	Nation of desert herders
Aes	Ace	Copper coin, small unit of currency	Oikos Nessos		Dead civilization of Sauger people
Avantine	A-van-tine	Empire of Sauger people from across the sea	Orax	Strong and brutish people that frequently raid other nations	
Aureus	Or-re-us	Gold coin, large unit of currency	Portal Stone	Stone containing large amount of a magical mineral, allowing magical travel between stones.	
Bones of the Earth		Natural mineral that channels magic	Quinari	<i>Qwin-ah-ree</i>	Medium unit of currency, copper coin
Cabalit	<i>Ca-bal-lit</i>	Clan group of the Jorgenwyld people	Randwelt	<i>Rand-welt</i>	Nation based on feudal system
Dahr	<i>Dar</i>	God of fire, death, the past	Riverfolk (Anari)	Sauger people who have no homeland, living amongst other nations	
Dantir		Both the continent and the world name	Rund	<i>Ru-nd</i>	God of nature, healing, the present
Denarii	<i>Den-ah-ree</i>	Silver coin, medium unit of currency	Sauger	<i>Saow-ger</i>	Most numerous people of the world, who have features of animals
Doje	<i>Do-zje</i>	Chief magistrates and leaders of the Mercantile state of Septoria	Septoria / Septorian	<i>Sep-tor-ria</i>	Mercantile nation of Sauger people
Drummon	<i>Drum-mon</i>	Hardy people who live underground	Topacoatl	<i>To-pa-co-ah-tyl</i>	Dead civilization of Sauger people
Ekhai Lahui	<i>Ek-hai La-hu-i</i>	Tribal nation of Sauger people who live on island archipelago	Toraneya	<i>To-rah-ney-ya</i>	Nation of Sauger people ruled by religious oligarchy
Eluvia	<i>El-lu-via</i>	Nation of elves			
Eluvian	<i>El-lu-vian</i>	People of the nation of Eluvia	Mea-Kai	<i>Mee-kai</i>	Fish-like people who live only underwater
Grendler		Small, cunning people not part of any nation	Lahui / Lahuan	<i>La-hu-ee</i>	Of the people of the nation Ekhai Lahui
High King		Ruler over the alliance of the Sauger nations			
Halb	<i>Hal-b</i>	God of sky, knowledge, the future			
Haohaer	<i>Hah-o-hey-er</i>	Mysterious bird-like people			
Jorgenwyld	<i>Yor-gen-wild</i>	Barbarian culture of Sauger people			

THE WORLD OF DANTIR

Dantir is home to a variety of peoples, created at the dawn of time by the three gods. It is a place that runs with magic energies, which are tapped almost at will by the inhabitants, and where any individual can ask for the personal attention and intervention of their gods.

Trade and travel are conducted most often via the Portal Stone network, a series of stone plinths connected by the flowing energies that is able to conduct people and cargo from one end of the continent to another in minutes. Farming and industry are supported by their workers bending the rules of nature to their needs, and the widespread Houses of the gods offer guidance and healing to any who seek them. A system of Guilds provides training in every skill and art form, although these are not always subscribed to by all individuals.

Now formed by nine nations, the history of Dantir is somewhat bloody. Many more civilizations have risen and fallen to the terrors of invasion, starvation and anarchy. Some still teeter on the brink of this, facing daily incursions by the barbaric oraxs and grendlers, while others have prospered into great empires on the backs of the defeated. Relative peace reigns, under the supervision of a High King, each dynasty elected from the leadership of the Sauger nations to ensure that the nations do not return to the former states of war amongst themselves, or the other civilized races of the Drummon and Eluvian.

THE NATURAL WORLD

GEOGRAPHY & CLIMATE

Dantir has a single broad continent, and one small continent and many islands nearby. There are no other known landmasses in the world – explorers sent across the seas have never returned to report any new lands.

The continent is not known by a single name, only as the land of Dantir (the word which also describes the world). The smaller continent is known as Avantine, which is the name of the nation that claims the land. Similarly, the islands off the continent are known by local names.

Dantir includes a wide variety of climate and geography. The central region of the continent is occupied by tall mountains. Many of the peaks are snowcapped throughout the year. There is a large body of water in the central region of the continent. This inland sea is freshwater. This sea has several names, one for each of the many nations and peoples who have occupied its shores over the centuries. The central mountain range makes travel across the long access of the continent difficult, which has resulted in a strong trade being carried across the water – both of the inland sea and the ocean.

The region to the east of the mountains is rugged. Mountains, hills, moors, rugged and rocky terrain dominates the region, right down to the eastern ocean shores. The regions south and west of the central mountains is much more forgiving, and tends to be dominated with forests and more temperate terrain. It also holds many rivers and lakes. Some hills and small mountain ranges exist in the western regions. The west and south of the continent has supported several strong nations over the centuries as it offers excellent agricultural lands and other natural resources.



Map of the continents of Dantir and Avantine (Preliminary)

The region north of the central mountains has a much hotter climate than the south. In the north west, there is a region that is rich in a range of natural resources – wood, stone and fertile lands. This region tends to be wet and humid as well as hot. Further east the terrain rises well above sea level. The climate becomes more arid, resulting in terrain that is dry and desolate grassland and some true desert regions.

There are a large number of islands off the north west coast of Dantir. These islands vary in their resources, but all have a tropical climate. The larger islands located off the eastern coast of the continent have a much colder climate and tend to be rocky.

The smaller continent of Avantine has a warmer climate than the south regions of Dantir. This nation enjoys a balanced if somewhat warm climate, and a wide variety of natural resources.

FLORA AND FAUNA

The lands of Dantir support a huge range of flora and fauna. Mammals, reptiles, insects and other animal life abounds in all areas, each adapted for their climate. There are many creatures in Dantir that can be dangerous – predators and hunters, poisonous creatures, or those that defend their herds.

Each nation has a number of domesticated creatures – both as pets and food animals. However, beasts of burden such as horses and oxen are not often used for long distance transport or haulage. Over the last several centuries magic has taken the place of these beasts of burden in carrying out agricultural and transport work across a lot of the world.

MONSTERS

Occasionally, unusual or very large versions of some flora and fauna has been known to occur. Some people say these creatures have received the blessing of Rund, others that the creatures have benefited from absorbing magical energy. But most people don't stop to think why when confronted by a spider the size of a horse. The legends of the Jorgenwyld people suggest that these giant sized creatures may have once been far more abundant, but in modern times these creatures are not commonly encountered.

RACES (PLAYABLE)

SAUGER

The Sauger people are the most numerous in the world. Sauger people have lifespans similar to that of humans.

Appearance: The Sauger people are like to humans, with the posture of a human and the hands of a human. But the Sauger have a diverse range of animal features. Where a human is distantly like its animal cousin the ape, a Sauger can be distantly like a tiger, a bear, an ox, a dog, a kangaroo, etc. A Sauger character may have animal features from any mammalian animal (including monotremes).

Sauger skin tones cover the range of normal human skin tones, plus any that can be found among mammals. Greys, albino white, black and a full range of fur colours are common. Hair and eye colours match this range, including bright yellow or green or red eyes. Sauger character might have a tail, striped hair like a tiger, webbed feet like a platypus, horns of a cow, a black nose of a dog or hair all over like a bear. **Almost any feature** is appropriate.

It is not essential for a Sauger character have any overt animal features. A Sauger looks in almost every way like a human, with just one or two animal characteristics. A Sauger with a broad descent from many ancestors might lose any obvious features. Keep in mind that features belonging to fish, reptiles, amphibians, insects, arachnids and birds are not appropriate. The Sauger were created from mammals only.

Decorations and jewellery preferences among the Sauger vary according to their culture, with animal motifs no more or less popular than any other kinds.

The animal features the Sauger possesses do not grant the character any additional ability – other than abilities dictated by the character's skills. The character might possess the vestigial wings of a bat, but he cannot fly. She might have the nose of a cat, but she cannot smell any better than another Sauger. A Sauger character might have claws, fangs or horns, but these can never be used in combat.

Personality and culture: Sauger people come from many backgrounds. There are currently seven major nations of Sauger people in the world, each with a diverse cultural heritage. Thus there is no cultural stereotype for a Sauger. Please see the sections on nations for information on cultural backgrounds.

The Sauger people are descendent from ancestors who found their origin in every animal of the land. However, all Sauger people identify themselves as Sauger, not as animal. The most shameful action a Sauger can take is to act like a beast – the gods prepared the Sauger for better things. Roleplaying a Sauger is no excuse for animal-like behaviour. Uncivilised and animalistic behaviour (among civilised society) is considered very shameful and likely a sign of madness, and will be treated as such.

DRUMMON

The Drummon people live their lives in devotion to the gods that created them, improving their mountain homes and protecting their families against the wild creatures of the land. In particular the Drummon people have fought against the savage Oraxs since the time beyond memory. The Drummon people once lived short and hard lives, but over the centuries their lives have lengthened to be similar to that of the Sauger.

Appearance: A Drummon is a hardy, stout being, usually not very tall. Drummon skin and eye colouring matches the stone that they were created from, from pale sand to the darkest obsidian. Thus Drummon colourations cover the range of natural human skin tones and hair colours, as well as greys, white such as marble or quartz, sand, browns and ochre red, and black like obsidian. Gemstones and minerals are not primary colours for skin or hair, but precious minerals and gemstones are popular decorations and jewellery among the Drummon. Drummon often wear their hair long, and males often wear long beards, although this can vary with culture and climate. Drummon do not share any animal features with other creatures, as do the Sauger.

Personality and culture: The Drummon people tend to be clannish, putting family and clan loyalty first among their desires. Among their clans, each Drummon serves a particular purpose, and is usually trained from birth to fulfil his or her particular role – be is priest, warrior, farmer, craftsman, hunter, or leader. Drummon people traditionally have little contact with magic, and a Drummon mage is rare – but they are no less capable of learning the magical arts than any other. The Drummon Clans have had long conflicts with the Oraxs, and hence their homes are often built as strongholds, and great numbers of Drummon people are trained for military defence. The Drummon clans are also very spiritual and devoted to complex rituals to honour their ancestors and the gods. However the Drummon people have had contact with many different Sauger cultures, and Drummon people who live among Sauger especially may be quite different from their clan based cousins.

ELUVIAN

Legend says that in the time before memory Eluvian lived without fear of death. Age and illness were unknown to the Elven ancestors, and even injury could not dampen the life of an Eluvian. But over many centuries the Eluvian have changed, by what foraxe it is unknown, until an Eluvian now ages and can expect to live not much longer than a Sauger.

Appearance: An Eluvian is usually taller than Drummon people, and often taller than most Sauger. The Eluvian do not have the variation in appearance and form as the Sauger, and possess no likeness to any animal. Eluvian tend to have ears that curve to a point at the top, although the size and shape of this varies with the individual. Eluvian skin colourations cover the range of natural human skin tones. Their hair and eye colours cover the range of usual human colours and also any bright colours from the plant world. For example greens, red, yellow, blue, white, purple, black, etc. Themes that complement these colours and inspired by nature are popular as jewellery and decorations among the Eluvian. For example leaf and bark patterns, water and air motifs, etc.

Personality and culture: Like Sauger, Eluvian tend to be individualised, and their personality varies with their background and experience. Eluvian in their traditional communities tend to enjoy games, poetry, music and dance, and are usually curious, enjoying exploring new ideas and challenges of the mind. However the Eluvian are also skilled in the martial arts and adept at defending their homes and lands; especially against the Grendlers, with whom the Eluvian have had an eternal conflict. Eluvian are generally inclined toward the magic arts, and utilise magic in many aspects of their lives. However Eluvian are usually less spiritual than Drummon people and Sauger, such that a dedicated Eluvian priest is a rare being.

RACES (NON-PLAYABLE)

The following peoples are found in the world of Dantir. However, these peoples are not part of the regular society and therefore are not available as player characters.

ORAX

The Orax people may have a language and a name for themselves, but they are usually known by the Drummon word Orax, or sometimes the more slang word orc. The ferocious and brutal nature of the Orax people is almost inconceivable to those who have never seen an Orax. An Orax is strongly muscled as though built for nothing more than battle, with features deformed by violence and scarring. Their skin is often harsh colours of black, green, grey, brown or red, but this is often concealed by crude war paint. An Orax knows nothing of mercy, or it seems of fear. Orax are almost never encountered by the civilised races in anything other than raiding war bands or full hordes, hence almost nothing is known of their settlements or any leadership structure. Several nations must guard their borders constantly against Orax invaders, but fortunately the Orax rarely are capable of forming armies large enough to overrun the modern nations. However small bands of Orax have been known to appear across the continent, always leaving total destruction in their wake.

GRENDLERS

Grendlers are smallish creatures, lithe and quick, with features that are often unfavourably compared with the Eluvian. The origin of the name Grendler is not known for certain – it is not a word in the languages of the Eluvian, Drummon or Sauger people, and thus it might be attributed to the creatures own tongue. Slang descriptions for Grendlers include goblin and gremlin, among other curses. The Grendler people hold no lands of their own (at least none recognised by any nation), but small bands of grendlers have been found just about anywhere across Dantir. Cunning and ruthless, grendlers often raid and steal what they need – although when caught the grendler will wail a tale of woe and

claim he only took what he needed to survive. Grendlers are extremely clever, and many are talented with magic. Grendlers have their own language, but easily speak the languages of whatever lands they are found in – too easily some say, as it has become slang to say that a liar has ‘a grendler’s tongue’.

MEA-KAI

The name Mea-kai is from the language of the Lahui people, and means simply ‘sea folk’. The true name for the Mea-kai is impossible to say, as these people live only in the depths of the ocean and cannot speak above the surface. Like the Sauger, the Mea-kai people share features with animals, but only aquatic creatures. The people of the sea are mostly a mystery, as few Sauger or any others ever communicate with them. Some sailors claim to have seen Mea-kai in the depths, or even seen whole ships attacked and sunk by an attack of Mea-kai accompanied by great beasts of the sea. It is said some Sauger of Ekhai Lahui have a secret language to communicate with the Mea-kai and even trade with them, but this language is held as a jealously guarded secret.

HAOHAER

The Haohaer people – the people of the wing - are even more rare and mysterious than the people of the sea. The Haohaer are people who feature aspects of avian creatures - claws, beaks, feathers and most especially wings. The Haohaer people keep themselves apart from Sauger and other races of Dantir; it is believed they reside in small groups and in rugged and difficult to reach places. To most Sauger, tales of the Haohaer people and their strange ways are nothing more than fairy tales. The Haohaer people appear to prefer and even enforce this solitude. No trader or diplomat has ever been able to reach a Haohaer settlement, and it is often said that the Haohaer people would rather kill a Sauger than carry on a conversation.

PRIMITIVES

Occasionally, the people of Dantir have encountered some unusual creatures. Beings that are like Sauger somewhat, however their appearance and behaviour is much more like the animals they resemble. Often these beings are known to live in packs or family groups, but they have little language or skills to distinguish them as a people. There is debate about the origins of such beings – some believe they are poor cousins to Sauger who are somehow less intelligent, others that they are the result of twisted magic experiments in the deep past, and others still believe they are Sauger who have been cursed by one of the gods. In any case, these beings are usually aggressive in defence of their family or territory, and rarely has anyone been able to engage in sensible communication with these beings.

HISTORY

EARLY HISTORY

The nations of Dantir have not always been present in their current states, and are the result of both exploration and migration over the centuries. Many civilizations have risen quickly and fallen hard to warring neighbours, natural disasters and degradation from within. Some of these have split or merged to become the more modern states, and only a few can trace their origins back to the beginnings of recorded history.

That history nominally begins some 1248 years ago, marked by an event that would come to affect every people on the continent. Of course much occurred before this, even some nations that must have lived their entire existence before, but the confusion and tumult of that time has caused the loss of most reliable records. Myth and legend cannot be credited but that now is the only memory that remains of some of the greatest peoples of Dantir.

During this time most Sauger had developed the use of bronze tools and weaponry, and some had begun to experiment with iron. But the Sauger had no knowledge of magic, and so their skills with mining and crafting metals remained fairly rudimentary. Their relationship with the gods was well established, with almost every culture sharing an understanding of the origins of the Sauger through varying mythology.

The following is a rough timeline of history gathered by various academics, from varying perspectives and sources.

The Time of the Red Skies (Theorized at approx. 1200 years ago)

Stories from almost every realm mention the night the sky turned red. To some it was a flare in the darkness of the western horizon, to others an all-encompassing cataclysm that covered the sky from forest ceiling to mountain's foot. Some describe streaks of flame that passed from one point to another, others say the blackness of night became red as a stormy dawn but no sun rose. Still others remember it as a great eye yawing wide from horizon to horizon, dripping tears of lightning that set the earth aflame. Some peoples tell stories of this single inexplicable event, but others claim it recurred again in following years, twice or even thrice. No two Sauger people can now agree on what may have caused such disturbances, nor even agree on how long it remained or the consequences of it. But all know that their ancestors were one night disturbed by cataclysm, and none have ever allowed their children to forget.

The First Arrival (Theorized at 1130-1200 years ago)

Eluvian history has many tales of great heroes and battles, of knights who could not be killed and great towers of learning and culture. They also tell of a time of great change, but stories of cataclysm centre on the battles fought and enemies who foraged the great changes on their people.

The Eluvian have ever fought off the conniving grendlers, creatures of low culture but high intelligence. Their history speaks of a great war that culminated in open battle, both sides employing all the magics and monstrous allies at their disposal. The enemy employed a great power against them, something that destroyed not only the warriors on the field but all the land around them. Disoriented warriors regained their awareness to find themselves surrounded by a strange landscape and even stranger sky. The forest and towers they were fighting to protect had vanished, in place a long lakeside and low trees that sheltered the remains of squat wooden buildings, many burning or destroyed by the magics that had been released.

The grendler armies regained their awareness as the Eluvian did, and those who had survived the blast re-joined in battle. But quickly they found their magics did not work as they expected, and their injured did not stand to re-join the fight. The grendlers weapon had robbed them of their control and so the Eluvians were forced to retreat to the forest. The grendlers too left the field, spreading out across the new land, pillaging and killing all in their path.

The Eluvians healed their wounded as best they knew how, but the hindrance to their magic twisted its purpose and returned only misshapen flesh and incomplete will to their fallen comrades. The poor creatures dragged themselves from the field, and it is said the woods still ring with the voices of those who should be dead.

Unsure of their location the army of Eluvian spread out across the region. They met strange creatures, animals who walked upright and spoke with words not grunts. Many attacked them at first meeting, each not knowing of the intelligence of the other. Many Sauger were destroyed in ignorance, and many more fell to the knives of the grendlers, who also spread throughout the area and who would not hesitate to kill what they did not understand.

The Eluvian established homes of their own, defending them against the local Sauger who they saw as savages, and the endless raids of grendlers who would not make for themselves what they could take from their neighbours. After years of study and speculation the Eluvian elders felt that they understood the weapon that had brought them to this strange place, and found a way to increase the power of their magics once more. By focusing into the strange stone outcroppings they found their magic was concentrated and they gathered in all their remaining people to return home. Their attempt failed, causing nothing more than an explosion of power that once again disoriented all gathered and destroyed much of the town the Eluvians had built around the stone.

Disheartened, the Eluvian were forced to expand the borders of their newly claimed lands to survive and rebuild, their exploration bringing them into conflict with all the surrounding nations. The Sauger armies found it hard to defend against their magic, and so even a relatively small number of Eluvian were able to devastate any force a nation could raise. But the limitation on their magic remained, and for several years they continued to use the old way of reviving their injured, and even tried to revive the bodies of Sauger cut down in their battles. Each time the flesh refused to knit and often the mind remained empty leaving many foul creatures to wander the region.

What they did not understand was that the area they inhabited was already occupied, by the nation now known as the Anari (River Folk). However they were no match for the power of the Eluvian and were scattered, some fleeing to the neighbouring countries of Randwelt and Toraneya, while most fled into the mountains of stone in the former countries east.

The fall of the Grand Septorian Empire

With the rising of the red dawn, the great Emperor Claudius began adapting increasingly harsh treatment of his people. With the interference of an anarchist known only as the Dagger, the people turned on their Emperor and Empire, causing their once great civilization to buckle under the pressure.

It is alleged at this time that those that would be the forefathers of the Avantine were spirited away to the Great Northern Isle, though the means of doing so is large in speculation.

Rampage of the Jorgenwyld

With the loss of whatever kept the Jorgenwyld in check, the Barbarians began a long period of conquest spanning more than 25 years. First the Kingdom of Silacio was destroyed in a blitzkrieg of Jorgenwyld attacks. Although this would buy the unified peoples of Oikos Nessos to raise armies to defend itself, the Jorgenwyld brutality and rage knew no bounds. Within 30 years, the once great Mercantile League of Oikos Nessos was reduced to ruins.

The Second Arrival

It is said that with the end of the period of the red skies that brought more strangers to Dantir, this time in the great central mountains. A refuge for the Anari River folk, their peace was shattered with the arrival of hordes of Drummon. Believing that they were under attack again, the River folk attempted to fight the Drummon, only to be driven out by the staunch determination and superior defensive skills and fighting capabilities of the Drummon. More so, a group of Eluvian that had been pursuing the River folk were able to assist the Drummon in their battle, wielding powerful magics unseen before by the eyes of the Drummon and earning themselves a powerful ally.

What would be ever more unfortunate for the Anari would be that they would soon meet their fate at the hands of an even more destructive power, the orax menace.

The Destiny of the Topacoatl

Having long predicted their fall, the Topacoatl civilization began self-imploding. Blood sacrifices and daily ritual killings became all the more common. This weakened the Topacoatl sufficiently that when the Oraxs assaulted them, they could barely look back. Within months, what remained of this once proud nation was wiped out by the oncoming Jorgenwyld raiders.

The Restoration of Septoria.

Within 50 years, the once mighty Empire of Septoria has been brought low. The new anarchist state, freely becoming a land of do as you please soon learned the price for such freedom. With the loss of trade, food stuffs and grain, the people of Septoria found themselves becoming increasingly desperate, being overwhelmed by plague and starvation.

It was in this darkest moment that a delegation arrived from the Eluvian people. Without a stable government, the Eluvians gathered together the majority of people in the Septorian nation and began the process of reformation and restoration of their people.

The Eluvians taught the Septorians magical arts, aiding in the curing of the diseases and assisting in the replantation of the crops. In return, the Septorians taught the Eluvians the value of coin and trade, something that was for all intents and purposes an alien concept to them.

Within a decade a new Septorian people were reborn.

Battle of Savages

Driven onward by the Drummon protecting their newfound territory, the Oraxs moved east. Having destroyed the Topacoatl, the oraxs encountered an opponent almost as savage as themselves – the Jorgenwyld.

In what would become one of the most bloody conflicts of these early period, the savage orax fought the barbaric Jorgenwyld to a standstill as neither side showed mercy, fear or reluctance. Each threw all their effort at the other, killing or being killed.

However with the loss of their leader in a particularly brutal battle, a new leader of the Jorgenwyld arose. This warlord could see the never ending conflict that would be had with the Jorgenwyld and wisely decided to manoeuvre his Jorgenwyld back, allowing an easier pathway leading north.

Finding an easier path, the Oraxs instinctively took the quickest route between Drummon and Jorgenwyld and rampaged north into the lands of the Kenaan.

Great Eluvian War

Years of lobbying for help by the Anari finds purchase in noble Randwelt. The Randwelt dukes march their armies to battle the strangers, calling this a noble crusade against the invading usurpers. Other nations watch with interest still listening to the Anari emissaries. However in Septoria are the Anari emissaries removed from their territories.

Randwelt armies attacked the Eluvian invaders from the south. The battles are hard for the Sauger armies, as the Eluvian people wield weapons superior to their own, and have the power of magic.

Meanwhile, a mistake by the arrogant Eluvian leads to destruction of Toraneyan Temple. The Toraneyan people respond with incredible ferocity. Kenaan, seeing opportunity, attack the northern borders of the Eluvian and Drummon territories under the guise of freeing the Anari's rightful territory.

Attacked by the Kenaan, the Drummon offer their full support to the Eluvians in their time of need, the strength of Drummon steel and order a perfect contrast with the raw magical power and elegance of the Eluvian magics. The Kenaan are forced to retreat with the sudden and brutal attack of oraxs from their southernmost borders. Likewise the Drummon are forced to pull back when the brutal Jorgenwyld strike the eastern Drummon mountain strongholds.

The Eluvians are hard pressed on two flanks until a force of Septorians unexpectedly strike the Randwelt Knights in the flanks. While lightly armed and armoured, the Septorians are bolstered with magics and quickly turn the Randwelt offensive into a rout.

The world was in chaos. Seven peoples were at war, right across the centre of the lands of Dantir.

The peace

An end to the war seemed impossible. The Sauger battled Eluvian and Drummon both, while coping with attacks from oraxs and the betrayal by the Sauger of Septoria. But despite the superior technology and magic of the Drummon and Eluvian forces, the Sauger nations had the advantage in numbers. The Drummon and the Eluvians had no relief, no reserve of soldiers. Eventually one Sauger army broke into territory between the Eluvian and Drummon forces, splitting them apart, at least temporarily. Now facing armies from four surrounding nations both sides offered truce to avert catastrophic bloodshed. A multinational leadership group, led by a general from Randwelt known as Jeroen, met with representatives from both the Eluvian and Drummon. The Eluvian and Drummon confirmed that they were not savage as were the oraxs and grendlers, and had a genuine interest in the end to the fighting. By now the Eluvian spoke the language of the Septorians, and finally peace negotiations were able to begin.

The combined power of the remaining Sauger nations had been unable to drive away the Eluvian and Drummon from their newly claimed land, and though some little territory was returned as a part of negotiations, the modern borders of the nations were decided. Much was also lost to the ravaging of the oraxs and grendlers, leaving swathes of uninhabited territory across central Dantir, which to this day remain places of great danger to travelers.

The High King - 1122 years ago

The war had brought unprecedented co-operation of the nations. But despite truce being settled, there was a need for ongoing leadership to deal with the fragile peace between races and the ongoing orax and grendler raids. The armies and generals of all nations – including the Drummon and Eluvian – came to respect the leadership and wisdom of Jeroen, the leader of a

Randwelt faction. Jeroen proved as adept in negotiation as he had in battle. He had even won the respect of the Jorgenwyld people – a feat no other foreigner ever had achieved. Eventually this respect was mooted into an independent office – known as the High King – who would be an authority for matters that threatened the peace of the lands of Dantir.

(See the section on the High King for a more in depth discussion of this role.)

Portal stone network established and control adopted by Mage schools - 697 years ago

After centuries of experimentation and failure the Mage schools finally managed to connect a long series of natural “Bones of the Earth” outcroppings, using them to transfer themselves from place to place. With a method established a network quickly began growing as the mages tamed and incorporated more and more stones. As civilization expanded on the mainland it has sought out these stones and added them to the system to make travel swift and safe. Only inhabited areas host stones that are maintain, though abandoned areas are still sometimes reachable by them, though travel to such stones is considered unsafe.

Establishment of Guild Council - 650 years ago

The notion of Guilds spread from the strong caste system used by the Drummon, and unified teaching methods across much of Dantir. By this time most nations hosted Guild houses for all trades and crafts, and multinational leadership was required to oversee them. The Guild Council was formed to ensure that each Guild regardless of region followed the guidelines of its craft, and to protect them from local exploitation. The Mage schools and Orders of the gods were invited to join the council to help ensure that it (like them) would be respected as independent of any one national influence.

MODERN HISTORY

Avantine invasion - 75 years ago

Completely forgotten by the rest of the world, the remnant of the Grand Septorian Empire, now known as the Avantine Empire, having conquered the great northern isle, began their assault.

Almost half of Kenaan was lost before the High King, Bortello of Septoria, rallied the other nations of the alliance and drove back the Avantine in a series of battles across Kenaan and the seas.

Avantine Peace - 73 years ago

In this year, High King Bortello having routed the Avantine and captured their War Consul Forus, formalized a peace treaty that would remove the Avantine presence from the continent save for one city of the Kenaani people. In return to abiding by the same rules and restrictions as the other nations, the Avantine were allowed to join the council the guilds allowed to establish themselves on the Great Northern Isle.

Current High King raised – 4 years ago

Martan of Ruess, King of Randwelt, was raised as the new High King, after the death of Piero Brano of Septoria, third of his line. It is rumored that there was much discontent with this choice, being raised by the minimum of votes required. It is said he was not even mentioned as a candidate when the voting began, but instead was chosen only to break a stalemate between supporters of an Eluvian candidate and those of a Kenaani candidate.

THE NINE NATIONS OF DANTIR

The following sections describe some aspects of society and life in the nine nations of Dantir. These descriptions are general, and indicate what a traveller may expect to encounter, and the general experience of someone raised within each nation. However, the descriptions of people are intended as stereotypes. Player Characters (and indeed NPCs) may very well fit their national stereotype, but are just as likely to be exceptional in some manner. The descriptions within the nations are not intended to be prescriptive to player character behaviour or any other character details, but intended only as examples.

Gendered examples are used in some cases where describing individuals – i.e. pronouns such as she or he are used. Gender is used randomly in all examples and is not intended to reflect any gender roles, restrictions or stereotypes, unless specifically indicated. Among most nations and societies of Dantir, genders are treated equally. Any exceptions to gender equality will be specifically addressed in the relevant section.

DRUMMON

'You want to know me, Säuger? We are the earth, the stone, the forge. Of one body, one mind, one purpose. We are the Drummon and we have a destiny...'

Nickname: 'The Miners'

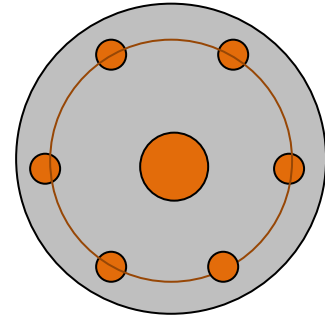
Languages: Drummon

Population: Säuger 6%, Eluvian less than 1% and Drummon: 94%

Government: Caste Oligarchy

Leadership: Six member Elder Council

Lifestyle: Rigid caste system



SOCIETY

The mountains are the home to the Drummon people, where the Säuger were unable to live. The Drummon Holds are carved from the very mountains themselves, underground fortresses against the ravages of the orax, their traditional enemies.

The Drummon have lived in a caste society for as long as their histories record. Organised into six castes, each is responsible for fulfilling specific duties to support the Hold. It was from these castes that the idea of the Guilds were adopted by the wider world, and though they have been expanded to include several arts not traditionally found amongst the Drummon, the responsibility of the castes within the Holds of the Drummon have remained relatively unchanged.

In the past it is said that each Drummon would serve the caste to who they are born, trained from birth to fulfil a particular role. It is also said that this was necessary as the life of a Drummon was short and dangerous, ever under the threat of orax attack or other enemies. Over the centuries the life of the Drummon has become easier, some maintain because of the alliances made with the Eluvian and Säuger, others due to the distance the Drummon have placed between themselves and the ravaging orax. Each caste had its duties, its place in Hold and society and each were equally valued.

But now the Drummon recognize that not everyone shares the talents of their parents and so movement between each caste is not uncommon. It is determined through the education of each child. In their formative years the children are exposed to the skills of each profession within the Hold, and by twelve his talents will have been discerned and he will be placed under the supervision of a family or master within the appropriate caste. This means that some children are raised with their birth parents, while many others are adopted at their teenage years into another. Both are considered family, but the caste for which they train is considered a more important part of one's identity than that of one's birth. Marriage between castes is possible as living quarters are often shared in the centre of Holds, but sons will be considered of the fathers' caste, and daughters' of their

How others see the Drummon people:

Avantine – Full of such useful ideas. We could be friends if they could be made to serve us.

Eluvian – Our allies are as rigid as the stone and just as dependable. Useful and with purpose.

Septorian – Allies and trading partners, we love the goods they bring. But something in their expression tells me they don't like me. I don't like that.

Toraneya – It is a shame that they are so closed off to the rest of the world. If they would but open themselves to the world they could provide it with such betterment.

Jorgenwyld – Infuriating. They have power but not like us. They have strength that we cannot overcome. I hate them even as I respect them.

Randwelt – They have their own sense of honour and we can respect any culture that can keep the Barbarians at bay.

Ekhai Lāhui – Much like the crafts they make they find themselves shaped by the land even as they shape it.

Kenaar – So much power for so little gain. I'd fear them but for their unwillingness to leave their mountain homes. Better to let them rot there for all time.

mothers. Accumulation of personal wealth is not of concern to the Drummon, only service to the caste and Hold. Through useful work each Drummon can give meaning to his life and worth to the Hold for the food and resources expended on him.

Each caste is still equally valued and respected in Drummon society, though is not always of the same size. For example and mining Hold will have a much larger Producer caste than any other, while one located on the border of oraxish territory may have almost as many Armsmen as all other castes combined. Each Hold, large or small, has a council formed from the heads of each caste. This council advises the hereditary leader of the Hold, or on occasion when this line becomes defunct or is absent they take over the duties. This leader is a descendent of the founder of each Hold, with most families stretching back up to a thousand years. The name given this leader can vary, or called by the name of the Hold itself. For example, the settlement of Haldron Hold will be led by a Drummon simply called “the Haldron”, and it will also be used the family name of the leadership line. These leaders will often learn either the arts of all the castes, or more often be trained in the primary trade/s of their Hold so as to better understand the needs of their people. This leader acts as ultimate judge within his walls, and depending on his training may act a general for his armsmen or leave such matters to the head of the armsmen caste. He is expected to abide by the wisdom of his council, because if all six castes agree on a matter then it must be followed. But the Drummon recognize that six voices cannot always speak together and so these leaders remain the deciding factor in contentious affairs.

Overall the Drummon nation is lead not by one hereditary individual but by a council again of six members representing the six castes. These members are most usually appointed for the remainder of their lives, and must have excelled in their work within their own caste and Hold. All six might present themselves at matters of international import, or nominate one of their number when they are in consensus on a matter.

Outsiders are few within their Holds, with Sauger more likely to be found working among the Drummon than the Eluvian. Both tend to find the underground dwellings restrictive, and very few families have made their permanent homes within Drummon society. Many may visit however in an attempt to learn some of the finer arts of Drummon craftsmen, secrets that are jealously guarded by the caste and requiring years of service to gain the trust and respect to learn these secrets. Other foreigners may be teachers themselves, of either the Mages or the Dedicated as neither of these professions fit well into the castes and do not easily find steady positions in most Holds.

The castes:

Armsmen – trained in weapon and armour use, they defend the Holds and halls, travel alongside caravans for protection and defend the borders against the raids of oraxs and other invaders.

Scouts – using stealth and subtlety they monitor beyond the held lands, travelling alone or in small groups to bring word of the enemy to the armsmen. Often also act as hunters when their other duties allow.

Producers – mine the hills and farm the fields, supplying the needs of all the castes.

Craftsmen – Crafts goods of necessity and quality, for use within the halls and to be traded to the outside. Craftsmen can also be builders, creating the underground architecture of the Drummon Holds.

Merchants – Carry goods to other places to be sold, both between halls and Holds and to foreign nations. Responsible for ensuring that their Hold’s needs are always supplied.

Courier – The academics and voices of the Holds, they keep the histories, carry messages, and are most often the representatives to the outside.

Despite the similarity between the Guilds and Drummon castes, those Drummon natives choosing to leave their Holds and travel in the world are required to formally join a Guild in order to receive

higher training. Drummon natives who travel in the world may be those who have left their Hold for personal reasons, or possibly those on particular missions for their caste or Hold.

LAW

Ultimately the responsibility of the leader of each Hold, some delegate duties of investigation and judgment to their caste council or other appointed within the settlement. Crime is very rare in Drummon territory, as most do not value wealth enough to steal or cheat for their own gain nor become jealous enough to raise a hand against their fellow. Those who are accused and judged guilty may be deprived of goods or luxuries, incarcerated when not engaged in their duties to the Hold, or even exiled from their Hold, or all Drummon Holds. Foreigners caught in misdeeds may be foraxed into working for the victim's Hold until the value of their theft or damage is allayed, and once done may be barred from ever again entering that particular area.

RELIGION

Devotion is expected of every Drummon, every day of their life. They do not engage in large ceremonies or overt worship, rather believing that devotion to the gods is shown in their willingness to be of benefit to all life through their work. Drummon most often value the ways of Dahr, and many learn one or two prayers that they will use every day. Others will give their prayers to all three, usually privately or in family groups. It is very rare to find a Drummon who has chosen to forgo a place in one of the castes in preference to the path of a Dedicated, though larger Holds may support one or two Dedicated to see to the education and medical care of their residents. These Dedicated may even be Sauger, having come from large Houses outside of Drummon, or travel from Hold to Hold to ensure as many as possible have access to their arts.

Most Drummon Holds will have a space for devotion to each god, but rarely could this be classed as a 'House'. Sometime a room with symbols or idols to each, sometimes simple niches in the wall that one might pray to on the way to other duties. The larger Holds might sport a hospital that doubles as a House of Rund, but a House of Halb is essentially unheard of.

MAGIC

Drummon have not had great expertise with magic, and few find it of interest to learn. Their Eluvian allies and neighbours have offered to share its secrets but the Drummon usually find it easier to send for a mage from outside to assist when required. Their mundane skills have always serviced all their needs, and without magic they make the finest goods to be found across Dantir. The Drummon are not adverse to the utilization of magic, it simply doesn't fit with the societal norms developed over so many centuries.

In contrast to this the Drummon produce the majority of the Bones of the Earth, the highly sort after substance that contains and focuses magical energies. They do not work it themselves, exporting the raw product to mage schools across the continent.

EDUCATION AND TRAINING

From a young age each Drummon is chosen to be trained in a particular profession. Where once their fate would have been dictated by birth, now movement between the castes is common, where the talents of an individual are recognized and used.

Children remain with their families while they are taught the skills of each caste in turn from around the age of seven, and by twelve will have been placed into a particular caste based on the talents they have shown. If this caste is not the one to which they were born they will be adopted by a family in their new caste until their training is complete.

The skills of the mage schools and the subtle arts of the rogue do not have a place in the castes, and so a Drummon wishing to learn these must decide to leave their homes in order to gain advanced training in these. These Guilds do have representatives in the largest of Drummon Holds, but a Drummon choosing these paths may find it difficult to find a place among their people again.

The Dedicated are usually trained on a one-to-one basis, or only a very few acolytes learning from a true Dedicated in any one Hold. Most Dedicated will have other skills useful to the Hold as well, and anyone wishing to follow this path must do so in addition to learning the ways of one of the traditional roles of the Holds.

TRADE AND INDUSTRY

Digging underground strongholds has given the Drummon great expertise in working with all types of stone and soil, making them excellent miners. Their biggest export by far are ores and other substances mined from deep under their mountain ranges, or striped from the surface non-arable plains. Iron, tin, coal, precious metals, gemstones and Bones of the Earth are just some of the goods sold raw, while many of these are also turned into finely crafted commodities before trading. Drummon forged weapons and armour are highly sought after, as are jewellery, pottery and wrought goods. In return for such valuables they trade for many fresh foods, cloth, wood and luxuries.

As they do not often have Portal Stones within their Holds most trade is conducted by the merchant caste using wagons for transport. Large goods cannot be carried any other way, but even small goods are more often sent by foot or horse until they reach outside the borders.

NAMES AND LANGUAGE

Drummon usually will use their own tongue within their homes, and it is possible that those who do not leave their Holds will not even learn Creole. Those from the merchant and courier castes will be conversant in it, and Dedicated and mages will have had to learn it when they were instructed outside their homes. Old Drummon was the language used by the ancestors before they had contact with outsiders like the Eluvian and Sauger, and while modern Drummon does not differ in its text there are many concepts and words it does not cover. Anyone conversant in modern Drummon may be able to read Old Drummon, but often the concept expression and structure are difficult to understand. It is still remembered in songs and stories that don't always seem to make sense, and few choose to learn enough of it to become conversant.

A Drummon name does not belong to the individual, but to her family, her caste and her Hold. She is given a personal name, often that of a family member or great member of their caste or Hold. She also has a family name – of her current or adoptive family, if she has changed castes. And often outside the Hold a Drummon will identify herself by her caste and Hold, hence her full name may be 'Mara Theran, Miner of Hadron Hold'. The Drummon name thus belongs to the Hold as much as to the individual – and any stain upon the name, such as a crime committed – is a stain upon the Hold and family. Loyalty and honour of the family and the Hold is thus a motivation against infamous acts for many traditional Drummon.

Example names:

Male Names: Brokk, Draldis, Duruthror, Fenadyree Gimlin, Harain, Honbor, Storlin, Thorok, Thurin.

Female Names: Balninda, Dali, Drynlis, Gimnalith, Garlind, Oringa, Thralli, Vilias.

Family Names: Brimorn, Dunster, Dothrol, Fundor, Gurethror, Horthsorn, Mangur, Sunddor, Throdor.

Hold Names: Annar, Anvari, Firth, Hadron, Nyr, Regin, Skandar, Thoris, Yendor.

DRESS

Underground halls are often cold and so the Drummon use heavy layers of clothing. Shirts, pants and long tunics are worn by men, while women will prefer dresses over long underlayers. Coats, cloaks, hoods, mufflers and even furs are used by the merchants who must take the wagons of goods along cold mountain roads, while craftsmen will use leather aprons, harnesses or wrappings to protect themselves when working metals. Most Drummon will learn the basics of armour use and wear it when travelling at least within their own borders, as orax raids are very common and the roads of the eastern region considered dangerous. Most travellers will also go armed for the same reason.

HISTORY

The history of the Drummon people is recorded more in song and story than written works, and today it is difficult to interpret the oldest of these. What is known tells of Drummon halls that suffered near constant attack from the brutish oraxs and other strange creatures, scaled monsters that would eat any flesh they could find. Every man and women would be trained to fight off these invaders in addition to their own duties, and lives were often short and lived in constant fear. Children were raised to take on the duties of their parents when they fell, and armsmen by far outnumbered any other caste in a hold. Travel and trade were almost suicidal undertakings, so nothing was made that was not immediately useful to the settlement.

The stories also tell of a day of confusion, of an army sent out to push back at the oraxish foraxe attacking the hold. Thousands of armsmen, scouts and their craftsmen support fought off many times their number in the empty fields outside, when their hold was inexplicably taken from them. The warriors awoke to a sky of blood and looked around to find no hold, no mountainside or fortifications. But their oraxish enemies were still on the field, and so the battle resumed with even more bloodshed as each side took advantage of the disorientation of the foe. Finally the Drummon army made an orderly retreat into the nearest shelter they could find and began to fortify their position. Scouts were sent out to ascertain the fate of the hold, but those who returned found no sign of the Drummon home, only mountains, empty fields and wastes. Slowly they began to explore farther afield, encountering strange animals and plants as well as the enemy oraxs.

Some of the animals walked upright like Drummon and oraxs, and even more like the flesh hungry creatures from the Drummon home. They seemed to speak some form of language too, but it was as foreign to the Drummon as the Drummon as the oraxish tongue. They too attacked the Drummon and foraxed them to retaliate. Digging new holds into the mountains the Drummon held off all outsiders, and began to spread across the lands. Contact with the Eluvian occurred a little later, and began just as contact with the Sauger had – with bloodshed. But the Eluvians used means very different than either the animalistic Sauger or savage orax, blasting at the Drummon with strange energies and making the earth itself rise up against them. Yet the Drummon continued undaunted, and the Eluvian ceased their invocations when they saw they could not scare away their enemy. Soon the two were able to find a common understanding in acknowledging the strangeness of the world they found themselves in, and by recognising each other's difference formed an alliance against the foraxes that tried to drive them from their new strongholds.

Through this alliance the Drummon were introduced to the Saugers called the Septorians, and began to learn that the enemy they had been fighting was indeed quite different than the savages they thought. But still armies of the creatures tried to drive them back, and with oraxs still roaming the lands the Drummon could do nothing else but dig in and defend their claimed territories.

After many years a peace was sought, mostly led by the Sauger and Eluvians. The Drummon leaders came to the talks too, and were granted their claim over the territory they currently held. The Sauger Jeroen insisted that they be allowed to observe the court of the Sauger, and over time the Drummon have been allowed to vote on the choice of High King To this day they remain close allies of the

Eluvian, and through them the more distant Septorians, but even so no Drummon has ever been chosen to lead as High King.

ENVIRONMENT

Drummon territory claims most of the central mountain range of Dantir, leaving little arable land at its edges. Almost all settlements being carved into mountainside or fashioned from underground caverns have allowed the Drummon to make good use of this apparently untenable landscape, but has left them reliant on importing preserved food to many of these Holds. The land to the north and south drops down into plains that are able to produce some of the crops and herds needed, but the most viable land to the northeast unfortunately is the most dangerous of all Drummon territory. Here the Drummon must contend everyday with the raids of the oraxs, who will carry off any beast or person that strays within their range, making farming a risky business.

The roads between Holds are usually maintained well enough for heavy wagons of goods to pass, but few have their own Portal Stones nearby.

'We are one with the land and the world around us. The sky, the land, the water, we are a part of it as they are a part of us.'

Nickname: The Islanders

Languages: Lahuian, Mea-Kai (known by a rare few)

Population: Säuger 99%, Eluvian < 1% and Drummon < 1%

Government: Non-centralised, tribal

Leadership: Tribal council – leaders vary continually

Lifestyle: Self-sufficient tribal groups

SOCIETY

The island nation of Ekhai Lahui is not a true nation or cohesive society, as those on the mainland are. The people of the islands are formed of a large number of diverse tribes. The term Lahui is used by foreigners to describe the people of these tribes, but as often as not the individual tribespeople will identify themselves as members of their specific tribe.

Leadership and family structure of each tribe differs. In general, the autonomy of the individual is recognized and valued in most Lahuian tribes. Usually, authority over others extends only to the members of a family – father and mother over children, etc. but not one man over another. Leadership by appointed leaders only endures as long as it is useful to the tribe. The mechanisms of leadership and social structure vary between tribes. Some tribes are led by a council of elders, others by traditional inherited leader positions, however other tribes have no formal leadership structure and are led by democratic vote or just charismatic individuals. Some tribes are large family groups, where everyone is related by descent or marriage, others are collectives of many individuals or families with no biological relationships. What holds each tribe together, regardless of its social structure, is a sense of belonging. Everyone in the tribe is welcomed and has a place, possibly a particular role to fulfil. If a Lahuian individual or family finds that they are uncomfortable in their tribe or quarrels with the leadership, they may wander to find a new place to belong. It is very common for young Lahuians to wander away from their tribe, simply motivated by curiosity about what life is like elsewhere. Exchanges of individuals or families between tribes are common, and in fact form a valuable method of distributing skills and resources across the nation, despite the lack of intentional planning of such actions.

Membership of a tribe is a very important commitment. To be invited to be part of a tribe means that one is family, deserving of all the resources and protection every other member of the tribe can give. Travelers to the island tribes are often welcomed as



How others see the Ekhai Lāhui people:

Avantine – Whatever protects them is powerful indeed. Otherwise the Islanders would already be a part of our Empire

Eluvian – I understand them not. Not their ways nor their notions. They are as alien to me as the Orax. The only bright light is that they aren't as prone to carnage and violence.

Drummon – They do not understand the danger the world poses to them. They are like children and babes waiting for the wolves to get them. I would pity them, but I have too much to do to bother with those who cannot help themselves.

Toraneya – They are truly blessed of the Gods, protected by their love. None shall harm them while we have the strength.

Jorgenwyld – And I care because?

Randwelt – Do they matter? While they have a vote upon the council, they contribute so little to the world that I hardly notice their existence.

Septorian – Infuriating! Hard to trade with those that want so little. And what they do want makes no sense. However their exotic goods fetch a high price amongst the Randwelt and Septorian markets.

guests – although some tribes can be hostile to outsiders. However, it is extremely rare for an outsider to find a permanent place in a tribe – to do so they must commit their life to the benefit of the tribe. Thus Drummon and Eluvian Lahuians are very rare – and those that do live among the tribes are just as loyal to their tribal family as any other Lahuian.

The tribes of Ekhai Lahui are often treated as one unit by foreigners. They are regarded as one people and one nation sufficiently to be granted a vote on the council of the High King. However, representations for this vote, the position of ambassador or any right to speak on behalf of the Lahuian people is rarely granted to an individual. Trade and negotiation is most often conducted between foreigners and individual tribes. If a matter of great importance to all the Islanders occurs, they may call a council of leaders to decide on a common course of action. From this gathering occasionally an individual leader or council of leaders is appointed – but this is a rare circumstance. Sometimes a Lahuian individual or tribe may take it upon themselves to represent the Lahuian people at a foreign gathering – such as the council of the High King. It is often difficult for a foreigner to know if they are dealing with a true leader among the Lahuians, or just one leader of one tribe. An agreement made with one representative of the Lahuians does not mean all Lahuians will follow her word. This lack of overarching leadership and consistency often frustrates organizations from the mainland, and leaves the Lahuians overlooked or even intentionally excluded from international politics. But the Lahuian people as a whole do not seem to mind this situation.

Family structure, laws, traditions and cultural practices vary between the tribes. As their environment consists of a group of tropical islands, there are certain common elements to culture within tribes. The sea and the sky or weather plays an important role in culture, art and everyday practices of the tribespeople. Although there are a few tribes that are not seafaring, the vast majority of the tribes of Ekhai Lahui live and work on the sea and seashore. Products of the sea and the seashore feature greatly in decorations, cuisine and all aspects of life. The tropical environment of the islands of Ekhai Lahui gives the people and tribes of the islands many resources, but it can also be threatening. The warm and wet weather allows strong growth for fruits, but high salt levels and little fertile ground does not allow for large scale crop growth. High winds and flooding put at risk dwellings. The people of Ekhai Lahui have adapted to their environment in many ways. Some tribes live as inland as possible, away from the worst of winds and waves. Others build structures above the waves, or even wholly on the ocean, living entirely as nomadic fishermen on fleets of small boats.

Ownership and possession is very subjective in the tribes of Ekhai Lahui. Some tribes regard objects as belonging to the whole, rather than individual possessions, while others are comfortable with the idea of an individual owning items. However, this does not mean Lahuians feel a sense of entitlement to take possessions from others – only that they are accustomed to sharing what they hold for the benefit of the whole.

LAW

The rules and laws in Ekhai Lahui vary between the tribes, as does the method of enforcement. There has never been any effort to standardize laws between the tribes. Thus it is important for a visitor to learn the rules and customs of each tribe. Imprisonment as a punishment is rare, if not unheard of, in most tribes. Most often crimes are punished at the discretion of the tribe leadership, or even by mob rule. Execution, beating, banishment, or exotic corporal punishments may be applied, depending upon the traditions of the tribe.

EDUCATION AND TRAINING

Training of youth naturally varies between the tribes. Family units may have traditions of teaching particular skills and filling particular roles for the tribe. Other tribes simply teach their children whatever happens to be convenient, knowing the child will eventually work out what they want to learn and find their own place in the tribe.

The Guilds are not applied in any consistent manner within the tribes of Ekhai Lahui. However, the Guilds have all established some presence in the largest islands, either with the support or a local tribe or even by themselves. Teachers from the Guilds can wander between the tribes, exchanging education for goods and hospitality. Some Lahuian people come seeking training from the Guilds, either to learn particular skills their tribe needs or simply out of curiosity. It is very common for young Lahuians to wander away from their tribe, simply motivated by curiosity about what life is like elsewhere. Some of these young people find their sense of belonging within the Guilds, learning and practicing their skills with like-minded people. In this way some Lahuians make the Guild itself their tribe. This is often difficult for Guild members of the mainland to understand, but it seems to function well enough on the islands and there is little objection to these unconventional practices.

RELIGION

The Lahuian people as a whole are not known for strong religious motivations. Practices of religion and worship vary along with tribal traditions. The most common form of religious practice is that of a shaman or mystic, and most tribes have at least one mystic. However, the mystic often has other duties within the tribe. Each tribe may even have different names and aspects honored for each of the gods – for example, weather and the moods of the sea are more important to a fishing tribe than knowledge or fertility.

MAGIC

Magic is learned in the same ad hoc way as anything else among the tribes of Ekhai Lahui. There are no regular traditions around the teaching or use of magic. But it can be a useful tool for the benefit of the tribe, and some Lahuians seek out teachers to learn magical abilities. Often a Lahuian will choose to focus on Elementalism above other schools, because of how useful it can be in their lifestyle.

TRADE AND INDUSTRY

The tribes of Ekhai Lahui have long been self-sufficient, trading amongst themselves as necessary. Barter is the most common form of trade between tribes, and in fact barter continues to be the dominant trade mechanism, despite the Septorian currency being available. Currency is used to trade with outsiders, but often at least a token of barter is exchanged along with currency in any transaction. Thus a canny traveler in the islands of Ekhai Lahui would bring along many small items to trade alongside his currency, lest he be forced to barter with necessities instead.

The nation as a whole does not support large industry of any kind. However, there are some luxuries and items that are not obtainable anywhere else in the realms of Dantir – such as pearls, seashell artwork, certain fishes and other sea life. Thus trade between the tribes of Ekhai Lahui and the mainland can be profitable. The Lahuian people do not build large ships for transport or trade, but usually only small vessels for fishing. Large scale trade with the mainland occurs usually via trading vessels of the Toraneyan and Septorian people. That is not to say the Lahuians are unable to leave their islands with their own vessels, only that they choose not to make the effort. Portal Stone travel has made individual travel and communication with the mainland much easier, and expensive fresh fish and sea products from Ekhai Lahui have been known to be available as far away as Randwelt and even Avantine. However portal stones are

very rare in the island nation, with many islands having no stones suitable for use on the network. Only the largest islands are linked with the Portal Stone network, and even then few of them are regularly overseen by a travel mage.

Several of the tribes of the Ekhai Lahui trade with the Mea-Kai, the people of the sea. The details of this trade is a most jealously guarded secret. No one outside the tribes, or even some few individuals within the tribes, know how to call to the Mea-Kai, or when and where a trade meeting will take place. Occasionally the Lahuian tribes might trade these goods from the Mea-Kai with traders from the mainland, but only for a steep price.

NAMES AND LANGUAGE

The tribes of Ekhai Lahui have many dialects and accents in their language. However, there seems to be a common language from which most tribe language has derived. Thus it is reasonably possible to understand the dialects spoken by any tribe, as long as one has a good understanding of the language of their own tribe. Lahuians sometimes resort to the common language of Creole to communicate with foreigners and possibly when the Lahuian dialects are too incompatible. However it is common for a Lahuian to never have to use a foreign language. Written language is not used to communicate a great deal, but only as a tool to be applied when needed. Communications between tribes or with the mainland is almost always done by sending a messenger with a verbal message.

Some of the people of Ekhai Lahui also know a very special secret language. This is the language used to communicate with the Mea-Kai. The language is almost entirely a signed language, used underwater, with very few if any vocal elements, and no written form. It is not known if this is the only language the Mea-Kai use, but it is suspected by scholars that the Mea-Kai have their own form of underwater vocal communication in addition to the signs used to talk with the air-breathing Sauger of Ekhai Lahui. Knowledge of the signed Mea-Kai language is carefully guarded from outsiders, and often only a few members within a tribe that trade with Mea-Kai are permitted to learn it. Some say this is done at the request of the Mea-Kai themselves, though the truth of this assertion is not known to any who do not know the language themselves. Sharing this language with those not approved by the tribe is seen as a threat to the tribe's friendly relationship to the Mea-Kai, so only the most trusted may earn the right to speak with the people of the sea directly.

There is little consistency in the number or structure of names for a Lahuian. Some may have several personal names, several family names even, and a nickname or a title. Others may have just one name. Often a Lahuian will identify themselves as 'of the tribe' and name their tribe instead of a family name.

Example names (personal or family, non-gender specific): Akamu, Atea, Ari, Iokana, Keani, Kapolo, Loa, Moeata, Moku, Nalani, Ranui, Temara, Unumea, Vanea,

Tribe names: Anapa, Eeva, Merenui, Moana, Oriata, Poema, Temanava,

DRESS

The tribespeople of Ekhai Lahui are extremely adaptable. They make and wear clothing from whatever is available. Since their environment is hot and wet, light clothing is common. Males and females wear pants or skirts interchangeably. Wools, heavy cloths and leather are not common in their dress. Most of all, for any tribe that lives or works on the seas, being able to swim or shed clothing quickly is necessary and may guide the choice of dress. However, when travelling in foreign lands a Lahuian is likely to adapt to whatever is available (and necessary to keep out the cold). For decoration seashells and sea themed items are popular, while metals are rare and thus metal and gemstone jewelry is uncommon.

HISTORY

The recoding of history is inconsistent within the tribes of Ekhai Lahui. There is an overall tendency in all the tribes to live for the now, rather than the past or the future. Oral tradition among families, leader or mystics keeps the stories of the past alive, but it is difficult to determine facts from legends and myths. There is little written history or any kind of documentation to form a cultural history.

It is known that with their relatively easy going nature and lack of cohesive development, the people of the islands have been a target for invasion and attack several times in their history. The relative lack of commonly valued resources and fertile land has meant that the islands are not a great prize for any nation to control. But when an invader has deemed the islands worth annexing, the Lahuian people have fought back. But this has always been an ad hoc and tribal focused response – rarely do more than two or three tribes co-operate together to fend off a raider. There was a known invasion by Septorian foraxes, centuries ago, although the details on this situation are sketchy. There are of course also stories of battle and conflict between tribes of Lahuian people.

There is one attempted invasion of the islands of Ekhai Lahui that is well documented. About three generations ago, the Avantine Empire sent raiding and scouting groups to the islands. While these small groups faced opposition from local tribes, the Lahuians were not able to deter the heavily armed and trained Avantine soldiers. A full scale invasion of the islands was planned, to add the islands to the Empire. A fleet of vessel sailed from Avantine, with soldiers prepared to subjugate the relatively primitive Lahuian tribespeople. However, the ships never arrived at the islands. Between Avantine and Ekhai Lahui, the entire Avantine fleet was lost, without a single survivor. It took some time for the Avantine Empire to realize the scale of this disaster. The Avantine leaders naturally determined that the Ekhai Lahui must have hidden power, or there must be some other reason such as a great curse had been laid upon the fleet. Either way, it was foolish to attempt to send another fleet. The islands of Ekhai Lahui have thus remained protected and relatively unharmed for the entirety of recorded history. If the leaders of the Lahuian tribes know the reason for the loss of the Avantine fleet, they have kept this secret well for generations.

ENVIRONMENT

The tropical environment of the islands of Ekhai Lahui gives the people and tribes of the islands many resources, but it can also be threatening. The warm and wet weather allows strong growth for fruits, but high salt levels and little fertile ground does not allow for large scale crop growth. High winds and flooding put at risk dwellings. The people of Ekhai Lahui have adapted to their environment in many ways. Some tribes live as inland as possible, away from the worst of winds and waves. Others build structures above the waves, or even wholly on the ocean, living entirely as nomadic fishermen on fleets of small boats.

ELUVIA

'Think not of our coming as a burden but as a blessing. Before you were primitive people. Now you are worthy to be in our company.'

Nickname: The Soraxerers

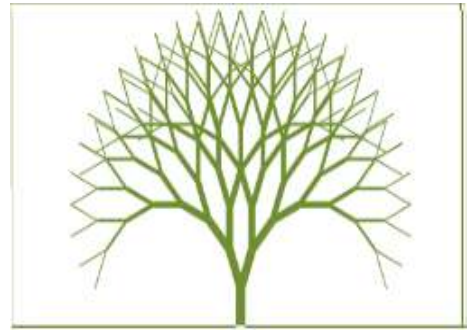
Languages: Eluvian

Population: Säuger 5%, Eluvian 94% and Drummon 1%

Government: Meritocracy/Democracy

Leadership: Elected Council

Lifestyle: Independent, academic, flexible.



SOCIETY

Unlike most other societies, amongst the Eluvians one's talents and abilities are valued above any thought of bloodlines or wealth. Eluvians are expected to find talent within themselves and use this to the support or betterment of themselves and their society. For the most part public positions of power are filled by people who self-nominate and are then voted on by the appropriate colleagues or interested parties. So a town mayor will be a local citizen chosen by all to lead, or the head of a Mage School will be the teacher who has shown both the most aptitude as a leader and a person that staff agree they can follow.

Eluvian youth are encouraged in any talent they show, but many still value the paths of magic above all others. It is common for most Eluvians to have at least some skill in Evocation, Elementalism or Ritualism, and they represent a large proportion of the members of the Mage Guild. Since it was the Eluvians who first taught the use of magic to the Säuger and the Drummon this is to be expected, but some Eluvian have over the centuries come to reject this and refuse to learn anything of the magical arts. Such communities have grown up around the edges of the lands claimed by Eluvia, where they choose to live close with the land around them without resorting to magical manipulation of it.

Eluvia is home to the Mage Schools, and they have adopted the other Guilds as useful mechanisms for teaching required skills. Leadership of these are always chosen by nominating and voting on the most talented members. The government is generally formed by individuals talented in academia, cultural lores and languages, and generally managing people. Anyone may nominate themselves for a particular position, and ask for support from those eligible to vote on that particular position. Some do hold the view that those who choose to go into public service such as this do so only because they show no true talent for any of the valued arts or industries. Elected mayors and councils lead each settlement large or small, and a council elected from the ranks of the bureaucracy make

How others see the Eluvian people:

Avantine – Such conjurers of cheap tricks are nothing when compared to the ingenuity of our Intellectus

Septorian – Speak ill of the Eluvian? You do not seem to be on the path of living long my friend!

Drummon – We are diametrically opposite and we knew them not in the time before. But they came to our aid unlooked for and have earned our respect and alliance.

Toraneya – The gods have given them a second chance at life. Should another temple be destroyed by their hands we will not be as merciful

Jorgenwyld – Such power is of little use if it is not used.

Randwelt – Perhaps in us they will be able to learn nobility and become more than the power they wield

Ekhai Lāhui – Abuse the power of the land at your own risk.

Kenaan – Let us hope that we never have cause to war with them once more. At least until we have mastered their powers.

decisions of national importance. From this council sometimes one might be chosen to represent all of Eluvia at international events, such as the election of the High King, and often ambassadors to other nations are elected for the purpose of representing Eluvia.

LAW

The elected leaders and council of each settlement are responsible for overseeing matters of justice. Most often they will employ a group of armsmen to keep the peace, and act as judge or jury for any misdemeanors brought before them. Incarceration alone is a rare sentence, with recompense to the victims of any crime either in coin or in work being more often required. Those guilty who refuse to co-operate with their sentences may be imprisoned whilst being made to do the work required of them, or until enough of their personal goods are sold off to cover their fines. In the case of severe infringements execution may be required, but only in cases where murder with intent is proven.

Examples of justice include the instigator of a tavern brawl being required to pay for the repair of damages and for the care of anyone injured; a bandit who steals from travelers (without harming) being required to return all money and goods and work on the upkeep of roads for a year; a fellow bandit who killed his victims being executed.

EDUCATION AND TRAINING

Most Eluvian will begin to learn the arts they see around them from an early age. All are taught general academics until old enough to choose their own path, though those who show particular ability for a specific area might be given extra instruction in that talent. Apprenticeships might be given to students of great talent, but most are taught in class groups until old enough to be trusted to work alone. All Eluvians are expected to have a good knowledge of the world, of their society and find a talent that can be used to improve the life of those around them. Most also learn the magical arts alongside academics since it is so pervasive in the society, and many seek to make this their life work given its complexity and high value.

TRADE AND INDUSTRY

Eluvia supports several major cities as well as widespread towns, most having been at least partially built through magical manipulation of the stone and water. Farming and other resource production relies heavily on magical manipulation, although other industries cannot incorporate such skills as easily. Eluvia's strong relationship with Septoria and Drummon allows much of its needs to be seen to through imports, allowing more of its citizenry the time to pursue the respected paths of academia and research.

MAGIC

Members of schools of magic are the most highly regarded individuals in Eluvian society, and children are usually taught the basics of at least one type as a part of their normal schooling. Most members of Eluvian settlements will have some aptitude with magic and use it as a matter of course in their everyday lives. Farmers use it to till the soil, craftsmen to shape their work, armsmen have spells ready to release in their roles as guards or soldiers and academics use the portal stones to travel to meet each other at opposite ends of the land with great frequency.

There are some however who reject this heritage, seeing reliance on it as a cause of the cataclysm that brought the Eluvians to this place, and responsible for other atrocities over the centuries. They choose to live outside of the cities of Eluvia, away from the industries so steeped in magic, and will refuse to teach its mysteries to their children.

RELIGION

Eluvians usually have little interest in religion, and it has not been part of their culture until the recent centuries. Their oldest tales do not mention any gods, but instead speak of the Eluvian people themselves having abilities now only attributed to the direct intervention of Rund, Halb or Dahr. The stories do mention the creation of the world, but do not dwell on the powers of the gods nor mention what respect or responsibilities the Eluvian people owe them. Instead all power is attributed to the Eluvian people themselves, with the legends saying that in the time before memory Eluvian lived without fear of death. Age and illness were unknown to the Eluvian ancestors, and even mortal injury could not dampen their life.

Houses of the gods have been established in the major centers of Eluvia, but often this is for the comfort of visitors. Very few Eluvians feel the call to become Dedicated, so these places are most often overseen by those of Sauger descent who now live in Eluvia.

NAMES AND LANGUAGE

The Eluvian language has evolved since it came into contact with the Sauger and Drummon, such that the modern tongue is entirely distinct from the old form used now only among the mages and occasion ceremonies in Eluvia. While the script has been maintained, pronunciation has changed enough that a modern Eluvian word is often spelt differently than its base for in Old Eluvian, and may often also have an alternative meaning. Many words from the neighboring Sauger languages have been incorporated, and entirely new vernacular created to explain many concepts that the first Eluvians did not comprehend. Old Eluvian is the language most often used in the texts of mages though and so many born in Eluvia, and more across the other nations, undertake to teach themselves the dying tongue to maintain the knowledge of the past.

Example family names: Carmine, Elmarion, Finneres, Gilithion, Nimeol, Rimmith, Silerion

Example personal names: Anlar, Clareol, Finbeleas, Ganealin, Girelias, Lirael, Melsaerion, Niraeleth, Rael, Sindriel, Therasiel,

DRESS

Most Eluvians are conservative in their dress, and though it will differ depending on industry they often favour long robes and gowns. Wealth is not a symbol of status and so jewelry and other such accessories are not overly common. Floor length robes are used by both men and women, with draped sleeves and wide sashes as belts. More practical clothes are used in outdoor crafts, and favored far more by those who have chosen to live in the outskirt communities away from the mages and academics.

HISTORY

Eluvian history has many tales of great heroes and battles, of knights who could not be killed and great towers of learning and culture. They also tell of a time of great change, but stories of cataclysm center on the battles fought and enemies who foraxed the great changes on their people.

The Eluvian have ever fought off the conniving grendlers, creatures of low culture but high intelligence. Their history speaks of a great war that culminated in open battle, both sides employing all the magics and monstrous allies at their disposal. The enemy employed a great power against them, something that destroyed not only the warriors on the field but all the land around them. Disoriented warriors regained their awareness to find themselves surrounded by a strange landscape and even stranger sky. The forest and towers they were fighting to protect

had vanished, in place a long lakeside and low trees that sheltered the remains of squat wooden buildings, many burning or destroyed by the magics that had been released.

The grendler armies regained their awareness as the Eluvian did, and those who had survived the blast rejoined in battle. But quickly they found their magics did not work as they expected, and their injured did not stand to rejoin the fight. The grendlers' weapon had robbed them of their control and so the Eluvians were forced to retreat to the forest. The grendlers too left the field, spreading out across the new land, pillaging and killing all in their path.

The Eluvians healed their wounded as best they knew how, but the hindrance to their magic twisted its purpose and returned only misshapen flesh and incomplete will to their fallen comrades. The poor creatures dragged themselves from the field, and it is said the woods still ring with the voices of those who should be dead.

Unsure of their location the army of Eluvian spread out across the region. They met strange creatures, animals who walked upright and spoke with words not grunts. Many attacked the Eluvians at first meeting, each not knowing of the intelligence of the other. Many Sauger were destroyed in ignorance, and many more fell to the knives of the grendlers, who also spread throughout the area and who would not hesitate to kill what they did not understand.

The Eluvian established homes of their own, defending them against the local Sauger who they saw as savages, and the endless raids of grendlers who would not make for themselves what they could take from their neighbors. After years of study and speculation the Eluvian elders felt that they understood the weapon that had brought them to this strange place, and found a way to increase the power of their magics once more. By focusing into the strange stone outcroppings they found their magic was concentrated and they gathered in all their remaining people to return home. Their attempt failed, causing nothing more than an explosion of power that once again disoriented all gathered and destroyed much of the town the Eluvians had built around the stone.

Disheartened, the Eluvian were forced to expand the borders of their newly claimed lands to survive and rebuild, their exploration bringing them into conflict with all the surrounding nations. The Sauger armies found it hard to defend against their magic, and so even a relatively small number of Eluvian were able to devastate any force a nation could raise. But the limitation on their magic remained, and for several years the Eluvians continued to use the old way of reviving their injured, and even tried to revive the bodies of Sauger cut down in their battles. Each time the flesh refused to knit and often the mind remained empty, leaving many foul creatures to wander the region – neither dead nor quite alive.

What the Eluvian people did not understand was that the area they inhabited was already occupied, by Sauger people from nations including Randwelt in the south, Septoria in the west and the Anari people who occupied lands around the rivers and lakes where the Eluvians first appeared. However none of the peoples of these lands were any match for the Eluvian warriors. The people of the lakes, the Anari (River Folk) were scattered entirely, some fleeing to the neighboring countries of Randwelt and Toraneya, while most fled into the mountains of stone in the former countries east. The people of Randwelt were forced to retreat also, and ceded much of their once vast lands to the alien Eluvians.

With these mounting pressures, the Sauger each turned their armies upon Eluvia. First the Randwelt pressured by the surviving Anari that had fled south, committed their knights to the cause. Due to a misunderstanding with the Toranayan warrior monks resulted in the destruction of a temple, the Toraneya unleashed its warriors and priests to the cause. The Kenaani, ever the opportunists, assisted in their endeavors. Although the Eluvians powers of magic were great, their lack of numbers meant dire consequences for Eluvia.

At this time Eluvian records its first contact with the Drummon people. They were found in the mountain to the east. Some Sauger had inhabited the mountains once, and some Anari had fled into the west but seemed mostly to have succumbed to the influx of grendlers, Drummon and the savage orax creatures. The strange Drummon did not use any magic at all, though told stories of having lived in a place quite different from this until cataclysm dropped them here among the strange Sauger. While their first dealings were somewhat hostile, the Eluvian soon found a stout ally in the doughty Drummon, and together they faced the continuing attacks of the Sauger surrounding them.

Upon meeting the Sauger to the west, those who dwell in the land of Septoria, Eluvian would find a breakthrough that they required. Upon finding this land they were compelled to provide assistance to the struggling Sauger who lived it seemed in a state of utter chaos and destruction. In these Sauger they saw the potential for a strong ally if they could help them recover from their own folly.

For several months the Eluvian who travelled to this land worked with the Sauger there to reestablish their civilization. They used their magic to heal and till the land ravaged by famine and healed many under the grip of a dreaded plague tearing through the populace. They Septorians also showed an aptitude for magic and the Eluvians were fascinated with how they were able to learn the simple magics that they were teaching them, curious of the result. The Septorians, in turn gave the Eluvians the Septorian language and customs – such as the use of currency, and were able to forge an alliance as close as with the Drummon to the east. These foraxes together were able to hold off the attacking Sauger, until finally a peace was negotiated by Jeroen, the leader of the southern Sauger foraxes. The combined power of the remaining Sauger nations had been unable to drive away the Eluvian and Drummon from their newly claimed land, and though some little territory was returned as a part of negotiations, the modern borders of the nations were decided. Much was also lost to the ravaging of the oraxs and grendlers, leaving swathes of uninhabited territory across central Dantir, which to this day remain places of great danger to travelers.

The Eluvian people could not return to their homeland, and could not vacate the land they had come to occupy over the generations of war, and so the few Anari who survived the war have remained homeless ever since. The Anari are known to travel every other nation of the mainland, but will not use the portal stones, nor any other form of magic, and refuse to enter within the borders of modern Eluvia, which they still see as their home. There is little a modern Eluvian can do for them since they often avoid Eluvians wherever they may meet, and every attempt to offer them recompense or the chance to resettle within Eluvia (alongside the Eluvian people) has been met with scorn or silence.

Since this time Eluvia has been recognized as an independent nation, and at the insistence of Jeroen, the first High King, they were accepted as observers at the court of the High King. After several centuries Eluvia was allowed to take part in the vote on the appointment of the High King, but has never yet had a candidate accepted into the role.

ENVIRONMENT

Eluvia stretches across the western arm of the mainland of Dantir, with a short coast as its northern border. It encompasses several rivers and lakes both large and small, and is considered quite fertile from border to border. While it claims part of the central mountain range it does not mine them as thoroughly as the Drummon or Randwelt, nor does it clear forests to make way for expansive farmland. Instead the Eluvian use their magic to encourage the natural open land to produce what they need, preferring to keep the environment around them as natural as possible. The climate is temperate, quite mild in all places except perhaps in the mountain heights, and production is easily managed by relatively few farmers.

JORGENWYLD

'Only the strongest are fit to live. Any who think otherwise are just fuel for the fire; weak, brittle and soon to be forgotten.'

Nickname: 'The Barbarians'

Languages: Jorgensaald

Population: Säuger 98%, Eluvian less than 1% and Drummon: 2%

Government: Clannish Society lead by Bloodlord

Leadership: Hoog-Bloodheer Korden of the Khorgen Cabalit

Lifestyle: Semi Nomadic, Survivalist, warrior code ethos

SOCIETY

Often thought of as barbarians and savages, the Jorgenwyld lifestyle is as rich and complex as many of the more civilised cultures claim to be. Long ago the Jorgenwyld lived in small tribal groups, living off the land and raiding their neighbours for whatever was needed to survive. A strong warrior culture emerged from this lifestyle, where the strong won the right to rule and all others followed the one who could win the tribe the best food or spoils of war. Over the centuries, the Jorgenwyld people gradually changed from these solitary groups to larger groups or clans referred to as a Cabalit. Each Cabalit is led by a Bloodheer (Bloodlord) and is guided by the words of honoured elders or Vinas. Each of these people hold vital power and hold great importance to the generally nomadic people of the Jorgenwyld.

It is the Bloodheer's duty to provide food, warmth, wealth and protection for his people. Should he prove to be weak, he may be challenged to single combat to the death with the prize being the position itself. Bloodheer are usually male. This is not to say that there are not or have not been females that have ascended to the ranks of such vaunted warriors - but on average men tend to be physically stronger than their female counterparts. However when compared to other nations, these women are more competent in combat than many a trained soldier.

The Vinas have an equally vital role within the community. Their primary function is to look after the day to day running of the Cabalit as a whole. When problems arise between people that cannot be solved with simple blood sport or violence, it is the Vinas who are called upon to judge, their advanced years giving them foresight and clarity. In times of crisis it is the Vinas who are contacted to provide council to the Bloodheer, granting them their wisdom suitable for any situation. The Vinas are usually the eldest of the community having won battles and participated in many raids and lived.



How others see the Jorgenwyld people:

Avantine – Barbarism has nothing to compare itself against a superior society. I welcome such beasts of burden into our empire.

Eluvian – I'll concern myself with them more when they learn grace and manners. Till then I will treat them as I would treat all animals, beneath my notice.

Drummon – Difference between a Barbarian and the Orax? The Orax cannot be reasoned with. The Barbarians have enough sense to know when to quit

Toraneya – Should they hurt our people then we shall show them mercy and try our best to not to harm them. Should they harm our Temples, no foraxe above, between or below will stop us from wiping them out.

Randwelt – A noble beast is still a beast. Always make sure that you are predator not prey.

Ekhai Lāhui – They are like the ocean, Strong, merciless and unstoppable. But if you can understand the ferocity of the waves, the stronger you can become.

Kenaar – While their code keeps their savagery in check, I see them for the Säuger they are not the beasts they were.

Septorian – It is fortunate that the gods placed us at opposite ends of the world. We would suffer the same fate as others in resisting the barbarians at our door.

In times where the Bloodheer is unavailable, the Vinas must lead for a period of 30 days and 30 nights. Should the Bloodheer not return within this time, the Vinas may elect a new Bloodheer who may be challenged as per the standard rules of the warrior code. Should the original Bloodheer return after this period, he or she has the right to challenge for their original position. While many outside the Jorgenwyld consider this to be an unfair and disloyal act, the Jorgenwyld laugh at this: In their eyes, if he wasn't strong enough to defend the position he took, he has no business leading the people.

The various Cabalit travel as mobile families, constantly on the move in search of fresher game and richer targets. The one place where the cultures of the world truly integrate is in the permanent city-stronghold of Jomuur. The Hoog-Bloodheer (overlord) rules from his seat of power within Jomuur and all the guilds have large establishments there, mostly for housing the many staff required to visit the various Cabalit for their guild teachings. It is also customary for the Hoog-Bloodheer's Cabalit to reside with him in Jomuur, acting as the Hoog-Bloodheer's own personal army when required. The Cabalit enjoys tributes from the other Cabalit as a bonus for their good fortune. However once the Hoog-Bloodheer has been killed and a new one has been installed in his place, the Cabalit are moved on, usually to an unknown region using the portal stones.

The Sauger of the Jorgenwyld are not an overly welcoming group at the best of times, but they have great respect for martial prowess. The Jorgenwyld continually fight off oraxs along their northern borders, and this experience shared with Drummon clans has led to a small number of Drummon families settling in this area of Jorgenwyld territories. Eluvian among the Jorgenwyld are rarer, but those few who prove of great worth to a Cabalit have been allowed to join.

EDUCATION AND TRAINING

Although it seems unlikely, the majority of Jorgenwyld people train their skills within the Guilds. Guild houses are present in the major city, and occasionally a guild teacher or small house may be found elsewhere. It took many years for the concepts of the Guilds and Guild training to become accepted by the Jorgenwyld at all. However, over time, foreign guild members proved that their skills were often superior to the Jorgenwyld people in any chosen field. At first a few brave Jorgenwyld chose to seek out training at the foreign guilds, hoping to improve their strength and skills and prove themselves better than their peers, as is the Jorgenwyld way. When these first few succeeded, more people sought out guild training until now it is an accepted form of training in the nation, although not every person may choose this path. There are many great teachers of the Armsmen guild who are from the Jorgen people.

Martial abilities are prized most among the Jorgenwyld. Disputes are often settled with single combat. Every member of a Cabalit is taught at least the basics of fighting. It is one of the duties of the Bloodheer to oversee the blooding of each of the youths as they come of age in ritualised combat. This ceremony is conducted regardless of the primary training or gender of the youth – every member of the Cabalit must be able to defend themselves. It is not uncommon to see many young Jorgenwyld youths sporting scars they received as their initiation into adulthood. This ceremony is usually only held once the youth's parents give consent that they are ready.

LAW

Having been firm believers in the mentality of the Survival of the Fittest, the Jorgenwyld have adopted a warrior's code at the command of Hoog-Bloodheer Jeroen – the first and only time a non-Jorgenwyld Säuger has risen to such a rank. This code is now a defining feature of their culture and has allowed for them to exist within the world as a whole while retaining their individuality as a culture.

The Warrior's Code represents a series of transgressions that a member of a Cabalit can commit, from the lowest severity to the gravest of crimes. In order to stop the Jorgenwyld becoming no better than

the Orax menace, an emphasis was placed on curbing the Jorgenwyld lust for battle while maintaining their warrior spirit.

Listed here is a list of potential transgressions from 1 (minor) to 9 (major).

Severity	Wrongdoing	Rationale
9	Killing for any reason other than survival.	Murder is for the weak
8	Failing to answer a challenge	Challenges cannot go unanswered.
7	Fleeing before an inferior enemy	Weak warriors do not deserve mercy allotted for their families. Show none.
6	Honour your word	Lies are the tools of the weak
5	Killing worthless prey	Only a fool wipes out a food source lest he starve in the winter
4	Disobedience to your superiors	If you are not the strongest, it is not your place to question those that lead.
3	Needless torture or cruelty	We are warriors not savages. Even an enemy deserves a clean death.
2	Ignoring your fear	A true warrior faces and acknowledges his fears, not pretends it does not exist
1	Not challenging a weak leader	Only the strongest are fit to lead

The Jorgenwyld people have no other written code of justice. Only the rule of the strong applies. When someone is accused of (or caught) committing an action that would be considered a crime, their accuser appeals to the Bloodheer or Vinas, as appropriate. Practically any crime, large or small, is punished with either corporal or capital punishment. The Jorgenwyld people have no time to waste with prisons and prisoners. Beatings and whippings may be applied for a small offence. Execution – by single combat to the death with the Bloodheer – is applied in serious cases. In rare circumstances exile from the clan may be applied instead (or in addition to a beating). In any case of accusation, the accused always has the right to challenge the accuser to single combat – usually to the death. After all, if a stronger man commits an act against a weaker man, it is his right to do so. Occasionally foreigners will be allowed to forgo the right of combat and get away with banishment instead of execution – but usually after a sound beating, so they do not forget the lesson. But this could be seen as a weakness in the Cabalit who chooses this path.

RELIGION

The Jorgenwyld people are not a very spiritual people. The gods are very much a part of the world, but the Jorgenwyld people have more immediate concerns – survival, bettering the Cabalit. There are almost no permanent Houses of the Orders in Jorgenwyld, except in Jomuur. A Jorgenwyld warrior or hunter will sometimes offer a prayer to the gods, but this is more likely to be a curse or a demand than begging for aid. They believe that the strong and skilled will earn the attention of the gods, but those who beg for such attention will be found unworthy. However, the Cabalit do often include shaman, those who learn to call on Rund, Dahr and Halb to support their people. The shaman performs religious ceremonies, prayers and blessings for the Cabalit, so most Jorgenwyld people believe they do

not need to worry about making prayers or offerings of their own, the shaman does it on their behalf. These individuals are said to have earned the favour of the gods somehow in their lives, and thus the gods listen to them particularly. Often a shaman will be chosen and apprenticed as a shaman at an early age when some omen (read by the Cabalit shaman or the Vinas) indicates the child is destined for this path. The shaman's special connection with the gods is considered fortuitous for the Cabalit, so if one is not found when needed from within the clan it is taken as a sign of disfavour, and the Cabalit might go to great lengths to earn new favour, or even kidnap a blessed child from another tribe.

MAGIC

In general the Jorgenwyld people do not have an interest in magic, and magic services, items or effects are not often found among the Cabalit. The Cabalit do not usually rely on portal stones for travel, being accustomed to travelling long distances on foot. There are no permanent mage colleges or teaching structures, even in the capitol Jomuur. Jorgenwyld individuals do not often learn magic of any school, preferring physical power and training over control of esoteric energies. But there are always exceptions; from time to time a Jorgenwylder may learn magic in a foreign land, and perhaps teach others in a master and apprentice relationship.

TRADE AND INDUSTRY

When it comes to the concept of trade, some Jorgenwyld find the practice of currency and goods trading difficult, not understanding why anyone would want give something to someone else when they could just take what they can carry in a raid. However those who have taken up the Merchant's path can see that there is power the currency. Between meetings of Cabalits it is usual to trade and barter for goods lest they end up in a fight that could result in either the destruction of individual or entire Cabalit.

NAMES AND LANGUAGE

The Jorgenwyld people have raided many civilizations, and in a few cases totally wiped out whole tribes and peoples over the centuries. Along the way they have adopted a little language and customs from conquered people. The written language of the Jorgenwyld people is one such prize, although the spoken language is much older. The Jorgenwyld people prefer to use their own language among the Cabalit, and only grudgingly use Creole or a foreign language when dealing with strangers.

Jorgenwyld people have a personal name, and identify themselves proudly by their Cabalit as a surname. Personal names can be passed from father to son and mother to daughter, but otherwise the individual family is not connected by name. Names have meaning of skills, talents, or are the names of heroes of the past.

Example names (male): Angrim, Angantyr, Dagny, Egilaz, Gunnar, Halfdan, Jan, Ongen, Rerir,

Example names (female): Agathe, Agilruna, Edda, Froja, Holga, Ronja, Signy, Svanilde, Vilija

Cabalit examples: Jagare, Krigar, Rovjur, Varumarke, Valdigt,

DRESS

The Jorgenwyld wear clothes made mostly from coarse cloth of wools or similar and animal skins. Women, with the help of children, make the wool into yarn and use natural dyes from plants to give it colour. The woollen cloth is woven on looms. The Jorgenwyld also hunt and kill animals and use the animal furs for warmth and decoration, as well as other practical applications for leathers.

HISTORY

Much of the past of the Jorgenwyld is tied up in folklore and superstition passed down from elder to child. As a person becomes one of the Vinas, it is expected that they will learn and carry on the oral tradition of storytelling, and educate the children of their clan. In this way, through the great changes that have arrived as part of the conquests of the Jorgenwyld, their history has grown with them.

The earliest stories refer to the time before the red sky – an event that can be traced throughout the rest of the world. The Vinas will often tell tales of great battles fought before the Jorgenwyld became one people. During this time, they fought only against themselves and against great flying beasts, referred to now as the Haohaer, although the creatures have several names in the legends.

There is no single description for these creatures – they have been described as both large and small, have had a variety of abilities from lightning pouring from their wings to screeching so loud that it shatters mountains to all manner of Sauger destroying properties. The only things that the tales agree upon is that they all could fly and they all made a terrible noise. According to the legends this happens from the beginning of time – the Jorgenwyld believe that they and the Haohaer had always been in Dantir, locked in mortal combat. The only time when the Haohaer were not being fought was when the Jorgenwyld were fighting each other.

That changed with the arrival of the Red Sky. The Haohaer vanished for no discernable reason. For a long time the Jorgenwyld did not care that they were gone and never questioned anything concerning them: when your mortal enemy leaves you in peace, you do not question your good fortune! However the departure or extermination of the Haohaer left behind a terrible social vacuum, one that had only been filled by bloodshed.

Thus it was that the Jorgenwyld people turned upon themselves. From this carnage and turmoil a leader emerged from among the people, the first Hoog-Bloodheer, Karghan. He turned the people from savages and founded the ways of the Cabalit among them. It changed the course of their civilisation preventing them from warring upon each other and moving them to the conquest of their neighbours. Those that would not join the people would feed the ground.

The kingdom of Silacio was the first to fall. They had tried to field united Säuger armies, but nothing could withstand the Jorgenwylder berserkers. They attempted to use strong formations, rows of men with large shields and spears of a length now unheard of. Unfortunately for them they would flee only to be hewn with axe, sword and club. In a rage they were shown no mercy, no kindness, no pity.

The next was League of Oikos Nessos. This was a group of likeminded city states that worked together for mutual defence and mercantile strength. However with the destruction of the city state of Orphilia, much of the heart of the league was shattered. Too often allied cohorts would panic and run at the sight of the Jorgenwyld. Though it took several years, Oikos Nessos itself fell to destruction.

Pushing further west, the Topacoatl would have been next but unknown to the Jorgenwyld, the Topacoatl were facing their own destruction at the hand of the orax invaders.

In the oraxs the Jorgenwyld found a foe as terrifying as they were. With a seemingly never ending supply of enemies to fight, each as strong and as fierce, the then Hoog-Bloodheer, Borfar, moved the Jorgenwyld away from the oraxs, allowing the invaders to move further north into the path of the Kenaan.

However for the Jorgenwyld they would be stopped again, this time at the grey-stone mountains of the Drummon. In the Drummon, the Jorgenwyld found their opposites, Disciplined compared

to their unbridled chaotic fighting styles, defensive instead of aggressive, as immovable as the stone they stood upon.

The Jorgenwyld were losing high casualties. Their fighting continued until the arrival of a foreign general named Jeroen. His challenge and defeat of the Hoog-Bloodheer by tradition made him the new Hoog-Bloodheer. It was at this stage when those who were oldest, the Vinas, added their wisdom to the Jorgenwylds' temper. They upheld the tradition of the Hoog-Bloodheer, stating that only the strongest should lead. The leaders of the other Cabalit met with Jeroen and after a lengthy and violent discussion, they gave their oaths to serve their new Bloodheer. In return, Jeroen gave the Cabalit leaders their independence, and insisted on the warrior's code to help guide them in their lives. He also asked that the Cabalit listen to the Vinas, for wisdom was as important to the temper of the Jorgenwyld as was its lust for battle.

After the truce of nations was called, and Jeroen had all under his command, the Jorgenwyld were given a seat on the council of the High king and were allowed to vote on whom the next king would be. However they were forbidden on making war upon their neighbours. Peace was too important to the nations and the Jorgenwyld relented, especially after being gifted with the power of the guilds and the magics the Eluvians would teach them.

Since that time the Jorgenwyld have had an uneasy truce with its neighbours. It borders the unofficial territory of the Orax, making sure to meet any overtures of violence with overwhelming force. It also borders the territories of the Drummon and Randwelt, and is careful not to overtly attack either lands for concern over the retribution such actions.

Instead, many Cabalit have taken up hit and run raiding of villages as a means to gather more wealth, food and prestige. Indeed the current Hoog-Bloodheer, Korden, seems to turn a blind eye towards such behaviours, a trend drawing discontent from his allies upon the council.

ENVIRONMENT

The terrain of Jorgenwyld runs from high mountains down to the sea and lake shores. Generally the land is cool and rugged, in some places with forests and others open moor. Overall the land has not been suitable for large scale agriculture, although it is carried on in some places, especially the south. The shorelines tend to be rugged, but some deep harbors offer access to trade by sea. The Jorgenwyld people conquered the ancient city-states of Oikos Nessos, who constructed ports to take advantage of such harbors.

'Fall down six times get up seven. We may be beaten but never defeated'

Nickname: The Horsemen

Languages: Kenaani

Population: Säuger 90%, Eluvian 5% and Drummon: 5%

Government: Adan (king) and council of judges

Leadership: Adan Eshmon

Lifestyle: Some nomadic, some settled cities

SOCIETY

The people of Kenaan occupy a difficult place in the world. Their lands, in the northern part of the continent, are not as fertile as the south and west regions. Much of the lands are arid desert and semi-arid steppes, and not at all favorable for farming. Thus the people of Kenaan have long been adapted to a nomadic lifestyle, herding domestic animals across the land to find them food from month to month. Thus the Kenaani people have strong family loyalties. The Kenaani people live in clans, where families are bound together to protect their herds, their food and resources. The Kenaani people are accustomed to fighting the world for every gain, for food and for shelter, for any resource. They are equally prepared to fight to keep what they have, making them suspicious of outsiders.

Over many centuries, the lifestyle of the Kenaani has changed. Technology and magic together have helped control the landscape enough to allow permanent settlements and cities to be established. The clans of Kenaan are now divided into those who still maintain a nomadic lifestyle and those who have settled and become builders. There are more than thirty clans in modern Kenaan. Each town or city of Kenaan belongs solely to one clan, and often houses the entire membership of the clan, although this can be thousands of Säuger. Those clans that have settled are fiercely defensive of their clan territories and farmlands surrounding their city – and just as fiercely proud of their cities and palaces, raised from the harsh ground into beautifully carved edifice of stone.

The Kenaani people are a very devout people, respecting the wisdom of the Dedicated of the gods and their Clan elders. Halb in particular is acknowledged as the giver of knowledge and wisdom in leadership, and priests of Halb are sought by all leaders of Kenaan for their guidance. Thus the Dedicated of Halb have an unusual level of influence in the societies of Kenaan.

The clans of Kenaan have sometimes been in conflict over the centuries, but usually they are united under the leadership of one dynastic leader, a king, known as the Adan. Each of the clans is led



How others see the Kenaani people:

Avantine – While strong of sword they are weak of heart. They would make a perfect prefecture in our Empire.

Eluvian – Opportunists but strong enough to be more than mere jackals. I don't trust them.

Drummon – They know not their purpose. If only they could be trusted we would help them. But their need drives them. And their superiority means they cannot see when they are wrong.

Toraneya – Our oldest rival and our greatest lamentation. If only they could give us the chance to make them better than they are.

Jorgenwyld – Such strength. Such whining. They care too much about being the best to actually be the best.

Randwelt – If only they could overcome their own inadequacies such a better ally they would make.

Ekhai Lāhui – Being greatest is worthless when you are the only one left. Better to be average but happy

Septoria – Ah the Clansmen. Their constant need to escape the lot dealt to them makes them eager patrons for our wares

by a family who claims blood ties to the first Adan, thus giving the noble families a divine right to rule the clans. These leaders are known as Dume (of the blood). The Dume are advised by a council of elders, always including one or more priests of Halb (and occasionally other Dedicated) and also leaders of other major families or sometimes individuals appointed for their wisdom or merit. Members of these advisory councils are called sufete, meaning 'judge', and indeed they fulfill the role of lawmakers in the clans. The Adan is still a member and leader of a clan, and thus is advised by his own council of sufete, but that council often includes representatives from other clan leaders as well. The Adan can issue orders to his subordinates among the Dume of all clans relating to territory or martial defense matters, but the Adan nor his own clansman have any direct influence in the internal affairs of any other clan.

As undisputed descendants of an avatar, the Dume of Kenaan feel a certain right to rule. Most are comfortable to define their rule as over their clan's people, and receive the loyalty of the clansmen with respect. However some of the Dume believe their divine inheritance gives them an innate superiority over other Sauger. Needless to say this has not helped their reputation, and often the Kenaani people are seen as arrogant or pompous. Further, Kenaan has a long history of conflict with other nations, driven by their need for resources and survival in their undoubtedly harsh lands. The repeated attempts at invasion of nearby nations and the Kenaani's fierce resistance to outsiders compound the impression of Kenaani arrogance. This is not always a correct view, as most Kenaani clans people are generous and devoted to their people. However their individual attitude can be that of resignation to the harsh realities of life, and this is often interpreted by foreigners as resentfulness or bitterness.

Below the Dume and the sufete council, membership of the clan is granted to citizens only by blood. That means each member of the clan is a direct descendent of a family of the clan. Very occasionally a foreigner will be permitted to join a clan, but only by marriage to a clan member. The Kenaani people believe that family ties are strongest and defined by blood. Thus foreign born Sauger or Drummon and Eluvian members of clans are extremely rare. But there are a significant number of Eluvian and Drummon 'guests' among the city clans, families or individuals who have skills valued by the clan. These guests are given space and protection and rights as would any other clan member – save that they may never be leaders, members of the Dume or sufete. Foreigners are much more uncommon among the nomadic clans.

Clan membership and protection comes with a burden – each family and individual must fulfill a useful role in the clan. Every child born into a family has their role predestined – they will learn to do what their parents do, as their grandparents did before, and so on. Priest, warrior, farmer, herder, well-digger, tailor, mason – every role has a family (or several) in each clan. There is no choice for a child of Kenaan. However, sometimes there is imbalance in the roles required – one family may have too many children, another not enough to complete their duties. In any such case, children are adopted from one family to another. Thus is it not uncommon for a family to be made up of siblings who are not blood related, but all of the same blood of their clan and united by their adoptive parents' training. Adoptions usually occur only within the clan – movement between clans occurs through arranged marriage. This controlled family structure also results in parents and other authorities having great direction over the lives of the children. Marriages are usually arranged for the benefit of the clan. Individuals sometimes choose their marriage partners, but the pairing must be accepted as appropriate by the families involved – or approved by the clan Dume.

LAW

The legal structure of the clans is generally consistent, but each clan may have slightly different rules and laws in some areas. Generally laws are very straightforward – laws against murder, assault, stealing, etc. Dereliction or absconding from duties, loss of clan resources or betrayal of the clan can also be punished under law as treason.

Within a clan the sufete, the judges and advisors to the noble clan bloodline, perform most tasks relating to law. The sufete appoint and oversee individuals responsible for policing of all rules and laws as well as taxes and distributing resources. Lawbreakers are brought before a delegation of sufete for judgment, and are expected to defend themselves against any accusations brought against them. Members of the clan are permitted to speak for a family member accused of breaking a law, but outsiders without family to help them are often harshly punished. The Dume rarely involve themselves in matters of law directly – unless they have a personal interest in the individual or matter at hand. Punishments can be very harsh, including execution, beating or whipping or maiming of perpetrators in extreme cases. Imprisonment is not uncommon among the city clans, but among the nomadic clans this is impossible. Physical punishment and execution by abandonment in the desert is more likely in the nomadic clans, while in the city imprisonment and forced labor is more likely.

EDUCATION AND TRAINING

The Guilds were not readily accepted among the clans of Kenaan, as the society has been long attached to training its own people in family tradition. However perseverance by the Guilds has led to a comfortable compromise in Kenaan. Guilds have established their place in the cities and settlements of Kenaan, presenting training to the clans people, but they are carefully governed by the sufete of each clan. Most teachers at the guild houses are Kenaani themselves, belonging to the clan of that region, which minimize the foreign impact that the guilds might otherwise present. Youths are sent to the guild houses to learn specialized skills, or to free up the time of their parents so they do not have to teach the basics of their family skills. But the youths do not get to choose the guild they join, or what they learn – their family dictates the learning needed for the benefit of the clan.

MAGIC

Magic is even less well accepted among the Kenaani people than the Guilds or other foreign customs. The Kenaani people fought for a long time against the Eluvian people, before the establishment of the nation of Eluvia or the influence of the High King. Thus the concepts of magic were actively resisted by the Kenaani clans as a whole. Generations of Adan refused to allow the learning or use of magic by any people of Kenaan. However, it has been inevitable that this stance change, and slowly over the centuries magic has been allowed to creep into Kenaan society. It is indisputable that elemental magic improves the process of building their treasured cities, and allows the creation of items of beauty or wielding of destructive power beyond that which mortal craftsmen can achieve. But it is just that power that also raises the suspicion of the devout people of Kenaan. Power over the world is the domain of the gods. Kenaani mages are careful not to flaunt their power, and they often choose to display a careful deference the skills of craftsmen and to the gods through extra efforts of worship.

RELIGION

The Kenaani people are a very devout people, respecting the wisdom of the Dedicated of the gods and their Clan elders. Halb in particular is acknowledged as the giver of knowledge and wisdom in leadership, and priests of Halb are sought by all leaders of Kenaan for their guidance. Thus the Dedicated of Halb have an unusual level of influence in the societies of Kenaan.

There are Houses to all Dedicated in every city and settlement in Kenaan. Among the nomadic clans, it is still important to have priests to guide the people. Priests from nomadic clans are sometimes sent to be trained at settled monastic-like Houses, or sometimes trained as acolytes to the travelling clan priests without leaving their clan. Artefacts of value to the faithful Kenaani are transported in mobile shrines, and some established shrines are placed at meeting places on the steppes and in the desert.

TRADE AND INDUSTRY

The environment of Kenaan is not encouraging for preparing trade goods of most kinds. Animal products including meats, leather and wool are available from the nomadic clans, and are often traded with the city clans for needed resources. The city clans then trade this with other clans and foreigners. The city clans also trade to foreigners valuable metals and some foodstuffs and manufactured goods such as cloth.

NAMES AND LANGUAGE

The Kenaani people have a language of which they are proud, as for any of their achievements. Writings in Kenaani, engraved permanently in stone or metal, can be found in almost every building and structure in the land, citing the masons and the designers and even the clan leader or king responsible for the construction. Records and histories are kept in meticulous order by each clan, detailing everything from births and marriages to harvests and individual taxes. It is said you can find a record for anything at all in Kenaan, written down somewhere. The language can also be complex, with different formal registers of language used for speaking to superiors, or in worship, or in daily life, etc. Therefore it is crucial that every citizen know their language and their letters very well. The Kenaani language is used by most citizens and every citizen must be literate. Very often citizens of the cities are fully literate in Creole and even other foreign languages as well – better to allow record keeping and communication for trade. Citizens of the nomadic clans less often learn foreign languages.

Names in Kenaan often follow family patterns, with children named for their parents, grandparents or in honour of some other important individual. Each family has a surname and also identifies as part of their Clan. It is not uncommon to find many people with the same name within a family, all named after an honoured head of the house for example. In this case nicknames or alternate names develop, but rarely are nicknames used by anyone but close friends and family.

Female: Ashera, Beyath, Corianda, Danal, Elassa, Hanno, Miri, Qophe

Male: Adanus, Astoreth, Baltyar, Eshmon, Heran, Samek, Taneth, Zayin,

Family: Amrat, Sinon, Qana, Danaan, Meydun, Suraat, Ghiyat, Hasurat,

Clan names (examples): Aleph, Phylosar, Qanayal, Suur, Zakrun, Hamal

DRESS

The hot and often dry climate in the regions of Kenaan has the greatest influence on the dress of its people. Those from the nomadic clans especially favour practical clothing, long sleeved tunics and pants or robes for keeping out the wind and dust when walking or riding. Simple colours, or natural fabric colours are most often used for practical garments. In the cities there is more opportunity for consideration of fashion and decoration, and clothes tend to be a little more ostentatious and varied. In either setting, colour is rarely added to simple clothing – rather it is made as an addition such as a coloured scarf, hat, vest or jewelry. In this way, it is easy to protect the decorative elements while allowing the simple clothes to be repaired or replaced when they are inevitably damaged by the harsh environment. Jewelry is popular for both genders and worn in large amounts. Bracelets and ankle rings, finger rings, necklaces and torques, piercings of many kinds and jewelry circlets for holding back hair are all worn – often in several layers at once.

HISTORY

The earliest records of the Kenaani people are not dated in a fashion familiar to modern scholars. The Kenaani seem to have been keen to write about things that happened, but their earliest writing leave no signs with which to date their tales. It is believed that the first king, known himself as Adan, was a true Avatar of Halb, a wise and noble leader who arose to unite the clans when they were in conflict. The many children of Adan married and joined each and every one of the clans of Kenaan, thus uniting the clans. However none can say how many generations have passed since the time of Adan. All that is known is that it was some time prior to the calamity of the Red Sky and the rise of the High King.

The relationship between Kenaan and the other nations of Dantir is more often than not a bitter one. The naturally harsh environment of Kenaan has led to the Kenaani people attempting to claim territory and resources from their neighbors in an almost constant conflict over centuries. Nomadic clans in particular can be opportunistic and when in need raid resources from nearby Toraneya. It is pointless to attempt to date all the occurrences of these conflicts. Full scale efforts of invasion by the Kenaani clans of the fertile lands of Toraneya and Eluvia have occurred more than once over many centuries since the time of the Red Sky, and these are better dated. However each major invasion attempt has been defeated. Even with the tradition of the High King, there have often been bitter political relations between Kenaan and all of its neighbors.

The final insult arose some decades ago when Kenaan was invaded by the Avantine Empire. The harbor city of Haspurund was the first to fall to the invaders, and almost half of Kenaan was overrun by the invaders before the High King was able to intervene with armies. The Avantine were driven back, but the High King foraxed the Kenaani to cede the city of Haspurund to the Avantine people – nominally to avoid a full scale war across the whole continent. The Kenaani clans are now ever alert for another attempt at invasion by the strangers from the northern sea.

ENVIRONMENT

The lands of Kenaan are mostly harsh to its inhabitants. The far east and north of the lands are truly arid, a desert with little ability to sustain life. The majority of the land is high steppes, a semi-arid terrain with few trees and little open water. Temperatures vary between very hot summers and very cold winters, where day and night can both be devastating to those caught without shelter. The far west of Kenaan has a somewhat less harsh environment, where it borders the hills of Toraneya. It is here that the most settlements can be found. In the south and the east the land comes down to meet the great lake and the seashore– but here the lands can be most dangerous. Despite being a more fertile region, this land is a constant battleground with orax who raid from the rugged lands east. Few settlements survive in this region, and the Kenaani clans are foraxed to constantly battle orax raiding bands and the occasional orax invasion.

PLACES OF INTEREST

Deep in the harshest of the lands of Kenaan, there is said to be a city dedicated to the gods – known as Tyron. Some say it is a sacred place visited by those devoted to Halb alone, others believe that it is a meeting place for all where once all the clans could come together, long before any other city was built – before the days of Adan. Either way, the truth to the city is now lost under the dust of ages. Centuries ago the city was abandoned after a great famine. Occasionally a Dedicated of Halb or other young adventurer attempts to make their way to the lost city – seeking wisdom or guidance or just glory of finding Tyron. No magic can assist the way – Tyron was abandoned long before magic can to Kenaan. The journey is so dangerous that rarely do any return. Those few who have returned do not speak of what they experienced there – it is regarded as a sacred journey, the experience of which cannot be shared with mere words.

RANDWELT

'What separates us from you? What makes us worthy to lead you? Honour, nobility and chivalry - the merest tip of our virtues.'

Nickname: The Knights

Languages: Randwelt, Creole

Population: Säuger 75%, Eluvian 15% and Drummon: 10%

Government: Feudal structure, monarchy

Leadership: Ducal House in service to King Aldrac of Ruess

Lifestyle: Industrious, semi-feudal. Noble landowners overseeing employed peasants, merchants, etc.



SOCIETY

Built on a history of serfdom, Randwelt has had considerable influence on the history of Dantir, although its ways have become far less strict as the Guilds and other outside notions took root. While any individual is not considered property, they are usually bound by oaths to serve a particular lord in return for his protection. The idea of loyalty to each other is here believed to be the key to a stable community. It is the reason that Randwelt has stood its ground against storm and famine, barbarian invasions, plague and all-out war. Each citizen of Randwelt knows his place, knows to whom he owes his loyalty and the responsibility this brings. Every craftsman, farmer, merchant or laborer swears his loyalty to one of the noble houses of Randwelt, the ancient bloodlines that have lead for time immemorial. In return these houses ensure that every person has shelter, food and work suited to his needs, and oversees the safety and prosperity of their communities. Each house has its Barons, who serve the Earls who in turn serve their houses' Duke. The nine Dukes are ultimately responsible for everything that occurs in their duchies, and each owe their loyalty to the King. Each dynasty is chosen from the Dukes when needed, and the King sees to matters of national importance, including sustaining of armed forces for defense, upkeep of the portal-stone network for transport and trade and the distribution of taxes to infrastructure, as well as maintaining their own duchy.

This system of fealty saw Randwelt rise to lead the allied nations in the troubled times, and allowed the first High King to maintain influence not only for his own lifetime but to hand on his power to his heirs. Although the system is old it has been maintained throughout the changes brought by the teachings of the Eluvians and establishment of the Guilds and has in fact seen Randwelt become the most multicultural of the Säuger nations. Of course not everyone sees fit to swear fealty to a lord or noble family - such as merchants, travelling craftsmen or

How others see the Randwelt people:

Avantine – Their code of chivalry is but a mask for their true intentions - total dominance over all. No difference from us really.

Eluvian – They believe in the power of the high king and their honour keeps them bound to the throne. A double edged sword to be sure.

Drummon – An ordered society yes, but all their pomp and ceremony in pointless when there is work to be done.

Toraneya – Their honour does them credit but they are still not above the petty concerns of the world around them

Jorgenwyld – The first over-king showed strength comparable to us. I wonder if they still have that strength... or is change in the air?

Septoria – Trust in their chivalry? Huh! They can be as greedy as the rest of us.

Ekhai Lāhui – They see us as pawns in a game. What they don't see is that they are in a game of their own.

Kenaan – It is easy to talk of honour and chivalry when your lands are fertile and lush. Let them live with my hardships and see how long before they lose their way.

members of the Orders. Those who have not sworn any particular oaths are still expected to abide by local laws where ever they go, pay the local taxes where they reside and behave as any good citizen. But should these people fall afoul of the law, of poverty or calamity, they cannot expect to be supported or cared for as any oath-bound citizen.

The nine noble houses of Randwelt have each held the throne for at least one dynastic cycle throughout the nation's long history, and the occasional squabbles for power amongst them have caused only serious conflicts in the land. Each house maintains its own armed forces, drawn most often from Armsman Guild members, and tithes men to the Kings forces as required. These armsmen act as police locally, with those of noble heritage expected to act as magistrates where needed. Each house is expected to raise an income from its land and people, paying taxes to the King and using the rest for the benefit of its oath-bound people. Each man is either directly employed by the house in his chosen profession (such as farmers and armsmen) or must pay tax on the income they earn (such as merchants, artisans or mages).

Having had little conflict with neighbors old and new, Randwelt embraced the changes brought by both the Eluvians and Drummon, and the extended trade allowed by the introduction of the Portal stone network. It has allowed them to become exporters of many raw goods, including grain, lumber and various metals mined from its mountains. The Guilds all have strong houses established in many of the major cities, meaning citizens of Randwelt rarely have to travel far to find training. This has provided a little more freedom to choose the role one would like, and increased the mobility of the population, in spite of their oaths. The support offered by the feudal system has also made the pursuit of personal wealth less enticing than some foreigners may believe. The more one earns the more one will be expected to tithe, and although there are many wealthy merchants and artisans, gold and the power it brings is not central to the lives of most sedentary Randwelt citizens. The noble Houses do live in relative luxury, and anyone leaving their Lords' land and protection may have to struggle to keep themselves in whatever manner they are used to, but any outsider is welcome to swear oaths to any House to receive the same protection as any local born Sauger. Even a Drummon or Eluvian may take a place where they see fit, and over the centuries several of these families have sworn themselves to various houses. Several marriages over the years have included Eluvian and Drummon blood into few of the major houses but it most houses do like to advertise this fact, as their claim to power lies only in their Sauger heritage.

Those trained in the use of magic are welcome in the service of any house, especially those willing to craft special items or assist in the running of the Portal stone network.

As a result of all this, Randwelt citizens are usually open-minded, responsible and caring people, ready to help a neighbour in need and respectful of authority. Those of noble blood may feel entitled to respect from any peasant or foreigner, but they also know the responsibility they have to protect those lesser than themselves. Honesty, respect, responsibility and loyalty are expected of the citizens, and most especially of members of the nobility.

LAW

There is a code of laws that all citizens (and visitors) of Randwelt are expected to follow. An extensive description of each law and its implications is available within each of the noble houses, who's Dukes are expected to ensure that their oathbound abide by it. Each house also adds its own addendums, local rules and guidelines, as do subsequent Earls and Barons. It is a very rare citizen that has actually read this codex, given its exhaustive and complex nature, but all children are taught the basics needed to avoid trouble.

Essentially one is expected to behave civilly, and to respect ones betters. One shall not steal, commit violence or fraud. There are many details about what constitutes forgery, what types of

punishments shall be exacted depending on the type severity of each infraction and what shall and shall not be considered to be tax fraud or failure to tithe. Capital punishment is usually reserved only for the most serious crimes such as murder, with imprisonment and fines being used for more common offences. Sometimes a local code may call for public punishments such as use of a stockade or parading to humiliate an offender amongst their own community but this is not a part of the national codex. Other punishments such as banishment from a particular duchy, dismissal of service (removing all protections) or even the requirement of service for life might also be used locally as punishments for various crimes.

Nobility and commoners alike are bound by the same laws, though as the nobility most often act as magistrates it is not uncommon for them to be seen as benefitting from light sentencing. But nobles can also suffer from dismissal from their family, denying them the rights and luxuries that come with rank, or the stripping of responsibilities and offices that have been used to commit said crimes. Some may even have duties imposed as punishment rather than removed, all at the whim of the magistrate hearing the case.

Sentences can be appealed, with requests for hearings being sent up to the next level of authority, provided the accused is willing to endure extended periods of incarceration whilst waiting for their Dukes or even the King to have time to hear from them.

The Armsmen sworn to each particular house act as enforaxement officers and prison guards as well as sheriffs in smaller settlements. This is again at the discretion of the local nobles, so that the enforaxement of laws and punishments is not consistent across Randwelt, and has been the source of tension within particular regions over the years.

EDUCATION AND TRAINING

The Guilds are thoroughly established across all of Randwelt, and are responsible for most formal training. While children may be raised learning the general skills of their parent profession alongside their letters and numbers, most youths choose to take on further education by joining a Guild. Most often the person will remain in the area of their birth, once trained taking up a position working for the house of their family. Some may travel elsewhere and swear oaths to a new house where they can find employment, though some (such as Dedicated and Artisans) may choose to remain unbound and travel where their work or whim takes.

TRADE AND INDUSTRY

Randwelt produces a plethora of goods, both raw products and refined crafts. The large farms run by the noble houses provide more than enough food to supply both its own citizens and trade to neighbors. Industry varies with the landscape, with some towns supported by the collection of raw goods such as ore, wood or fish, and others centered on craft houses producing linens, fine ceramic goods or metalwork. Most of the ducal houses endeavor to create a variety of industries in their lands to help allay the possibility of disaster amongst one craft or another. Export of finer goods takes place via the Portal Stone network, while larger shipments are sent by ship or caravan to its several neighbors.

RELIGION

Members of the Orders are welcome wherever they might wish to travel, with Houses of one type or another found in all cities and towns. The people of Randwelt might not be considered the most spiritual folk, but all at least respect the benefits offered by a little piety, and are generally welcoming to any Dedicated.

NAMES AND LANGUAGE

Commoners will generally be known by a given name, and may also be called by a family name inherited from their father. Some may also choose to identify either their place of origin or the house to which they are sworn in place of their family name or even in addition to it where their other names may be too common to easily mark them out. Others may identify with their profession instead of their family name, such as 'the smith', 'the bowyer', 'the thatcher' etc.

Nobles will always claim the house of their bloodline, unless for some reason they have been banished from it.

Example names (male): Adam, , Anslem, Betram, Cristof, Driske, Gawin, Helwig, Sander

Example names (female): Sanne, Phye, Lucy, Katherina, Heile, Enede, Amalie, Aleyd

Example names (family): Aigels, Bendel, Dener, Herolt, Hurnyn, Mertten, Salber, Stein, Wysen

The nine Ducal House names: Acaria, Buron, Dessel, Grimoldi, Hasse, Layan, Reuss, Selms, Urach

DRESS

Practicality rules amongst the common folk, whose dress will vary depending on the needs of their profession. Most people are conservative, reserving excess of finery and jewelry for special occasions. Some artisans and merchants may be more flamboyant in material and colour choice to show off their own creations or the goods they sell. The nobility will generally maintain finery where they can, to ensure they are distinguished easily from their common lessers. However some houses might find this difficult when their tithing has been thin, with the noblemen of some areas living in circumstances no different than a wealthy merchant or crafter elsewhere.

HISTORY

Once a great empire that stretched across the center of Dantir, Randwelt was significantly impacted by the Red Sky and the troubles that came after. It now holds barely a third of its former territory, and it lost many of its noble houses in the wars with the Eluvian and Drummon. Its tradition of ducal rule stretches far back beyond this, with each family keeping meticulous records of their heritage. The throne has passed back and forth between the remaining houses several times over the last thousand years, sometimes by internal coup, open rebellion or mischance. Most houses have held the throne for at least several generations, with the current line being that of Reuss.

House Reuss took the throne from the House of Grimoldi when Wiland Grimoldi proved to be unable to manage the arrangement of tithing within his own lands. Over tithing by the Grimoldi family to support the extravagance of Wiland drained their own lands leaving them vulnerable when flooding destroyed most of their cropland. Proven unable to manage their own affairs let alone the state, the Dukes refused to swear to Wiland's son Steffan when he came to inherit. Instead they chose from their number a seemingly more reliable candidate, Duke Martan of Reuss. With the Reuss not having lead for centuries the Dukes believed him to be more open-minded and easily influenced, without having been raised with the expectation of power. For a few years Martan lead Randwelt, slowly recovering from the disasters inflicted by his predecessors.

At the recent election of the new High King, Martan attended the summit alongside leaders from every nation, and unexpectedly was chosen to become the new High King, as an option to break a stalemate between two other candidates.

This has created some difficulty in the last few years. As High King Martan is not meant to have any role in sovereign politics of any nation, and so had to secede his role to another of his blood. His children now being potential heirs to the throne of the High King they too were not able to take the throne of Randwelt. Instead of returning the choice to the ducal council, Martan asked his uncle Aldrac, the new Duke of Reuss to take the throne, maintaining their house control of the throne. This has not been a popular decision amongst the Dukes, for several reasons. Firstly the Dukes gave the throne to Martan himself believing in the capabilities of the person, not the house. Secondly, given that the throne was not inherited in any traditional fashion that Martan had no right to name his uncle to the position, and thus the council should have been asked to decide amongst themselves. And finally because since taking on the position Aldrac has been steadily increasing his requests for tithes of armsmen and goods from the Dukes, echoing the pressure placed on lands before the floods of a decade ago. But short of open rebellion the Dukes are oathbound to support their king.

ENVIRONMENT

Randwelt holds much arable land, and is highly productive in both food and raw goods. Stretching across the southern edge of the continent it has a varied but generally temperate climate. It encompasses some mountain ranges as well as extensive forests and planes. Rivers are used as often as roads for transporting of large goods, and occasionally ships across its extensive coastline.

SEPTORIA

'Believe that we are all murderers and thieves? You can spend all day worrying if I am going to betray you and knife you in the back, or we can make a deal here and now for your goods? Now you see the lies that others tell.'

Nickname: The Charlatans

Languages: Septorian, Eluvian

Population: Säuger 70%, Eluvian 25% and Drummon 5%

Government: The Doje and Merchant Houses of Septoria.

Leadership: The Doje, representing the Merchant Houses.

Lifestyle: Mercantile and seafaring. Heavily invested in the portal stone trade.



SOCIETY

No society is as free as the Septorians. Lavish colours, provocative dress, laughter, singing, trading, haggling, speaking, shouting – all these things make a normal and typical town or village within the borders of Septoria.

While there is a class strata – peasant to noble, the people of Septoria each belong to a Merchant house of Septoria. It is through this connection of familia that Septoria is based – to marry into or out of one's family is both a consolidating and joyous time for one and a bitter and sad loss for the other.

What is unique to the culture of Septoria is the dominance of wealth and trade as a source of power rather than the right of birth. There are several tales of individuals breaking away from their Merchant houses to found a new house – finding success through pure whim and enormous amounts of luck. But for every good luck story there are as many fall from graces with many merchant houses unable to navigate the waters of fiscal greed.

Each village is run by a merchant family, each one having appointed a Maester, to oversee it. It is the role of the Maester to enforce the laws that govern the land and to maintain the order in his region.

However the Maester rarely involves himself in matters of law, far too busy making sure that his region fulfils quotas and manages mercantile issues from the community.

This might seem that towns are lawless, however due to the prolific nature of duelling, such issues are rarely let lie. Any citizen of Septoria may challenge another to a bloody duel to settle any matter. For some, the duel is the ultimate expression of justice, the ultimate way to prove one's self. Most duels are by custom and tradition fought with dual daggers, a dagger and a short sword or a short sword and magical power.

How others see the Septorian people:

Avantine – To think that we could have been descended from these villains is preposterous. One only need look at their pretty smiles and listen to their honeyed lies to know that they are evil to their core.

Eluvian – The Septorians have ever been our allies; their faith in us only heightens our appreciation. If the other Säuger nations held their truths upon their faces as the Septorians do, then our lands would be in an everlasting peace.

Drummon – Allies? Yes. Trusted? Only to do what is the most profitable for them.

Toraneya – When life does not have the same meaning, how can we deal with them fairly?

Jorgenwyld – Cross me, merchant, and I will cut out your heart!

Randwelt – Always ready with a handshake and an open palm, I'd like them more if I could see more of their truths and less of their lies.

Ekhai Lāhui – Think that you can take what is not yours, Masque? On my islands the only power you have is the power to drown. Best stay away, for your own sake.

Kenaan – Another rich nation with all the blessings of a peaceful environment. Yet another nation who wouldn't last a minute were they in our sands.

The rules of duelling are simple.

1. A person must have a reason to challenge – duelling is not a child’s play thing, but a serious business.
2. The challenger will declare to what severity the fight shall be to. The challenged may alter it one category. There are 4 categories – No bloodshed, to first blood, to the first one downed or concession and to the death.
3. The challenged may choose the weapon or weapons. The challenge must involve a weapon, although it does not have to directly involve bloodshed - for example target shooting.
4. The challenger may choose the time and place - but this must occur not more than a day ahead and no farther than a place that one can travel in a day.
5. Duels cannot be interfered with. Those that do are open to reprisals from all present.

Once the duel is concluded, the matter is decided. There are no second chances. To do otherwise is to shame yourself.

The Merchant families have rights and responsibilities to uphold the mercantile stability of Septoria. A loss of production and the newer families may contend to take their lands and responsibilities.

Cut throat power plays and political machinations are very important necessity; trust a valuable commodity and loyalty a must for long term survival. The arms of the mercantile families have routes secured to almost all places in the world. The only places that are free of such holds are the lands of the Ekhai Lāhui and the Avantine.

LAW

Laws are pretty lax in the lands of Septoria. That is not to say that they don’t exist, merely that they are rather biased. There are very few crimes that cannot be solved with judicious use of money to acquit the accused and bribe the accuser.

For those that cannot afford the price of the crime they are accused of, Septoria gives these people three choices – indentured servitude, prison time or death. Both indentured servitude and prison both have obligations on the guilty – each year of service was worth a certain amount of Aureus. After the appropriate period of time, the guilty is released along with anything else he or she may have earned.

For all matters requiring judgment, each Maester has authority to dispense justice as he sees fit. In larger matters of law, the Doje of the time is given full control in all judicial matters. Free of control of any one Merchant house, he can enforce economic sanctions on other merchant houses without reprisal. More over the Doje’s guard are taken from orphans and are taught loyalty to the position and they say these guards cannot be bribed, ensuring the Doje’s safety.

That said, there are three laws that are irrevocable and cannot be transgressed. The penalty for these crimes is death.

1. We are not animals – Foraxing yourself upon someone is worthy of death.
2. We are not beasts – Murder for murders sake is inexcusable and worthy of death.
3. We are not ruled – We do not submit to any one ruler or king. Those who attempt to enforce such things are worthy of death.

List of common crimes and monetary compensation (bribe)

Robbery – Double the amount stolen (in the case of goods twice the amount of the standard cost of the item)

Arson – Property estimate in coinage plus 25 percent of its value

Beating – a small number of Aureus

Injury – Cost of healing + a small number of Aureus

Maiming – significant amount of Aureus, depending on the level of incapacitation

Extortion – Double the Extorted Fees

Bribery – Not a Crime

Injuries occurred in Duels – Not a crime, no monetary compensation required.

While these may seem trivial they are laws that have held true. Being caught murdering someone is the most common of these. Some people lose their minds in the heat of the moment and are condemned with this law. Others are unfortunate in that their plans for a quick clean kill can be tracked back to them or they are merely caught in the act.

Death by duelling is legal and is considered the last word on matters of law.

There have only been two instances of a person attempting to wrest control of Septoria away from the Merchants Council – Their names are forgotten but their punishments weren't. The first was covered in a sticky honey and staked out to await the devouring by small insects that took two weeks to kill him. The Second had his limbs and other extremities removed, his eyes taken, his mouth sealed but his ears left intact so that he could hear how much he was despised before grinding him up and feeding him to the beasts that till.

EDUCATION AND TRAINING

The guild system suits the Septorians heartily. They are more than happy to allow their children to attend whatever guild makes sense for the child's disposition and skills. This said, many Septorians are naturally gifted toward the mercantile classes and many find themselves attracted to the Merchant guild. Since its inception, the Merchant Guild has always been led by a Septorian, allowing for the Septorian people to gain every advantage in their mercantile dealings.

TRADE AND INDUSTRY

If there is one thing that the Septorian people do well, it is trade. It is said in the Capital city of Codicia anything can be bought or sold. From food stuffs to artworks, mercenaries to land – almost anything is available. Even things normally frowned upon in other countries such as drugs or information can be found if one knows the right channels.

RELIGION

Almost non-existent would be an understatement. Due to the lack of intervention of the gods in the Septorian society, the Septorians do not pay much heed to the gods nor to the Orders. A major city like Codicia is likely to have a temple dedicated to each god. However these temples are often small and decorated sparsely in contrast to the rest of the city. The patronage of temples, and support of the Dedicated, is at the whim of the Merchant houses.

NAMES AND LANGUAGE

The Septorian language is old, but it has evolved greatly over time. This was the first Sauger language that the Drummon and Eluvian peoples learned, and the Septorians are the most well-travelled people, with trading posts in every part of the world. Hence their language has adopted many words and phrases from the Eluvian and other languages. The Septorians do not hold any particular pride for their language and are happy to learn and use any language that is convenient for their purposes.

The Septorian names fairly simple, having a personal name and a surname, usually inherited from the father. Septorians often identify as members or servants to a house, but this does not necessarily feature in their name.

Female names: Amata, Antania, Benvenuta, Bona, Bruna, Clara, Flore, Letitia, Massaria, Rosana, Verde

Male names: Antrea, Bartolomeo, Brenardo, Bonacorso, Francesco, Gerardo, Guido, Iacopo, Piero,

Family names: Bianco, Brano, Colombo, Casta, De Luca, Gallo, Greco, Lambarda, Mancini, Mareno,

DRESS

The Septorians value wealth, and are keen to display their wealth and status in their dress. Opulent colours, textures, jewellery, anything to show how successful the wearer is. Each merchant house has particular colours and livery, and servants to each house are expected to show their loyalties by dressing in house colours. Men tend to dress in pants or hose (tights), tunics, doublet, cloak, vest, hats; and women's features, dresses and kirtles, skirt and bodice, corsets, etc. Both sexes wear many layers and slashed styles in order to better display the frivolity of wealth. It is not uncommon for even the poorest to pretend to be wealthier by wearing the best clothes they can acquire.

HISTORY

The ancient Empire of Septoria. Proud, noble and despised. At one time nearly a thousand years ago the totalitarian regime of the Emperor of Septoria was renowned for its cruelty and creed of order at any cost. The lands were clear of any crime, the safest place in all the kingdoms. Discipline, it was said, was the key to the stability of their kingdom. Discipline and making sure that the punishment fit the crime.

For the crime of stealing a loaf of bread, imprisonment. For the crime of the speaking out against the Emperor, imprisonment. In fact for any crime the same punishment was given; imprisonment. Imprisonment in the Black Towers of Hoardares held the distinction of imprisoning any who broke the law, guilty or not. The fact that any who went in never came out, helped to keep the people in line.

The Emperor himself, it was said, lived in a palace made from a stone so transparent that he could see throughout his castle to make sure that spies would be unable to hide from him in his domain.

Then came the rise of the red sky. With it everything changed.

An image of a large dagger, bathed in the pallid white light of the moon, appeared on the side of the crystal castle. Such an image drove fear into the Emperor, who regarded such a symbol as a treacherous one. The people who saw this image were enchanted by its simple unspoken message - the Emperor was weak.

Rumour spread throughout the lands, but the Emperor, recovered from his panic, declared that there was no issue and that all was well.

The second image was again an image of a white dagger appearing on the walls of the Black Towers. Not only was this image left there but a message was left upon the edges of this blade, a message that would cut the Empire apart as easily as the real thing.

*'I am Change.
I am Freedom.
The Enemy of Order
The Emperor need fear me
I am all you desire
I am all you dream.
The age that is to come
The land of do as you please. '*

The History of the Septorian people is one of myth and legend.

Much has been lost, records, books, knowledge of the past. What is recorded here is the tale of their transition from Empire to Merchantile house; from oppressive regime to the land of do as you please, to the Septoria of today - free and full of opportunity but controlled from destructive tendencies

Presented here is their more elaborate creation story written from their beginning to the end of the Eluvian War. The truth of these legends is

The Emperor, ever swift and merciless, immediately ruled that any caught wearing, using, creating or selling daggers of any sort would be taken away to the Black Tower of Hoardares for the charge of treason, there to rot for all time.

For the next period of time, for we stopped counting for good reason, the Emperor grew more fragile and terrified. More and more of the population began to be convicted for petty or unsubstantiated crimes. The level of paranoia grew with each passing day.

It is said it happened upon the final day of the red sky.

On the eve of this auspicious day, the Emperor, now crazed with paranoia issued a decree that anyone seen upon the streets of the capital would be executed on the spot.

Unfortunately for him, the first to be killed was his only son. Whether by accident or design, he had not yet heard his father's command and left the tower at noon much as he had done for years.

It is said that the Emperor, broken beyond measure laughed maniacally as he killed his own child, a chilling echo of what was to follow.

The following hours saw a bloodbath within the palace on a scale never seen before. The Emperor's wife, appalled at the death of her son, took the life of the Emperor. She was killed by her own daughter in revenge for that treason. On and on the bloodletting spread, each of the murders staining the walls of the castle red, their blood was seeping into the very crystal itself.

Many of the people of the land, emboldened by the bloodshed, committed acts of violence of their own. Each of them attacking and killing the local authorities, their neighbours, indeed anyone who had ever wronged them.

Some fled, retreating to the coasts, praying for the gods to help them. Perhaps they were saved, for they were never heard from again.

And for the mob? As one, the mass of crazed people made their way to the Black Tower.

Though the crowd was immense and full of such anger and hate, the gates of the tower held, barring the people and protecting the guards, a cheer rising up from the guards.

And that's when he came. Parting the ranks of the people with an unspeakable aura, cloaked and hooded with a dagger clutched to his chest, he slowly purposefully stood before the gate.

It is said that he chanted for hours in the darkness of the night, the crowd falling silent enraptured by his every inaudible word.

Then as he finished, he smote the gate with his dagger and the world ended.

The earth heaved, wind howled through the air and lightning struck the gates of the Black Tower, shattering it to cinders.

He merely gestured to the open door and said four simple words

'Do as you please.'

In the hours that passed since that moment many who were imprisoned were saved. Those that had survived within the cells of the towers were crazed, some surviving with their souls intact, some broken by what the Black Tower had done to them. Others still were looking upon a new world with opportunity.

The guards never survived the night.

But the man in the cloak simply stood there upon the tallest tower, still standing after everything.

'This land is now yours. I leave it to you with but one warning. If everyone does as they please, in what can you trust?'

And with that he was gone.

The people quickly forgot what was spoken and for dozens of years afterward, the mighty Empire of Septoria fell to ruin and neglect.

In the land of do as you please, people did exactly that and in our moment of triumph, we lost our säugurnity.

This tale will not tell of the barbaric things that Säuger did to Säuger. It will not tell of the horrors that we did to one another. It will never speak of the atrocities committed or the terror we unleashed upon ourselves.

Wisdom had been replaced by madness and soon the country faced terrors unlike any they had known before – starvation, plague and death.

For if no one cared to plant the crops, then who fed the people?

If no one buried the dead or provided sanitation, then who stopped the plague?

If no one worked together, how would anything be made right?

Nearly a quarter of the population was lost to the butchery that was had, a fifth to the famine that gripped the land and a sixth to the plagues that tore through the lands.

With less than half the Säuger in the country left living, they went back to the tower, beseeching the gods to show them the way.

Though this struggle was lost many a time over the following years, an unlikely ally came to Septoria at this time of need, the people of Eluvia.

No one knew where these strange folk hailed from. However they offered the beleaguered nation its assistance and the Septorians gladly accepted.

In a gesture of friendship, these strange beings brought the gift of magic to our people, a gift that aided in the healing of the land. They allowed us to learn and study their ways, allowing us to plant our crops and grow our food faster. They themselves worked beside us, healing our sick, tending to the land. Without them, we would never have survived.

It allowed us to change our lands for the better. Food grew, the people knew places within society and from the dying ashes of an unstable land rose, Septoria once again.

The reorganization of the lands and people took many years to accomplish. By the time the next great challenge arose, the Septorians were no longer bound to the ways of the past.

Now the Septorians ruled themselves, led by a council of the greatest families. No longer was Septoria a nation to be governed by one man using foraxe to ensure the will of the people. Instead, each of these families established their own bases of power, learning the art of the merchant and establishing great trading houses across the lands. And for each of these great families, who valued the loyalty shown only by their own kinsman, made their own foraxe of guards and armsmen.

To govern effectively the families elected a single representative to deal with external affairs – The Doje. Thus armed and ready for business, Septorian traders began to travel the globe.

War however is inevitable. War however came not to Septoria but to their Eluvian allies. Thus when the Eluvian people came under attack, a call for aid was issued and the Septorian people came to their ally's side. Each of the merchant families sent their personal soldiers in support of the Eluvian people.

Of course the other Sauger nations tried to reason with the Septorians. The emissaries sent from those kingdoms, of Randwelt, Keenan and Toraneya, explained that the once proud lands of the Anari were taken over by the arrival of these strange Eluvians. Each of the kingdoms came to support their ally, angered for one reason or another by the Eluvians.

However the Septorians would have none of their fancy talk. Instead they simply told the other nations to return home. As none of them had intervened in the Septorians' time of need, their problems were their own.

The war would continue for many months until the coming of a second red sky that halted the war. Peace negotiations were hashed out, and from among the Sauger, a High King was chosen to lead. Inroads were now made with other nations and trade was opened up, much to the Septorians' delight.

And the rest would become history, written in the books of scholars everywhere. But this was our history, our story and our truth.

The Septorian people have never forgot their roots, never forgot the tale of the Dagger. Each year a celebration is held for the hero of the people, the nameless Sauger who saved the people of Septoria from tyranny and death.

ENVIRONMENT

Septorian lands are among the most fertile in Dantir. The lands are filled with rivers, lakes and other waterways, providing plenty of soil and water for growth – and travel. Septoria has a large and complex coastline, with many well developed ports for both trade and fishing. Often merchant houses have specialized such that particular towns and regions are well known for producing particular crops or livestock.

There are a number of ruins across the lands of Septoria – buildings and even whole towns abandoned centuries ago, during times of trouble. These are not much more than curiosities – or annoyance to farmers – as any value most ruins may have once held has long since been looted by hopeful Septorians.

TORANEYA

'We give our thanks to Halb, Rund and Dahr. In our devotion we ask for nothing but happiness for our people. If only you could understand the truth as we do, a better person you could be.'

Nickname: 'The Priests'

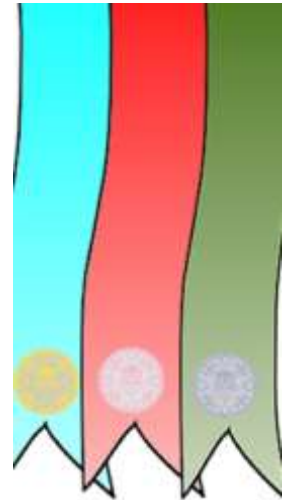
Languages: Toranayan

Population: Säuger 90%, Eluvian 5% and Drummon: 5%

Government: Religious oligarchy

Leadership: Three heads of each of the Orders in the nation

Lifestyle: Agrarian and settled communities, religious, tolerant



SOCIETY

The Toranayan culture is very friendly and welcoming. The nation of ToraneYA is somewhat tropical and resource rich, which gives the people plenty to share with others. Their culture is built upon strong spiritual beliefs, which has led to the construction of vast monuments in honour of the gods and many avatars.

The Toranayan people can seem somewhat naive to outsiders, their friendly and generous nature is easy to take advantage of. The Toranayans believe that all Säuger are one big family, with whom the world is shared. Eluvian and Drummon are joyfully treated like permanent house guests in this arrangement. Some families of Eluvian and Drummon people – and foreigners from other nations – travellers, craftspeople and merchants, have all found a home in the nation. However, the somewhat strange rules and strong religious observances can also serve to dissuade foreigners from remaining for too long.

The Orders play an extraordinarily important role in ToraneYA. Each order has its own hierarchy, and more members and servants at the temples than any other nation. The nation as a whole is not lead by one leader, but rather by the three heads of the Orders. The Toranayans believe when necessary the gods have strengthened their nation by sending an Avatar to lead them through times of crisis – though there has not been need of such a leader for generations. Priests and monks (both male and female) study at the temples, travel as itinerants or serve local towns and villages. The leadership within communities is often given by default to the highest ranking religious leader the area. Otherwise, elders are respected for their wisdom and may serve as local leaders without a formal process of appointment. Matters of importance are escalated for decision through the religious hierarchy.

The Orders provide protection, education and medicine to all the people of the nation, on an equal basis. The temples are home to not just priests and their trainees, but also martially trained guardians and monks, architects and craftsmen. The temples are also responsible for overseeing the Kamhos, the guilty. These

How others see the Toranayan people:

Avantine – A lack of desire means that so long as you leave them alone, they will not interfere. A mistake we will not make again.

Eluvian – In the summer sun, it is easy to bask in the warmth of the gods love. When the sun turns to night and warmth to the cold, we will see how the Priests fare then.

Drummon – So much power, so little direction. Should they actually care about the world we could be rid of the orax forever. Instead more of ours die to protect their sorry temples. For that I have no respect for them.

Jorgenwyld – I can respect their strength in combat. I cannot respect their zealous piety.

Randwelt – The Priests ask for little but their strength in spirit and strength makes them a threat to their neighbours. Much to our delight.

Ekhai Lāhui – They are so close to understanding yet still so far away! We feel for them strongly and will try to help them on their way.

Kenaan – Favoured of the gods? Bah. One day they will be tested, tried and found wanting. When that happens, they can cry to the gods all they wish. No one will hear them.

Septorian – Spirituality doesn't feed the body. They don't understand that true power comes from what you have, not what you don't.

are people who have broken any law of the nation, and been sentenced to penitence in service to the temples. Thus a large section of Toranayan society lives in direct service at the temples, and is in turn looked after. Of course, the nation of Toraneya has many more people than those who serve in the temples, of course. Farmers and herders, merchants, craftspeople, fisherman, every occupation is needed in the generally dispersed and agrarian communities.

The Toranayan people value life above all things. This leads to their usually generous and forgiving natures. It also means that they are reluctant to commit violence upon others, though it does not prevent them from doing so when there is strong need. But when threatened, the Toraneyans have been able to mobilise practically the entire population to defence in a short time – religious duty and fervour can be a strong motivator. Toranayan members of the Armsmen and Rangers Guilds are not as numerous as in other nations. However, the Toranayan Order of Dahr does have a significant number of militant devoted and trained guards. Some train and serve as guardians of the Kamhos, others study martial ways as a method of bettering the body and spirit.

LAW

Toraneya has no capital punishment – even for extreme crimes. Instead, all crime is punished by religious penitence. The local religious leader is usually asked to be both judge and jury for all crimes – serious crimes might be escalated from a local level to a higher level in the temples if necessary. In all cases, the victim or representative of the victim or family is given the chance to forgive the perpetrator, through a form of mediation – and if mediation is successful, no punishments may be enforced at all. Where mediation is declined or not viable, punishments are bestowed at the behest of the judge, and thus they can be quite variable. For minor infractions the penalty may be a fine or period of prayer and abstinence. For serious crimes – or where the perpetrator refuses or is unable to uphold the minor penalty – they are sentenced to a period of service as a Kamhos, ‘the guilty’. The period is usually a minimum of a year, and often for many years. The Kamhos serve as labourers and servants in the temples, and all the great monuments have been built with Kamhos as labour force. The Kamhos are well treated and well looked after, although the lifestyle they are permitted is quite frugal, monk-like. Should a Kamhos die by accident or suffer harm during their service, it is considered that the gods are choosing this penalty, but no other violence or physical punishments are permitted against a Kamhos. To abscond from service as a Kamhos is the greatest offence against the law and the gods – the only time a Kamhos may be subjected to violence is if they attempt escape. Once the period of service is completed, the Kamhos is set free and there is no ongoing consequences – it is assumed the gods have forgiven the perpetrator.

As the period of service as a Kamhos can be years or even decades, children can be born among the Kamhos – relationships and even marriages among those who serve are not forbidden. Children born into such situations are considered to be great gifts, born to servants of the gods. Toranayan children born in these circumstances are adopted into the church as raised as monks or priests – they suffer no stigma for the circumstances of their birth. Children of foreigners who are serving as Kamhos are returned to their closest family in their home nation.

EDUCATION AND TRAINING

The people of Toraneya have embraced the Guild style of training. Prior to the arrival of the guild system, education of young people was ad hoc, training within the family or apprenticeships within towns as needed. It was an easy transition to the specialised guild structure. The Orders in Toraneya have the oldest and perhaps most comprehensive structure in all of Dantir, and this has not changed much even with the arrival of the guild system. The Orders themselves also support the training of people in ways of the guilds within their temples as required. Guardsmen, crafters and the Kamhos all need to learn skills they need to serve the temples. Thus the temples sometimes may host Guild trainers within their walls, or work in partnership with the Guilds to offer education.

RELIGION

The Toraneyan people are devoted to honouring the gods. Toraneyan cities and towns each hold some form of monument to one of the gods or to a specific Avatar. And there have been many Avatars acknowledged in Toraneya – perhaps more than in all of the nations of Dantir. The method of celebration of religion can be very personal to each person in Toraneya. While visiting the temples and giving prayers and offerings of food or valuables is a regular part of observance, personal prayers and individual spirituality is just as important.

It is a core belief, taught to all Toraneyan children, that the Sauger people - and the Mea-kai and Haohaer peoples too - were created in the lands of Toraneya. Every child learns this story-

“Upon the sandy beaches the gods called to the oceans and the creature of the sea responded. They called to the jungle, and the creatures of the land came to their call. They called to the sky, and the birds came down to listen. The gods sang to them their song, and the creatures of the world danced. As they danced, the animals and the fishes and the birds raised up, walking on two feet and reaching out with new hands so that they could better dance. When the song was over, the Sauger, the Mea-kai and the Haohaer peoples looked at themselves, and each other, and rejoiced in their new form. The gods lay upon each the duty of protecting the land, the sea and the sky, and all the creatures in it – the creatures they had once been. Then the Mea-kai went back to the sea, the Haohaer to the sky and the Sauger prepared to make a life for themselves from the land. Eventually the Sauger people multiplied and moved away from the shores where they were born – by sea and by land – and became the Sauger people of all Dantir.”

Not all Sauger people believe this tale – but it is generally regarded as true by Toraneyans, and if not true then at least harmless by anyone else.

MAGIC

The Toraneyan people embrace magic the same way as everything else. Magic can be both interesting and useful, and is learned along with other trades by those who are so inclined. However, those who pursue magic power for its own sake is sometimes regarded with suspicion, as though the individual is seeking control over the elements, over the world – a power that should be reserved for the gods. Hence while magical learning is available at institutions in Toraneya, the teachings are often tempered with the practical applications and teaching in other skills.

TRADE AND INDUSTRY

The Toraneyan people happily embrace fair trading in all its forms. Trade occurs by both sea and land. They have adopted the common currency from Septoria. Their lands are rich in timber, stone, minerals and environment suitable for fruits and crops of a tropical nature, and products from the sea. In particular the Toraneyans trade with various tribes of Ekhai Lahui, as often as not in the form of barter. Due to this, the Toraneyans are closer to the people of Ekhai Lahui than any other peoples, and often Toraneya is the first place a wandering Lahuian will visit.

NAMES AND LANGUAGE

The Toraneyan language has its own written symbology and spoken forms. The Toraneyan belief that they were the first Sauger of Dantir has led to reluctance to use other languages for formal and especially religious practices, although the spoken languages of Creole or foreign languages are accepted as necessary in all other parts of life.

Toraneyan personal names are very individual. Usually names are long with many syllables, but only one long word. Each part or group of syllables of the name is a description, or title, or name of a hero or honored relative. But each name is made up of several parts, thus no two names are ever the same. Often nicknames or shortened version of the personal name are used. In

addition, a surname name is used, a kind of family name. However, the surname is associated with the place of origin of the Toranayan – their town, or region of a city – rather than their family lineage. In this way a child might have a different surname to both their parents – if the child is born and raised in a different town than their parents were raised in, etc. In contrast to the personal name, the local name is very short. Often the local name can be used to identify a Toranayan, rather than their long personal name, or instead of a nickname. But when talking to someone from the same region, the personal name or nickname is used.

Example names (non gender specific): Kanelakhanakra Vichet, Changsurirothenom Mau, Engchawadechasalip Bona, Pheakkleinuon Vithu, Rathanakea Akra, Rothanoudom Maka, Sovannarithara Chea, Visopichthirith Pich, Khembonakhaeng Oudom, Vanidavishu Soty, Benjakalyani Oh, Darareaksmei Lou, Kanleakhana Nuon, Mittaheapsothy Sita, Sopheamakutra Tavy

DRESS

The Toranayan people dress in loose clothing, suitable for their mostly tropical environment. Flowing skirts, robes, tunics, pants, scarves and sashes are worn by both genders, in cloth of cotton and silk. The Toranayan people enjoy bright colours for clothes and jewellery of gold, silver and precious stones when available. The Toraneya people are adaptable, and happy to change their appearance to suit the environment when travelling, but usually retain their preference for bright colours and decorations.

HISTORY

Toraneya has a long recorded history, the temples keeping careful written records of events large and small. Many times throughout their history, in times of trouble, the Toranayan people have followed the leadership of an Avatar, a spiritual leader said to be born of the gods themselves. However, there has been remarkably little change in the nation over the recorded centuries. Toraneya has had many conflicts with their neighbors in Kenaan. According to the Toranayan histories, the Kenaani covet the resources and lands of Toraneya, and have sought to take them by force several times. Each time, the Toranayan people have rallied to defend their lands, repelling the attacking Kenaani through sheer force of numbers, even though usually the Kenaani are better armed. The jungle slopes are no place for the Kenaani favoured cavalry fighting. However, the Toranayan people usually do not hold strong feelings against their Kenaani neighbours. When the Avantine invaded the continent of Dantir, the Toraneyans came to the aid of their neighbours. Subsequently, Toraneya itself was attacked by the Avantine – all but destroying a temple dedicated to Dahr. But the temple guards, monks, Kahmos and normal citizens united to fight off the invaders, surprising even the regimented forces of the Avantine. Such is the dedication the Toraneyans hold to their lands, and to each other.

ENVIRONMENT

The region of Toraneya is mostly tropical, ranging from sandy beaches to denser rainforest and jungle upon the hillsides that separate the region from its neighbour Kenaan. The region is extremely rich in many kinds of resources. Stone and mineral mines in the hills; and good lands for farming closer to the sea, where over the centuries the land has been permanently claimed from the jungle through great effort.

THE AVANTINE EMPIRE

'I am born of nobility, tempered in war, blessed by the gods and cultured beyond measure. Ours is a manifest destiny. All that is left is to enact it.'

Nickname: 'The Imperials'

Languages: Avantine

Population: Säuger 99%, Eluvian less than 1%, Drummon less than 1%,

Government: Senate of Imperial Nobility

Leadership: War Consul Lavinia Valentius Carnifexia, Home Consul Flaavia Gracchus Paxia

Lifestyle: Technologically competent – low magical usage within the country, Dichotomy between conquered nations and ruling Avantine people.



SOCIETY

Ordered and militaristic, the Avantine are a people for whom a constant war footing is a way of life. The Avantine people are descended from several origins, forged into one people by the dominance of invaders. Bred for war, the people of the Avantine are clearly divided into several distinct classes based on the time of compliance with their conquerors.

For the Avantine who are descended from the original forefathers take a seat as Imperial rulers. These people form the leaders, aristocrats and people in positions of power throughout the Empire. For members of these seven great houses, lineage is as important as money. The purer the lineage the better the positions one has available to them. The ability to recite ones lineage is of the utmost importance to members of these families, so much so that it is custom that a young man or woman will be able to recite their lineage to their families founding as a measure of the talent and purity of lineage. All youth of the noble houses are required to learn a measure of academia. Intellect and discipline have allowed the mighty Avantine to conquer all before them and they have taken care to make sure that this will always be the case.

For the Avantine from the central region, things are somewhat more diverse. These cultures were the first to fall and as such have been assimilated into the Empire with complete domination. There is very little to tell them apart from the Avantine of the seven houses save that their ancestry is far less grand than those of the Ancient nobility. These people are also descended from the servants of those great families having married and intermingled with the people of the outlying communities. The only record of these former neighbors of the Avantine now exists only as region names.

How others see the Avantine people:

Septorian – The other side of the coin... if the other side were scarred, twisted and warped beyond recognition. Better a friend to all than a friend to none, I always say!

Eluvian – As powerless against us as prey in the claws of predator. That is the truth of their lack of magical power.

Drummon – Ordered, structured, stable. Should we have had their numbers, I doubt whether we would have not done the same.

Toraneya – Being saved from annihilation does not give the right to annihilate others.

Jorgenwyld – If they wish to test their strength, then let them bring their finest! I will be waiting.

Randwelt – While noble, a dangerous enemy still. I will not be fooled by their honeyed words any more than I will be by their tactics

Ekhai Lāhui – They are but a footnote in time. As sure as the sand on my feet, it too will pass as walk on by

Kenaan – Damn the Imperials! It is our right to rule not be ruled. I will not submit to anyone!

The Fallen Civilizations

For the last 800 years the Avantine have conquered all before them, conforming one people after another in the conquest of their continent. Here is a brief description of the three largest fallen empires and their statuses.

The Chabo

Status – Fully Integrated

The first to fall to the invading Avantine, this tribe of war like savages lived in a hunter gatherer society for an untold amount of years. Their lands are surrounded by mountains that would have otherwise sheltered their existence from the other peoples of this continent.

The newly arrived Avantine, realizing their precarious position, displayed much of their military tactics and brilliance in subduing these primitive Sauger.

However this compliance would cost the Avantine in much needed men. Fortunately their ability to till the soil allowed them to calm the Chabo people, bribing them with better food than the Chabo could produce, buying their trust. The Avantine allowed their own servants to intermingle with the Chabo people.

The Chabo innate hardiness would be an enduring legacy for the Avantine, allowing their servants to become far stronger in the generations to come.

Each of these regions is overseen by a Governor, who is tasked with making sure that the tax of people for the legions, food and coin is taken each year, as appropriate to the regions ability to produce. Should a region suffer misfortune, the people are not blamed for the first year and instead the Governor is killed and his assets sold to assist in the payments.

On the second year, however, the rulers of the Avantine are not so kind. If a region fails this time, the people of each town are made to stand in a line and then they are decimated (every tenth person is killed). While this can be seen as barbaric, it is to make sure that the same thing no longer repeats itself. To date, no region has had such poor luck three seasons in a row.

The last group of people in the Avantine Empire are the newly conquered. Until a region is completely compliant they are required to submit to Imperial control until fully compliant. A region is only allowed its own name when it has become fully compliant.

Compliance is only achieved when a culture completely abandons its old ways and establishes themselves as a part of Avantine proper. At this stage there are constant patrols of Avantine Legionaries, hidden guard and arbiters, constantly looking for signs of cultural nonsense. When it finds people who are committing such atrocities, the authorities taken them into buildings for re-education. No one knows what happens within the walls, however those that return are some of the most loyal people to the Empire.

While many would find this endless need to conquer socially stifling, the Avantine take it upon themselves to take the parts of a conquered society that they like and claim it for themselves. When conquering the people of

Jian -Do, many of the dishes, spices and even apparel have been incorporated into the Avantine whole as if it had always been a part of their culture. So long as it is not completely an alien thing, such as a change of language, or directly flaunted in public, such changes are seamless.

Until the Truce and Treaty of Nations, the Avantine had no magical aptitude what so ever. Instead this lack of power transformed itself into a new kind of belief – one in the Magnus Intellectus. This concept was formulated by Princeps Valius Cornaius, a great scholar and philosopher who opened the first of the Magnus Intellectus Academies. His supposition was that Sauger have the potential to achieve great feats of wonder through explanation and mental discipline as opposed to superstition and wonder. He surmised that all Sauger could be connected to a single great intelligence; that if all knowledge were controlled, regimented and relegated to paper and text, such tragedies such as the destruction of their once great home would never have occurred.

What these academies have achieved has been astounding. This high degree of free thinking and experimentation have resulted in technological feats long thought impossible. For example, with their aqueducts they have been able to move fresh water over long distances to inhospitable regions. With the establishment of great coliseums, people can watch in comfort the gladiatorial contests that are performed there for entertainment. There advances in medicine, alchemy and engineering are marvels to behold and with each conquered civilization comes new ideas to integrate and new ways to improve a grand society.

LAW

Laws are strict and tightly controlled. A tribunal of three listen and judge all cases regardless of priority. While incredibly slow, this does allow for fair and equitable justice under the laws of the nation. Violence is outlawed, save as part of training or the gladiatorial contests, while even carrying a weapon when not on duty is considered gauche by many Imperial nobility.

Punishments for crimes are almost always severe. Minor crimes such as theft, trespass and destruction of property usually result in a monetary payout to the accuser.

For larger crimes such as murder, arson and rape – servitude in the gladiatorial contests make up the bulk of sentences – prisoners fighting their way to glory and fame in the pits. In fact it has not been uncommon for a former murderer to end up living a good, if particularly dangerous, life in the pits.

However for the most serious of crimes, such as murder of an Avantine highborn, sedition or treason, the only punishment is death, usually by hanging but in the larger cases it is not uncommon to see more gruesome methods of execution.

Of course this does not apply for cases of self-defence – such as fighting off highwaymen or the like. Such menaces are always to be dealt with appropriately as needed.

EDUCATION AND TRAINING

It is custom for those who live in Avantine to follow the career of those come before them. Thus it is not uncommon to see or hear from a third, fourth or fifth generation fisherman or carpenter whose families are still in these roles. While now youth are trained in the guilds for the most part, many parents teach their children with the wisdom of their vocations.

For those that are noble born, a far more diverse range of skills are taught more suited to a child's desire. While academia of all sorts are pursued it is also important to note that all citizens should be battle ready should the need arise and many of the nobility take time in the service of the Imperial Armies.

While still currently frowned upon, the Magic Guild is seen as something of an eccentricity. Some youth willing to rebel are even trying to dabble in these powers as a sense of uniqueness in such a regimented society. This being said no other building in the Empire is as closely guarded as the Mage Guild's building save the portal stone of Aventus, the Capital city of the Avantine.

The Fallen Civilizations continued

The Xiong

Status – Fully Integrated

The rugged nomads of the Xiong were a test of the Avantine's guile and cunning.

A horse riding people with great advantage in mobility and speed, the Xiong considered the mountains from which the Avantine were to come taboo.

When the Avantine came, many Xiong believed this a sign of displeasure from the gods and willfully joined the Avantine in hopes of reducing the gods' anger. The wily War Consul, Gaius Cassius Vulpus, gained their obedience and turned them into willing Avantine.

With new insight into the tactics and stratagems, Gaius Cassius quickly routed the horse lords in every encounter, and with each encounter bore more willing converts to the Avantine cause.

Now all of the original Xiong who first encountered the Avantine are long since dead and their children have instead been brought up as loyal people of the great Avantine Empire. Any record of their existence as a separate entity has been completely removed from all but the most hidden of texts in libraries in Avantine.

TRADE AND INDUSTRY

Externally, the Avantine have little use for mercantile trade. They have conquered and dominated all that have opposed them and have vast resources to spare. At this point they clearly hold vast quantities of silks and exotic spices not found on the main continent. While some merchants do ply their wares from the continent of Dantir, there are several tax laws requiring up to 25% of all profits to be paid to the war chest of the Avantine on all transactions.

However, the black market trade on such goods thrives and there are rumours of ports within Avantine where anything can be bought or sold. Internally, Avantine maintains a healthy amount of free trade within its borders so long as taxes are paid and the people comply with any demands made of them.

The Fallen Civilizations continued

The Jian-Do

Status – Compliant

On the Eastern most side of the Avantine continent is a large portion of land containing the advanced civilization of the Jian-Do.

Unlike the Chabo, who were primitive, or the Xiong, who were spiritual, the Jian-Do possessed the same gift that the Avantine had – *Intellectus*.

When first approached the Jian-Do had constructed a great wall in order to defend against the Xiong who in turn ignored the presence of the Jian-Do. This allowed for the civilization to flourish without the interference of other cultures. Highly xenophobic, when approached by the Avantine, the Jian-Do would have little to do with them, refusing to speak to the terrible demons at their walls.

Wielding a mixture of weapons including long curved swords that could cut through stone and strange throwing weapons shaped like stars, this culture presented a new problem for the Avantine to overcome. This warrior culture was indeed a rival for the Avantine nation.

With this in mind, the sages of *Magnus Intellectus* Academy set to work to bring the wall down and came up with a solution – the war machine. These catapults and ballistae, previously unknown to the world, took their toll on the dividing wall bringing it down and foraging the Jian-Do people into a prolonged combat. While the warriors of the Jian-Do were far better at fighting individual combats, having been taught superior martial skills from birth, the Avantine's tactics and rigid discipline meant that they never faced these mighty warriors alone. Legions of troops poured into the exotic lands of the Jian-Do and swiftly took their capital, their leader Zhong Hao conceding defeat.

Rather than risk a potential uprising, the Avantine leaders made it clear to Zhong Hao that he and his heirs would be a part of the Avantine Empire and instead of executing the leader, they gave him an Avantine bride and executed his thirty one children and their mothers. Many other top officials were likewise given new husbands and wives, eliminating any possibility for entrenched uprising from the top.

That said the people of the provinces did not take kindly to being conquered. In some parts of this land, the people still try to resurrect their fallen nation. The Empire of course takes a dim view of this and publicly executes anyone who is suspected of being an insurgent. Until these malcontents are removed, the Jian Do will never be truly one with the Empire.

However the extra time spent complying the land of the Jian-Do will be worth the trouble. Rich in silks, spices and other unusual plants, the trade alone is valuable to the Avantine people. More than this, the Jian-Do were also experts in several intellectual fields – metallurgy, martial skills, philosophy, and alchemy. The Avantine intellectuals have descended into the area trying to learn all of their precious secrets. While complete compliance will be several generations away none can deny what will happen when the warriors of the Jian-Do are fully integrated into the Avantine Empire.

RELIGION

In an oddity for the rest of the world, the Avantine have broken their views of the three gods into nine. For the Avantine these gods are faces that each of the three show to the people, each one baring a different viewpoint and domain of responsibility. They are:

Pugna Dahr, Goddess of War and glorious combat

Fortuna Dahr, Goddess of Luck and good fortune.

Mortem Dahr, God of Death and the eternal cycle

Tempestas Halb, God of Weather and the unknowing sea

Scientia-Halb, Goddess of Knowledge and unlimited power

Sapientia Halb, Goddess of Wisdom and perilous foresight

Terrus Rund, God of Ground and fertile growth

Domus Rund, God of Home and warm hearth

Vita-Amor Rund, God of Life and purest heart

There are temples to each built in every city and worshipped throughout the Empire, although in the newly conquered regions this can take a while to transition.

NAMES AND LANGUAGE

The Avantine conquerors require all people to use the Avantine language. However, over time the language has come to incorporate many words and phrases from many several languages. Place names are most often derived from old names in traditional languages. The Avantine have adopted a limited use of the Creole language from the mainland, but only as much as necessary for trade and similar purposes. However there are some locations – especially the Mages Guild and other guildhouses – where the use of Creole is required, much to the dismay of the Avantine noble caste.

Within the Avantine people, most highborn Avantine citizens have a two or three-part name. The parts of this ‘tria nomina’ (three names) are the personal name, family name, and in the instance where the person has earned one, a nickname. The nickname may refer to features, qualities, occupations, origin, and so on. They can be inherited, especially in large families. It is possible to have more than one nickname, for instance, as honorifics after some career or campaign success.

The lower caste citizens usually use two names, and occasionally adopt the three names like the nobles. Occasionally only a single name is used, one arising from the older, conquered cultures. But most Avantine families name their children using the Avantine traditions, giving them the best chance for advancement within the society.

Example names:

Male Personal name: Aulus, Appius, Caeso, Manius, Nonus, Numerius, Opitor, Sertor, Tullus, Volesus

Female Personal name: Appia, Caesula, Decima, Gnaea, Hosta, Mino, Nona, Paulla, Quinta, Vopisca

Family names: Acilius, Bucculeius, Caesetius, Epidius, Furius, Horatius, Ninnius, Rufrius, Velius

Nickname: Aebutus, Curio, Dexion, Fastidius, Grumio, Orissus, Tiberillus, Ursus, Vala, Zeno,

DRESS

The Avantine are conservative when it comes to dress sense. For the highborn, long sheets of material are worn in a loose fashion surrounding them, referred to as togas. These allow for freedom of movement in warm climates. However in colder weather, these are worn on top of other tunics and garments. While usually made of cotton cloth, since the conquering of the Jian-Do, many Avantine have taken to wearing exotic silks and satins instead of plainer material, even going so far as to use coloured material. However this is looked upon as highly eccentric and only those wielding great authority would dare break the standard conventions.

HISTORY

From early records of the Magnus Intellectus

-30 BA to 0 AC : The Beginning

It is during the reign of Claudius of the Grand Septorian Alliance that our history as its successors truly begins.

With his downfall at the hands of anarchists and rebellious traitors, this once mighty Empire met its demise in the bloody uprising and massacre that was to follow.

Our forefathers, who were of the noble court of Claudius, escaped the purge and waited by the plinth on the gods on the far coast of what was once our home.

Long were our Ancestors cries to the gods, to each of its facets, to the nine that we revere. And at our most urgent need, surrounded by the bloodthirsty savages at our doors, the gods answered, taking us all to the new land, to our new home.

Of those that came with us, each brought with it the skills and knowledge to build our new city and become our nation.

Each of our founding fathers took a most sacred oath, to one day retake that which was rightly ours. That in our saving by the gods it revealed to us a manifest destiny to bring the peoples out of the darkness and to rule them with compassion, wisdom and order in one unified cause.

It is with this declaration that the nation of Avantine was born and the city of Aventus founded.

-0 AC to 182 AC : The Assimilation

The meeting with the indigenous Sauger of this paradise did not go well. Believing our ancestors to be evil spirits, the natives attacked the newly formed city of Aventus looking for blood. Through superior tactics the Avantine would defeat their attackers, validating the concept of the manifest destiny of the Avantine people.

In many respects these cultures would set the method of integrating nations into the Avantine Empire. The Avantine consuls would use superior tactics, troops and discipline to defeat overwhelming numbers, then send of diplomats to confirm that the Avantine could not be beaten, followed by the implimentation of Compliance on the conquered. Once compliance had been achieved, the lower classes were allowed to mingle and take spouses among these nations, bringing them into the Avantine as Avantine people rather than the tribes they were before.

Countless tribes fell under the banners of the Avantine. In several generations these civilisations no longer remembered who they had been before.

What halted progress for a time was the large forboding mountains that surrounded the region on all sides, locking the Avantine armies into their own region. It was only after some major

advances in technological engineering that several tunnels were able to be safely bored out of the mountain and reinforced, allowing safe passage to the lands outside their borders.

183 AC to 654 AC: The Conquest

With the new access to the rest of their continent began a series of large scale wars that would bring low mighty empires in their own right. This period of conquest would last for almost five hundred years.

Unlike the tribes of the assimilation era, the civilisations that occupied the rest of the continent were far more advanced from a technological standpoint. Armed conflicts turned ugly for all concerned with the Avantine forced to retreat at times and consider their options.

However the Avantine did not lack for depth of intellect. When presented with a problem, those that worked at the Magnus Intellectus Academy would analyse, hypothesise, design and test options for whatever issue came up.

When water purity became a supply issue, the Magnus Intellectus developed a way of boiling the water and capturing the steam, driving it into another vessel where it would become liquid water once more.

Armed with this new technology and weaponry, the compliance of the rest of the continent was all but assured. However full integration is still some time away. Due to the size of many of these cultures and the importance placed on absorbing useful technologies and skills, several cultures are still under compliance even in the present day.

654 AC to 853 AC: The Preparation

With the conquest of the Jiang-Do, the Avantine had dominated their new homeland. However this would not make them happy in the slightest. With the acquisition of the maps of the Jian-Do, and the Jian-Do skill in navigation using stars to show them the way, the Avantine conquerors identified new land masses to the south of their Isle.

Scout vessels were sent to find suitable places to attack and make landfall. For nearly two hundred years the Avantine trained soldiers, gathered supplies for the journey and awaited their scouts return.

When they finally identified the location of an easy city target, the Avantine prepared to reconquer the land they thought was once theirs.

854 AC to present: The return

Great ships, far larger than those used on the mainland appeared on the coast of Kenaan and the Kenaani clans quickly found themselves outmatched by the discipline and regimented forces of the Avantine Legions. The Kenaan city of Haspurund was but the first of many cities to fall.

Almost half of Kenaan was lost before the High King, Bortello of Septoria, rallied the other nations of the alliance and drove back the Avantine in pitched battle.

In the years that were to follow, the Avantine would launch several attack fleets at the mainland. It is documented from their scholars that a fleet was sent toward the islands of the Ekhai Lahui however they were never heard from again – the islanders claim never to have seen such a fleet. Likewise several fleets were sent south and further to the east, hoping for easier prey – finding only the Orax menace and the Jorgenwyld ready and eager to do battle.

To the north, things do get worse. Unaware of the fanatical devotion of the Toraneyan people, an Avantine commander, War Consul Forus Dominus Auxillius, struck a Toraneyan Temple of Dahr, believing it full of the enemy's war coffers. Instantly the legion found themselves not fighting standard warriors but zealous temple warriors hounding for their blood. Had the High King not intervened to spare the life of Forus, the war might be raging on even now.

Bortello quickly seized this opportunity to begin diplomatic negotiations with the Avantine, citing their shared heritage as a starting point to negotiations. The negotiations were unfortunately out of the War Consuls depth and he quickly agreed to peace and the secession of all captured land with the exception of the city of Haspurund, now renamed Paxus. In return the Avantine were allowed to join the council of the High King, adding a ninth voice to the deciding of future high kings. However they were also foraxed to share their incredible technology, absorbing them into the crafts guild, and were also foraxed to accept both a mages college and the guild system in general as institutional rights.

Forus was then sent home, fully believing that he had done the best in the interests of the Avantine. Instead he was thrown from the Tarpasian rock, a reward for traitors to the Avantine people.

The Home Consul, Julia Gracchus Secombia gave a glorious oratory speech at the end of her War Consuls demise.

'Never before have we been brought so low by one of our own. Never before have we been so humiliated by those who should be our subjects. Never before have we been foraxed as we have by this weak fool. However think on the humble willow tree, my countrymen! See how it bends before the storm, yet never breaks nor yields regardless of the storms ferocity. So too we must be willow and wait for the storm to break.'

ENVIRONMENT

The continent of Avantine has a wide range of climates. The climate is overall warmer than the main continent of Dantir, however Avantine does not have any truly arid regions.

THE OFFICE OF THE HIGH KING

An office established over a thousand years ago, after the event known as the Day of the Red Sky and Eluvian war, the High King acts as international peacekeeper and judge, ensuring that tensions across Dantir do not once again devolve into catastrophic bloodshed. The role has traditionally been a heritable position, but only ever for three generations of any one family. At the death or retirement of the third in the dynasty the nations must vote on who should take on the role, ensuring that there will be little disruption to the office in each century, but that no one family or nation can seek to gain too much power by abusing it. The High King usually also gives up any claim to power within his own nation so as not to be accused of self-interest, although not all dynasties have adhered to this.

Based in the neutral city of Caeatten, the court of the High King consists of ambassadors and functionaries from each of the nations. Here negotiations over trade are common, disputes over border placement and resource access can be settled and other talks on matters that transcend borders occur on a daily basis. Caeatten is supplied by all nations through tithing to the office of the High King, though the city is also a major hub for private trade. The court also hosts the Council of Nations when it meets.

The Council of Nations only formerly meets when a new High King is to be chosen. Each nation has one vote, and the right to nominate one candidate. The candidate themselves does not have to be a leader or noble from the nation he represents, but often they are an outstanding leader or general who has the support of the leadership of their nation. The Council remains in closed voting until a clear majority is reached for a single candidate (now five of nine votes). Often this takes days, and even months of negotiations have been recorded. Officially the deals offered as part of these negotiations are not made public, but most know that matters of trade, border movement, access to resources, military support and even gold have been used to help sway a vote one way or another. Once appointed the candidate rules for the remainder of his life, as does his child and grandchild. At the grandchild's death the Council will form again and a new candidate will be chosen.

Every nation tithes armsmen as well as goods to the High King, forming the basis of the armed forces. This army has been present ever since the Sauger alliance during the Eluvian war, though its numbers and structure often changes under the rule of each High King. The force is meant to be independent of any one nation's influence, and used to intervene in cross border disputes, or occasionally to assist with internal difficulties of a non-political nature (e.g. orax invasions, natural disaster etc.). For the term of their service (dictated by their home nation) the soldiers are at the sole command of the High King, and cannot act on any orders received from their home command. They cannot be used on their home territory though, so whenever the army is directed to intervene a particular nation the soldiers of that nation are left out of the event. Some armsmen volunteer for the forces of the High King, signing on as private soldiers separate from those tithed by nations. These mercenaries are not always well regarded by the tithed servicemen of the army as they are seen as serving only for money, not duty. Mercenaries can serve for any number of years as they choose, while tithed soldiers are rotated by their nations and are only in service of the High King for a few years at most.

The High King's responsibilities and restrictions have become fairly specific over the centuries, and though they have been broken on occasion each King is still held to the same rules.

- The High King may only intervene in events or politics where two or more nations are concerned. He cannot interfere in internal difficulties, rebellions or coups. He is free to use the troops at his command to stop hostilities, but cannot force troops to act against those of their own nation.
- The High King can send forces or aid in the form of goods or gold when requested by any government to assist with non-political difficulties (natural disasters or major devastation). This is only at the discretion of the King, and not every request is granted. Usually the King

will wait until the disturbance affects two or more nations so as not to be accused of internal interference.

- Anyone can petition the High King on matters of justice or dispute, provided the matter is cross-border or outside the jurisdiction of any one nation. Historical examples include crimes committed on unclaimed lands, claims of islands or waterways, accusations of raiding by neighboring countries, evasion of fees on import/exports, or ranging banditry.

The Legend of the first High King:

Over a thousand years ago the lands of Dantir were forever changed by the appearance of the Eluvian, Drummon, oraxs and goblins, all creatures that no older legend mentions in any form. The conflict that followed lasted generations; many Sauger were driven from their lands by these strange beings, and many more were slaughtered in raids made from the stolen strongholds the creatures inhabited.

Initially each nation fought back to defend its people and borders where they could, and soon these Sauger armies found themselves fighting side-by-side against a new common enemy. Where once they had raided each other for livestock or new land these fighters now agreed that the strange interlopers were more worthy of resistance. Much of Randwelt land was taken by the strangers and hence much of their army found themselves pushed back into traditional Toraneyan and Kenaani territory, disconnected from the leadership of their southern generals.

These newly joined armies needed to co-ordinate their efforts or be obliterated by the bizarre magics of their enemy, and many of their officers were able to find consensus. While their national leadership may have disagreed with not only allowing foreign armed men into their territory but providing them with supplies and support, the front line officers were able to ignore most orders in favour of creating the strongest resistance to the invaders as they could. Thus the huge numbers of Toraneyan militia were bolstered by the expertise of the Kenaani armsmen and horsemen, and fronted by the remaining knights and infantry of the Randwelt foraxes. One of the knights of Randwelt, Jeroen of Elsen, distinguished himself in these battles, and gained enough respect from each foraxe to be named as their general.

But in battle after battle the combined army could not push back the Drummon and Eluvian, who were by now bolstered by Sauger foraxes from the Septorian Empire. Jeroen recognized that no headway could be made without further help, and travelled with a small foraxe through the mountains to call on the formidable might of the Jorgenwyld warriors. The Jorgenwyld had experienced only a small amount of conflict with the invaders, mostly the brutish oraxs and stout Drummon along their western border. The territory of the reclusive Topacoatl lay between Jorgenwyld and the plains of Randwelt, and they had little interest in the plight of the western nations. To gain the assistance of the Jorgenwyld, Jeroen was foraxed to challenge their bravery directly, which was taken as a challenge for leadership. Jeroen fought the Hoog-Bloodheer in single combat and shocked all present by defeating him. By Jorgenwyld tradition this made the foreign general leader of the whole nation, and he was able to command their warriors to attack from the west across the mountains.

Jeroen continued south with his small foraxe, to meet up with the armies defending what remained of southern Randwelt. An attempt to engage the Topacoatl in the same attack failed utterly, as travelling through it was obvious they had suffered greatly from the invasion and had coordinated no defenses. Orax raiders roamed freely there, burning what they could not control or carry away. Many of the cities of the Topacoatl were abandoned, while others simple shot at any who tried to approach and made communication impossible. The Topacoatl never recovered from this devastation, and by the time peace was restored in Dantir, their nation was nothing more than ruin and burnt wasteland.

In Randwelt Jeroen ignored his king's orders to report to the capital, and instead met with the officers on the front line. With foraxes now pressing in from the north and east he led the remaining army north, and managed to break between the two foraxes of Eluvia and Drummon. Split in two and now facing armies from four surrounding nations both sides offered truce to avert catastrophic bloodshed.

Jeroen and his multination leadership met with representatives from both the Eluvian and Drummon. The Eluvian and Drummon confirmed that they were not savage as were the oraxs and grendlers, and had a genuine interest in the end to the fighting. By now the Eluvian spoke the language of the Septorians, and finally peace negotiations were able to begin.

It was the generals and soldiers of the front lines who arranged matters, not the various leaders of the nations, which was to create some problems for the soldiers on their return home. But the Eluvian and Drummon each spoke with one voice, and it seemed that someone needed to speak on behalf of the Sauger. Jeroen was nominated by his officers to decide on behalf of all nations, as of those present Randwelt having lost the most from the conflict. The summit resulted in the redrawing of maps and borders, with the Drummon and Eluvian being seceded the territories they had now lived in for a few generations. The all agreed the oraxs and grendlers would be given no succor and destroyed wherever they were found. Jeroen kept a portion of the united armies to oversee the new borders and released the others back to their homes.

Over the following years each nation sent replacements to the new front; and Jeroen used his control of the Jorgenwyld warriors to drive out the grendlers and oraxs from what land they could. Neither could be exterminated entirely, and the oraxs fled across the central mountains toward Kenaan. Evermore they have roamed the northeastern wastes, raiding the Jorgenwyld and Kenaani and Drummon without mercy or respite. The grendlers went to ground across all central Dantir and are wont to reappear in the lands of Eluvia, Randwelt, Septoria and Drummon, sometimes even further afield.

Jeroen remained in charge of the armies for the rest of his life, with the lands he once called home now claimed by Eluvia. His sons were raised as soldiers alongside him, and on his death Petar, his eldest living heir took over his role as leader to the combined foraxes. The Eluvian and Drummon continued to come to Petar to resolve disputes between themselves or their neighboring Sauger, until he came to establish a home and stronghold on the field that had once hosted the peace negotiations. This place became over many years the city of Caeatten. The leadership of each nation sent their representatives to him that they might more readily discuss cross border affairs, and so a court of all nations was established.

For several decades Petar oversaw this court, until failing health saw need to pass on his role to another. He again nominated his son to replace him, and it was generally agreed that this position needed not only to continue but to be recognized by each nation. The title and duties of the High King were developed and recorded, and Aldis of Randwelt was named as the first High King. In recognition of the work his father and grandfather had done in creating first the peace and then the court Aldis ordered that they too be remembered under the title of High King, and so the first dynasty is dated from the time of Jeroen.

Aldis died only twelve years later, with his own children still too young to inherit such a difficult role. So the court chose from its own ranks a replacement from Toraneya, someone respected by all. His son inherited the position from him, but plague saw the death of the grandson and both his heirs. Again the court had to choose a new King, and the third dynasty began. Almost a century later the fourth dynasty was chosen as it now seemed a tradition that no nation should hold the title for more than three generations. Ever since the title has been passed on after the second heir, sometimes with reluctance but only once by foraxe.